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THE

Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES

Prepared by More than Four Hundred Scholars and Specialists

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES*

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., Ze'eb or Meïr.*

ב *b*	ז *z*	ל *l*	פּ *with dagesh, p*	שׁ *sh*
ג *g*	ח *ḥ*	מ *m*	פ *without dagesh, f*	שׂ *s*
ד *d*	ט *ṭ*	נ *n*	צ *ẓ*	ת *t*
ה *h*	י *y*	ס *s*	ק *ḳ*	
ו *w*	כ *k*	ע *'*	ר *r*	

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ *a*	◌ֻ *u*	◌ַ *a*	◌ֱ *e*	וֹ *o*
◌ֵ *e*	◌ֶ *e*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ *a*	خ *kh*	ش *sh*	غ *gh*	ن *n*
ب *b*	د *d*	ص *ṣ*	ف *f*	ه *h*
ت *t*	ذ *dh*	ض *ḍ*	ق *ḳ*	و *w*
ث *th*	ر *r*	ط *ṭ*	ك *k*	ي *y*
ج *j*	ز *z*	ظ *ẓ*	ل *l*	
ح *ḥ*	س *s*	ع *'*	م *m*	

2. Only the three vowels—a, i, u—are represented:

◌َ *a* or *ā* ◌ِ *i* or *ī* ◌ُ *u* or *ū*

No account has been taken of the *imālah; i* has not been written *e*, nor *u* written *o*.

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* In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

Kil	Kilayim (Talmud)
Ḳin	Ḳinnim (Talmud)
Kohut Memorial Volume	Semitic Studies in Memory of A. Kohut
Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter, etc.
Lam	Lamentations
Lam. R	Lamentations Rabbah
l.c.	in the place cited
Lev	Leviticus
Lev. R	Leviticus Rabbah
Levy, Chal. Wörterb	Levy, Chaldäisches Wörterbuch, etc.
Levy, Neuhebr. Wörterb	Levy, Neuhebräisches und Chaldäisches Wörterbuch, etc.
LXX	Septuagint
m	married
Ma‘as	Ma‘aserot (Talmud)
Ma‘as. Sh	Ma‘aser Sheni (Talmud)
Macc	Maccabees
Mak	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mal	Malachi
Mas	Masorah
Massek	Masseket
Matt	Matthew
McClintock and Strong, Cyc	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me‘i	Me‘ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid	Middot (Talmud)
Midr	Midrash
Midr. R	Midrash Rabbah
Midr. Teh	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ	Mo‘ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
MS	Manuscript
Müller, Frag. Hist. Græc	Müller, Fragmenta Historicorum Græcorum
Naz	Nazir (Talmud)
n.d	no date
Ned	Nedarim (Talmud)
Neg	Nega‘im
Neh	Nehemiah
N. T	New Testament
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T	Neubauer, Géographie du Talmud
Num	Numbers
Num. R	Numbers Rabbah
Obad	Obadiah
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onk	Onkelos
Orient, Lit	Literaturblatt des Orients
O. T	Old Testament
P	Priestly code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund	Palestine Exploration Fund
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pent	Pentateuch
Pes	Pesahim (Talmud)
Pesh	Peshito, Peshiṭta
Pesiḳ. R	Pesiḳta Rabbati
Pesiḳ	Pesiḳta de-Rab Kahana
Phil	Philippians
Pirḳe R. El	Pirḳe Rabbi Eliezer
Prov	Proverbs
Ps	Psalms
R	Rabbi *or* Rab (before names)
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
Rev. As	Revue Asiatique
Rev. Bib	Revue Biblique
Rev. Et. Juives	Revue des Etudes Juives
Rev. Sém	Revue Sémitique
R. H	Rosh ha-Shanah (Talmud)
Ritter, Erdkunde	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Rom	Romans
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
I Sam	I Samuel
II Sam	II Samuel
Sanh	Sanhedrin (Talmud)
S. B. O. T	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schrader, C. I. O. T	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. trans.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch	Schürer, Geschichte des Jüdischen Volkes
Sem	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb	Shebi‘it (Talmud)
Shebu	Shebu‘ot (Talmud)
Sheḳ	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem	Smith, Religion of the Semites
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Hebr. Bibl.	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers	Steinschneider, Hebräische Uebersetzungen
Suk	Sukkah (Talmud)
s.v.	under the word
Sym	Symmachus
Ta‘an	Ta‘anit (Talmud)
Tan	Tanḥuma
Targ	Targumim
Targ. O	Targum Onkelos
Targ. Yer	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Thess	Thessalonians
Tim	Timothy
Toh	Toharot
Tos	Tosafot
Tosef	Tosefta
transl	translation
Tr. Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
T. Y	Tebul Yom (Talmud)
‘Uḳ	‘Uḳẓin (Talmud)
Univ. Isr	Univers Israélite
Urkundenb	Urkundenbuch
Vess. Isr	Vessillo Israelitico
Vos	Voskhod (Russian magazine)
Vulg	Vulgate
Weiss, Dor	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R	Winer, Biblisches Realwörterbuch
Wisd. Sol	Wisdom of Solomon
Wolf, Bibl. Hebr	Wolf, Bibliotheca Hebræa
W. Z. K. M	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb	Yebamot (Talmud)
Yer	Yerushalmi (Jerusalem Talmud)
YHWH	Jehovah
Zab	Zabim (Talmud)
Z. D. M. G	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Zeb	Zebaḥim (Talmud)
Zech	Zechariah
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr	Zeitschrift für Assyriologie
Zeit. Deutsch. Paläst. Ver	Zeitschrift des Deutschen Palästina-Vereins
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THE

JEWISH ENCYCLOPEDIA

APOCRYPHA: **§ I.** The most general definition of Apocrypha is, Writings having some pretension to the character of sacred scripture, or received as such by certain sects, but excluded from the canon (see CANON).

The history of the earlier usage of the word is obscure. It is probable that the adjective *ἀπόκρυφος*, "hidden away, kept secret," as applied to books, was first used of writings which were kept from the public by their possessors because they contained a mysterious or esoteric wisdom too profound or too sacred to be communicated to any but the initiated. Thus a Leyden magical papyrus bears the title, *Μωϋσέως ἱερὰ βίβλος ἀπόκρυφος ἐπικαλουμένη ὀγδόη ἢ ἁγία*, "The Secret Sacred Book of Moses, Entitled the Eighth or the Holy Book" (Dietrich, "Abraxas," 169). Pherecydes of Syros is said to have learned his wisdom from *τὰ Φοινικων ἀπόκρυφα βιβλία*, "The Secret Books of the Phenicians" (Suidas, *s.v.* *Φερεκύδης*). In the early centuries of our era many religious and philosophical sects had such scriptures; thus the followers of the Gnostic Prodicus boasted the possession of secret books (*ἀποκρύφους*) of Zoroaster (Clemens Alexandrinus, "Stromata," i. 15 [357 Potter]). IV Esdras is avowedly such a work: Ezra is bidden to write all the things which he has seen in a book and lay it up in a hidden place, and to teach the contents to the wise among his people, whose intelligence he knows to be sufficient to receive and preserve these secrets (xii. 36 *et seq.*). (see Dan. xii. 4, 9; Enoch, i. 2, cviii. 1; Assumptio Mosis, x. 1 *et seq.*) In another passage such writings are expressly distinguished from the twenty-four canonical books; the latter are to be published that they may be read by the worthy and unworthy alike; the former (seventy in number) are to be preserved and transmitted to the wise, because they contain a profounder teaching (xiv. 44–47). In this sense Gregory of Nyssa quotes words of John in the Apocalypse as *ἐν ἀποκρύφοις* ("Oratio in Suam Ordinationem," iii. 549, ed. Migne; compare Epiphanius, "Adversus Hæreses," li. 3). The book contains revelations not to be comprehended by the masses, nor rashly published among them.

Inasmuch, however, as this kind of literature flourished most among heretical sects, and as many of the writings themselves were falsely attributed to the famous men of ancient times, the word "Apocrypha" acquired in ecclesiastical use an unfavorable connotation; the private scriptures treasured by the sects were repudiated by the Church as heretical and often spurious. Lists were made of the books which the Church received as sacred scripture and of those which it rejected; the former were "canonical" (see CANON); to the latter the name "Apocrypha" was given. The canon of the Church included the books which are contained in the Greek Bible but not in the Hebrew (see the list below, § III.); hence the term "Apocrypha" was not applied to these books, but to such writings as Enoch, the Testaments of the Twelve Patriarchs, etc. (see below, § III.). Jerome alone applies the word to all books which are not found in the Jewish canon (see "Prologus Galeatus"). At the Reformation, Protestants adopted the Jewish canon, and designated by the name "Apocrypha" the books of the Latin and Greek Bibles which they thus rejected; while the Catholic Church in the Council of Trent formally declared these books canonical, and continued to use the word "Apocrypha" for the class of writings to which it had generally been appropriated in the ancient Church; for the latter, Protestants introduced the name "Pseudepigrapha."

§ II. Apocryphal Books among the Jews. Judaism also had sects which possessed esoteric or recondite scriptures, such as the Essenes (Josephus, "B. J." ii. 8, § 7), and the Therapeutæ (Philo, "De Vita Contemplativa," ed. Mangey, ii. 475). Their occurrence among these particular sects is explicitly attested, but doubtless there were others. Indeed, many of the books which the Church branded as apocryphal were of Jewish (sometimes heretical Jewish) origin. The Jewish authorities, therefore, were constrained to form a canon, that is, a list of sacred scriptures; and in some cases to specify particular writings claiming this character which were rejected and forbidden. The former—so the distinction is expressed in a ceremonial rule (Yad. iii. 5; Tosef., Yad. ii. 13)—make the hands which touch them unclean—כל כתבי הקדיש מטמאין את הידים; the latter do not (see CANON). Another term used in the discussion of certain books is גנז, properly "to lay up, store away for safe-keeping," also "withdraw from use." Thus, Shab. 30*b*, "The sages intended to withdraw Ecclesiastes"; "they also intended to withdraw Proverbs"; *ib.* 13*b*, "Hananiah b. Hezekiah prevented Ezekiel from being withdrawn"; Sanh. 100*b* (Codex Carlsruhe), "although our masters withdrew this book" (Sirach), etc. It has frequently been asserted that the idea and the name of the Greek "Apocrypha" were derived from this Hebrew terminology. (See Zahn, "Gesch. des Neutestamentlichen Kanons," i. 1,123 *et seq.*; Schürer, in "Protestantische Realencyclopädie," 3d ed., i. 623, and many others; compare Hamburger, "Realencyklopädie," ii. 68, n. 4.) "Apocrypha" (*ἀπόκρυφα βιβλία*) is, it is said, a literal translation of ספרים גנוזים, "concealed, hidden books." Closer examination shows, however, that the alleged identity of phraseology is a mistake. Talmudic literature knows nothing of a class of ספרים גנוזים—neither this phrase nor an equivalent occurs—not even in "Ab. R. N." i. 1, though the error appears to have originated in the words גנוזים היו used there. Nor is the usage identical: גנז does not mean "conceal" (*ἀποκρύπτειν* translates not גנז, but סתר and its synonyms), but "store away"; it is used only of things intrinsically precious or sacred. As applied to books, it is used only of books which are, after all, included in the Jewish canon, never of the kind of literature to which the Church Fathers give the name "Apocrypha"; these are rather ספרים החיצונים (Yer. Sanh. x. 1, 28*a*), or ספרי המינים. The only exception is a reference to Sirach. The Book of (magical) Cures which Hezekiah put away (Pes. iv. 9) was doubtless attributed to Solomon. This being the state of the facts, it is doubtful whether there is any connection between the use of גנז and that of *ἀπόκρυφος*.

§ III. Lists of Apocrypha; Classification. The following is a brief descriptive catalogue of writings which have been at some time or in some quarters regarded as sacred scripture, but are not included in the Jewish (and Protestant) canon. For more particular information about these works, and for the literature, the reader is referred to the special articles on the books severally.

First, then, there are the books which are commonly found in the Greek and Latin Bibles, but are not included in the Hebrew canon, and are hence rejected by Protestants; to these, as has already been said, Protestants give the name "Apocrypha" specifically. These are (following the order and with the titles of the English translation): I Esdras; II Esdras; Tobit; Judith; The Rest of the Chapters of the Book of Esther; Wisdom of Solomon; Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus; Baruch, with the Epistle of Jeremiah; Song of the Three Holy Children; History of Susanna; Destruction of Bel and the Dragon; Prayer of Manasses; I Maccabees; II Maccabees. These, with the exception of I, II (III, IV) Esdras and the Prayer of Manasses, are canonical in the Roman Church.

Secondly, books which were pronounced apocryphal by the ancient Church. Of these we possess several catalogues, the most important of which are the Stichometry of Nicephorus; the Athanasian Synopsis; and an anonymous list extant in several manuscripts, first edited by Montfaucon (see Schürer, "Gesch." 3d ed., iii. 262 *et seq.*); further a passage in the "Apostolical Constitutions" (vi. 16), and the so-called Decree of Pope Gelasius ("Corpus Juris Canonici," iii. Distinctio 15). References in the Fathers add some titles, and various Oriental versions give us a knowledge of other writings of the same kind. A considerable part of this literature has been preserved, and fresh discoveries almost every year prove how extensive and how popular it once was.

A satisfactory classification of these writings is hardly possible; probably the most convenient scheme is to group them under the chief types of Biblical literature to which they are severally related—viz.:

1. **Historical,** including history proper, story books, and haggadic narrative.
2. **Prophetic,** including apocalypses.
3. **Lyric**; psalms.
4. **Didactic**; proverbs and other forms of "wisdom."

The assignment of a book to one or another of these divisions must often be understood as only *a potiori*; a writing which is chiefly narrative may contain prophecy or apocalypse; one which is primarily prophetic may exhibit in parts affinity to the didactic literature.

§ IV. Historical Apocrypha. 1. First Maccabees. A history of the rising of the Jews under the leadership of Mattathias and his sons against Antiochus Epiphanes, and of the progress of the struggle down to the death of Simon, covering thus the period from 175–135 B.C. The book was written in Hebrew, but is extant only in Greek and in translations made from the Greek.

2. Second Maccabees. Professedly an abridgment of a larger work in five books by Jason of Cyrene. It begins with the antecedents of the conflict with Syria, and closes with the recovery of Jerusalem by Judas after his victory over Nicanor. The work was written in Greek, and is much inferior in historical value to I Macc. Prefixed to the book are two letters addressed to the Jews in Egypt on the observance of the Feast of Dedication (חנוכה).

3. First Esdras. In the Latin Bible, Third Esdras. A fragment of the oldest Greek version (used by Josephus) of Chronicles (including Ezra and Nehemiah), containing I Chron. xxxv.–Neh. viii. 13, in a different, and in part more original, order than the Hebrew text and with one considerable addition, the story of the pages of King Darius (iii. 1–v. 6). The book is printed in an appendix to the official editions of the Vulgate (after the New Testament), but is not recognized by the Roman Church as canonical.

4. Additions to Daniel. *a.* The story of Susanna and the elders, prefixed to the book, illustrating Daniel's discernment in judgment.

b. The destruction of Bel and the Dragon, appended after ch. xii., showing how Daniel proved to Cyrus that the Babylonian gods were no gods.

c. The Song of the three Jewish Youths in the fiery furnace, inserted in Dan. iii. between verses 23 and 24.

These additions are found in both Greek translations of Daniel (Septuagint and Theodotion); for the original language and for the Hebrew and Aramaic versions of the stories, see DANIEL.

5. Additions to Esther. In the Greek Bible, enlargement on motives suggested by the original story: *a.* The dream of Mordecai and his discovery of the conspiracy, prefixed to the book; the interpretation follows x. 3; *b.* Edict for the destruction of the Jews, after iii. 13; *c.*, *d.* Prayers of Mordecai and Esther, after iv. 17; *e.* Esther's reception by the king, taking the place of v. 1 in the Hebrew; *f.* Edict permitting the Jews to defend themselves, after viii. 12. In the Vulgate these additions are detached from their connection and brought together in an appendix to the book, with a note remarking that they are not found in the Hebrew.

6. Prayer of Manasses. Purports to be the words of the prayer spoken of in II Chron. xxxiii. 18 *et seq.*; probably designed to stand in that place. In many manuscripts of the Greek Bible it is found among the pieces appended to the Psalms; in the Vulgate it is printed after the New Testament with III and IV Esd., and like them is not canonical.

7. Judith. Story of the deliverance of the city of Bethulia by a beautiful widow, who by a ruse deceives and kills Holophernes, the commander of the besieging army. The book was written in Hebrew, but is preserved only in Greek or translations from the Greek; an Aramaic Targum was known to Jerome.

8. Tobit. The scene of this tale, with its attractive pictures of Jewish piety and its interesting glimpses of popular superstitions, is laid in the East (Nineveh, Ecbatana); the hero is an Israelite of the tribe of Naphtali, who was carried away in the deportation by Shalmaneser ("Enemessar"). The story is related in some way to that of Aḥiḳar.

9. Third Maccabees. (See Maccabees, Books of.) A story of the persecution of the Egyptian Jews by Ptolemy Philopator after the defeat of Antiochus at Raphia in 217 B.C.; their steadfastness in their religion, and the miraculous deliverance God wrought for them. The book, which may be regarded as an Alexandrian counterpart of Esther, is found in manuscripts of the Septuagint, but is not canonical in any branch of the Christian Church.

§ V. Historical Pseudepigrapha. The books named above are all found in the Greek and Latin Bibles and in the Apocrypha of the Protestant versions. We proceed now to other writings of the same general class, commonly called "Pseudepigrapha."

10. The Book of Jubilees, called also **Leptogenesis** ("The Little Genesis"), probably בראשית זוטא, in distinction, not from the canonical Genesis, but from a larger Midrash, a ב' רבה. It contains a haggadic treatment of the history of the Patriarchs as well as of the history of Israel in Egypt, ending with the institution of the Passover, based on Gen. and Ex. i.-xii. It is a free reproduction of the Biblical narrative, with extensive additions of an edifying character, exhortations, predictions, and the like. It gets the name "Book of Jubilees" from the elaborate chronology, in which every event is minutely reckoned out in months, days, and years of the Jubilee period. The whole is in the form of a revelation made through an angel to Moses on Mt. Sinai, from which some writers were led to call the book the "Apocalypse of Moses." (See Apocalypse, § V. 10.) It was written in Hebrew, probably in the first century B.C., but is now extant only in Ethiopic and in fragments of an old Latin translation, both made from an intermediate Greek version.

Brief mention may be made here of several similar works containing Haggadah of early Hebrew history.

a. "Liber Antiquitatum Biblicarum," attributed to Philo. This was first published, with some other works of Philo, at Basel in 1527 (see Cohn, in "Jew. Quart. Rev." 1898, x. 277 *et seq.*; Schürer, "Gesch." 3d ed., iii. 541 *et seq.*, additional literature). Extends from Adam to the death of Saul, with omissions and additions—genealogical, legendary, and rhetorical—speeches, prophecies, prayers, etc. The patriarchal age is despatched very briefly; the Exodus, on the contrary, and the stories of the Judges, are much expanded. The author deals more freely with the Biblical narrative than Jubilees, and departs from it much more widely. The work is preserved in a Latin translation made from Greek; but it is highly probable that the original language was Hebrew, and that it was written at a time not very remote from the common era. Considerable portions of it are incorporated—under the name of Philo—in the Hebrew book, of which Gaster has published a translation under the title "Chronicles of Jerahmeel" (see Gaster, *l.c.*, Introduction, pp. xxx. *et seq.*, and below, *d*).

b. Later works which may be compared with this of Philo are the ספר הישר, דברי הימים של משה, and the מדרש ויסעו, on which see the respective articles.

c. To a different type of legendary history belongs the Hebrew Yosippon (*q. v.*).

d. The "Chronicles of Jerahmeel," translated by Gaster from a unique manuscript in the Bodleian (1899), are professedly compiled from various sources; they contain large portions excerpted from the Greek Bible, Philo (see above), and "Yosippon," as well as writings like the Pirḳe de R. Eliezer, etc.

e. Any complete study of this material must include also the cognate Hellenistic writings, such as the fragments of Eupolemus and Artapanus (see Freudenthal, "Hellenistische Studien") and the legends of the same kind in Josephus.

§ VI. Books of the Antediluvians. The Book of Jubilees makes repeated mention of books containing the wisdom of the antediluvians (*e.g.*, Enoch, iv. 17 *et seq.*; Noah, x. 12 *et seq.*) which were in the possession of Abraham and his descendants; also of books in which was preserved the family law of the Patriarchs (compare xli. 28) or their prophecies (xxxii. 24 *et seq.*, xlv. 16). These are all in the literal sense "apocryphal," that is, esoteric, scriptures. A considerable number of writings of this sort have been preserved or are known to us from ancient lists and references; others contain entertaining or edifying embellishments of the Biblical narratives about these heroes. Those which are primarily prophetic or apocalyptic are enumerated elsewhere (x., xi.); the following are chiefly haggadic:

11. Life of Adam and Eve. This is essentially a Jewish work, preserved—in varying recensions—in Greek, Latin, Slavonic, and Armenian. It resembles the Testament literature (see below) in being chiefly occupied with the end of Adam's life and the burial of Adam and Eve. According to an introductory note in the manuscripts, the story was revealed to Moses, whence the inappropriate title "Apocalypse of Moses." On the apocryphal Adam books see Adam, Book of.

Other apocryphal books bearing the name of Adam are: The Book of Adam and Eve, or the Conflict of Adam and Eve with Satan, extant in Arabic and Ethiopic; and The Testament of Adam, in Syriac and Arabic. Both these are Christian offshoots of the Adam romance. Apocalypses of Adam are mentioned by Epiphanius; the Gelasian Decree names a book on the Daughters of Adam, and one called the Penitence of Adam.

Seven Books of Seth are said by Epiphanius ("Adversus Hæreses," xxxix. 5; compare xxvi. 8; also Hippolytus, "Refutatio," v. 22; see also Josephus, "Ant." i. 2, § 3) to have been among the scriptures of the Gnostic sect of Sethians.

On the apocryphal books of Enoch see Apocalypse, § V., and Enoch, Books of.

The Samaritan author, a fragment of whose writing has been preserved by Eusebius ("Præp. Ev." ix. 17) under the name of Eupolemus, speaks of revelations by angels to Methuselah, which had been preserved to his time. A Book of Lamech is named in one of our lists of Apocrypha.

Books of Noah are mentioned in Jubilees (x. 12, xxi. 10). Fragments of an Apocalypse of Noah are incorporated in different places in Enoch (which see). A book bearing the name of Noria, the wife of Noah, was current among certain Gnostics (Epiphanius, "Adv. Hæreses," xxvi. 1). Shem transmits the books of his father, Noah (Jubilees, x. 14); other writings are ascribed to him by late authors. Ham was the author of a prophecy cited by Isidore, the son of Basilides (Clemens Alexandrinus, "Stromata," vi. 6); according to others he was the inventor of magic (identified with Zoroaster; Clementine, "Recognitiones," iv. 27).

§ VII. Testaments. A special class of apocryphal literature is made up of the so-called "Testaments" of prominent figures in Bible history. Suggested, doubtless, by such passages as the Blessing of Jacob (Gen. xlix.), the Blessing of Moses (Deut. xxxiii.), the parting speeches of Moses (Deut. iv., xxix. *et seq.*) and Joshua (Josh. xxiii., xxiv.), etc., the Testaments narrate the close of the hero's life, sometimes with a retrospect of his history, last counsels and admonitions to his children, and disclosures of the future. These elements are present in varying proportions, but the general type is well marked.

12. Testament of Abraham. Edited in Greek (two recensions) by M. R. James, "Texts and Studies," ii. 2; in Rumanian by Gaster, in "Proc. of Society of Biblical Archeology," 1887, ix. 195 *et seq.*; see also Kohler, in "Jew. Quart. Rev." 1895, vii. 581 *et seq.* (See Abraham, Testament of, called also **Apocalypse of Abraham**). Narrative of the end of Abraham's life; his refusal to follow Michael, who is sent to him; his long negotiations with the Angel of Death. At his request, Michael shows him, while still in the body, this world and all its doings, and conducts him to the gate of heaven. The book is thus mainly Haggadah, with a little apocalypse in the middle.

The Slavonic Apocalypse of Abraham (ed. by Bonwetsch, "Studien zur Geschichte der Theologie und Kirche," 1897), translated from the Greek, gives the story of Abraham's conversion; the second part enlarges on the vision of Abraham in Gen. xv.

13. Testaments of Isaac and Jacob. Preserved in Arabic and Ethiopic. They are upon the same pattern as the Testament of Abraham; each includes an apocalypse in which the punishment of the wicked and the abode of the blessed are exhibited. The moral exhortation which properly belongs to the type is lacking in the Testament of Abraham, but is found in the other two.

14. Testaments of the Twelve Patriarchs. The parting admonitions of the twelve sons of Jacob to their children. Each warns against certain particular sins and commends the contrary virtues, illustrating and enforcing the moral by the example or experience of the speaker. Thus, Gad warns against hatred, Issachar shows the beauty of simple-mindedness, Joseph teaches the lesson of chastity. In some (*e.g.*, in the Testament of Joseph) the legendary narrative of the patriarch's life fills a larger space, in others (*e.g.*, Benjamin) direct ethical teaching predominates.

The eschatological element is also present in varying proportions—predictions of the falling away in the last days and the evils that will prevail; the judgment of God on the speaker's posterity for their sins (*e.g.*, Levi, xiv. *et seq.*; Judah, xviii. 22 *et seq.*: Zebulun, ix.); and the succeeding Messianic age (Levi, xviii.; Judah, xxiv. *et seq.*; Simeon, vi.; Zebulun, ix. *et seq.*). A true apocalypse is found in the Test. of Levi, ii. *et seq.* (see Apocalypse). This eschatological element is professedly derived from a book written by Enoch (*e.g.*, Levi, x., xiv., xvi.; Judah, viii.; Simeon, v., etc.). The work is substantially Jewish; the Christian interpolations, though numerous, are not very extensive, and in general are easily recognizable.

A Hebrew Testament of Naphtali has been published by Gaster ("Proceedings of Society of Biblical Archeology," December, 1893; February, 1894; see also "Chron. of Jerahmeel," pp. 87 *et seq.*), and is regarded by the editor and by Resch ("Studien und Kritiken," 1899, pp. 206 *et seq.*) as the original of which the Greek Testament is a Christian recension.

15. Testament of Job. When the end of his life is at hand, Job narrates to his children the history of his trials, beginning with the cause of Satan's animosity toward him. After parting admonitions (45), he divides his possessions among his sons, and gives to his three daughters girdles of wonderful properties (46 *et seq.*). The book is a Haggadah of the story of Job, exaggerating his wealth and power, his good works, and his calamities, through all of which he maintains unshaken his confidence in God. There are no long arguments, as in the poem; the friends do not appear as defenders of God's justice—the problem of theodicy is not mooted—they try Job with questions (see 36 *et seq.*). Elihu is inspired by Satan, and is not forgiven with the others. See Kohler, in "Semitic Studies in Memory of Alexander Kohut," pp. 264–338 and 611, 612, and James, in "Apocrypha Anecdota," ii. 104 *et seq.*).

16. Testament of Moses. The patristic lists of Apocrypha contain, in close proximity, the Testament of Moses and the Assumption of Moses. It is probable that the two were internally connected, and that the former has been preserved in our Assumption of Moses, the extant part of which is really a Testament—a prophetic-apocalyptic discourse of Moses to Joshua. See below, § x. 2.

17. Testament of Solomon. Last words of Solomon, closing with a confession of the sins of his old age under the influence of the Jebusite, Shulamite. It is in the main a magical book in narrative form, telling how Solomon got the magic seal; by it learned the names and powers of the demons and the names of the angels by whom they are constrained, and put them to his service in building the Temple; besides other wonderful things which he accomplished through his power over the demons. (See Fleck, "Wissenschaftliche Reise," ii. 3, 111 *et seq.*) A translation into English by Conybeare was given in "Jewish Quart. Rev." 1899, xi. 1–45.

The Gelasian Decree names also a "Contradictio

Salomonis," which may have described his contest in wisdom with Hiram, a frequent theme of later writers.

A **Testament of Hezekiah** is cited by Cedrenus; but the passage quoted is found in the Ascension of Isaiah.

§ VIII. Relating to Joseph, Isaiah, and Baruch. Other Apocrypha are the following:

18. Story of Aseneth. A romantic tale, narrating how Aseneth, the beautiful daughter of Potiphar, priest of On, became the wife of Joseph; how the king's son, who had desired her for himself, tried to destroy Joseph, and how he was foiled. The romance exists in various languages and recensions. The Greek text was published by Batiffol, Paris, 1889.

A **Prayer of Joseph** is named in the anonymous list of Apocrypha, and is quoted by Origen and Procopius. In these fragments Jacob is the speaker.

19. Ascension of Isaiah, or Vision of Isaiah. Origen speaks of a Jewish apocryphal work describing the death of Isaiah. Such a *martyrium* is preserved in the Ethiopic Ascension of Isaiah, the first part of which tells how Manasseh, at the instigation of a Samaritan, had Isaiah sawn asunder. The second part, the Ascension of Isaiah to heaven in the 20th year of Hezekiah, and what he saw and heard there, is Christian, though perhaps based on a Jewish vision. Extensive Christian interpolations occur in the first part also. A fragment of the Greek text is reproduced in Grenfell and Hunt, "The Amherst Papyri," London, 1900.

20. The Rest of the Words of Baruch, or Paralipomena of Jeremiah. (Ceriani, "Monumenta," v. 1, 9 *et seq.*; J. Rendel Harris, "Rest of the Words of Baruch," 1889; Dillmann, "Chrestomathia Æthiopica," pp. 1 *et seq.*; Greek and Ethiopic.) Narrates what befell Baruch and Abimelech (Ebed-melech) at the fall of Jerusalem. Sixty-six years after, they sent a letter by an eagle to Jeremiah in Babylon. He leads a company of Jews back from Babylonia; only those who are willing to put away their Babylonian wives are allowed to cross the Jordan; the others eventually become the founders of Samaria. Jeremiah is spirited away. After three days, returning to the body, he prophesies the coming of Christ and is stoned to death by his countrymen.

§ IX. Lost Books. Other haggadic works named in the Gelasian Decree are: the **Book of Og, the Giant,** "whom the heretics pretend to have fought with a dragon after the flood"; perhaps the same as the Manichean *Γιγάντειος βίβλος* (Photius, "Cod." 85), or *Πραγματεία τῶν Γιγάντων*; **The Penitence of Jannes and Jambres.** (See Iselin, in "Zeitschrift für Wissensch. Theologie," 1894, pp. 321 *et seq.*) Both of these may well have been ultimately of Jewish origin.

§ X. Prophetical Apocrypha. **1. Baruch.** Purporting to be written by Baruch, son of Neriah, the disciple of Jeremiah, after the deportation to Babylon. The book is not original, drawing its motives chiefly from Jeremiah and Isaiah xl. *et seq.*; affinity to the Wisdom literature is also marked in some passages, especially in ch. iii.

The Epistle of Jeremiah to the captives in Babylon, which is appended to Baruch, and counts as the sixth chapter of that book, is a keen satire on idolatry.

2. Assumption of Moses. See above, Testament of Moses (§ VII. 16). What now remains of this work, in an old Latin version, is prophetic in character, consisting of predictions delivered by Moses to Joshua when he had installed him as his successor. Moses foretells in brief outline the history of the people to the end of the kingdom of Judah; then, more fully, the succeeding times down to the successors of Herod the Great, and the Messianic age which ensues. It is probable that the lost sequel contained the Assumption of Moses, in which occurred the conflict—referred to in Jude 9—between Michael and Satan for the possession of Moses' body.

3. Eldad and Medad. Under this name an apocryphal book is mentioned in our lists, and quoted twice in the "Shepherd of Hermas" (ii. 34). It contained the prophecy of the two elders named in Num. xi. 26.

§ XI. Apocalypses. Most of the prophetical Apocrypha are apocalyptic in form. To this class belong: Enoch, The Secrets of Enoch, IV Esd., the Apocalypses of Baruch (Greek and Syriac), Apocalypse of Zephaniah, Apocalypse of Elijah, and others (see APOCALYPSE, and the special articles). Apocalyptic elements have been noted above in the Assumption of Moses, the Ascension of Isaiah, the Testaments of the Twelve Patriarchs, and others.

§ XII. Lyrical Apocrypha. **1. Psalm cli.**, in the Greek Bible; attributed to David, "when he had fought in single combat with Goliath."

2. Psalms of Solomon. Eighteen in number; included in some manuscripts of the Greek Bible, but noted in the catalogues as disputed or apocryphal. Though ascribed to Solomon in the titles, there is no internal evidence that the author, or authors, designed them to be so attributed. They were written in Hebrew—though preserved only in Greek—in Palestine about the middle of the first century B.C., and give most important testimony to the inner character of the religious belief of the time and to the vitality of the Messianic hope, as well as to the strength of party or sectarian animosity. The five Odes of Solomon in "Pistis Sophia" are of Christian (Gnostic) origin.

3. Five apocryphal psalms in Syriac, edited by Wright ("Proceedings of Society of Biblical Archeology," 1887, ix. 257-266). The first is Ps. cli. (*supra*, § 1); it is followed by (2) a prayer of Hezekiah; (3) a prayer when the people obtain leave from Cyrus to return; and (4, 5) a prayer of David during his conflict with the lion and the wolf, and thanksgiving after his victory.

§ XIII. Didactic Apocrypha. **1. The Wisdom of Jesus, the Son of Sirach** (in the Latin Bible entitled **Ecclesiasticus**). Proverbs and aphorisms for men's guidance in various stations and circumstances; a counterpart to the Proverbs of Solomon. The author was a native of Jerusalem, and wrote in Hebrew; his work was translated into Greek by his grandson soon after 132 B.C. The Syriac translation was also made from the Hebrew, and recently considerable parts of the Hebrew text itself have been recovered. The book is included in the Christian Bible—Greek, Latin, Syriac, etc.—but was excluded from the Jewish Canon (Tosef., Yad. ii. 13 *et seq.*). Many quotations in Jewish literature prove, however, its continued popularity.

2. Wisdom of Solomon, *Σοφία Σολομῶνος*. Written in Greek, probably in Alexandria; a representative of

Hellenistic "Wisdom." Solomon, addressing the rulers of the earth, exhorts them to seek wisdom, and warns them of the wickedness and folly of idolatry. Noteworthy is the warm defense of the immortality of the soul, in which the influence of Greek philosophical ideas is manifest, as, indeed, it is throughout the book.

3. Fourth Maccabees. The title is a misnomer; and the attribution of the work to Flavius Josephus is equally erroneous. The true title is Περὶ αὐτοκράτορος λογισμοῦ, "On the Autonomy of Reason." It is an anonymous discourse on the supremacy of religious intelligence over the feelings. This supremacy is proved, among other things, by examples of constancy in persecution, especially by the fortitude of Eleazar and the seven brothers (II Macc. vi. 18, vii. 41). The work was written in Greek; it is found in some manuscripts of the Septuagint, but is not canonical.

§ XIV. Apocrypha in the Talmud. There are no Jewish catalogues of Apocrypha corresponding to the Christian lists cited above; but we know that the canonicity of certain writings was disputed in the first and second centuries, and that others were expressly and authoritatively declared not to be sacred scripture, while some are more vehemently interdicted—to read them is to incur perdition. The controversies about Ecclesiastes and the Song of Solomon will be discussed in the article CANON, where also the proposed "withdrawal" of Proverbs, Ezekiel, and some other books will be considered. Here it is sufficient to say that the school of Shammai favored excluding Ecclesiastes and the Song of Solomon from the list of inspired scriptures, but the final decision included them in the canon.

Sirach, on the other hand, was excluded, apparently as a recent work by a known author; and a general rule was added that no books more modern than Sirach were sacred scripture.

The same decision excluded the Gospels and other heretical (Christian) scriptures (Tosef., Yad. ii. 13). These books, therefore, stand in the relation of Apocrypha to the Jewish canon.

In Mishnah Sanh. x. 1, R. Akiba adds to the catalogue of those Israelites who have no part in the world to come, "the man who reads in the extraneous books" (בספרים החיצונים), that is, books outside the canon of holy scripture, just as ἔξω, *extrinsecus*, *extra*, are used by Christian writers (Zahn, "Gesch. des Neutestamentlichen Kanons," i. 1, 126 *et seq.*). Among these are included the "books of the heretics" (מינים), *i.e.*, as in Tosef., Yad. quoted above, the Christians (Bab. Sanh. 100*b*). Sirach is also named in both Talmuds, but the text in the Jerusalem Talmud (Sanh. 28*a*) is obviously corrupt.

Further, the writings of Ben La'anah (בן לענה) fall under the same condemnation (Yer. Sanh. *l.c.*); the Midrash on Ecclesiastes xii. 12 (Eccl. R.) couples the writings of Ben Tigla (בן תגלא) with those of Sirach, as bringing mischief into the house of him who owns them. What these books were is much disputed (see the respective articles). Another title which has given rise to much discussion is ספרי המירם or המירום (*sifre ha-meram* or *ha-merom*), early and often emended by conjecture to המירום (Homeros; so Hai Gaon, and others). See HOMER IN TALMUD. The books of "Be Abidan," about which there is a question in Shab. 116*a*, are also obscure.

BIBLIOGRAPHY: Texts: The Apocrypha (in the Protestant sense) are found in editions of the Greek Bible; see especially Swete, *The Old Testament in Greek*, 2d ed.; separately, Fritzsche, *Libri Apocryphi Veteris Testamenti Græci*, 1871. Of the Pseudepigrapha no comprehensive corpus exists; some of the books are included in the editions of Swete and Fritzsche, above; and in Hilgenfeld, *Messias Judæorum*, 1869. See also Fabricius, *Codex Pseudepigraphus Veteris Testamenti*, 2 vols., 2d ed., Hamburg, 1722, 1723, which is not replaced by any more recent work. For editions (and translations) of most of these writings the literature of the respective articles must be consulted. Translations: The Authorized Version may best be used in the edition of C. J. Ball, *Variorum Apocrypha*, which contains a useful apparatus of various readings and renderings; the Revised Version, *Apocrypha*, 1895; Churton, *Uncanonical and Apocryphal Scriptures*, 1884; a revised translation is given also in Bissell's *Commentary* (see below). Of the highest value is the German translation, with introductions and notes, in Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 2 vols., 1899. Commentaries: Fritzsche and Grimm, *Kurzgefasstes Exegetisches Handbuch zu den Apokryphen des Alten Bundes*, 6 vols., 1851-60; Wace (and others), *Apocrypha*, 2 vols., 1888 (Speaker's Bible); Bissell, *The Apocrypha of the Old Testament*, 1890 (Lange series).

The most important recent work on this whole literature is Schürer's *Geschichte des Jüdischen Volkes*, 3d ed., vol. iii. (Eng. tr. of 2d ed.: *Jew. People in the Time of Jesus Christ*), where also very full references to the literature will be found.

T. G. F. M.

APOLANT, EDUARD: German physician; born at Jastrow, city in Westpreussen, Prussia, Aug. 21, 1847. He was educated at the gymnasium at Deutsch-Krone and at the University of Berlin, where he received the degree of doctor of medicine in 1870. He was an assistant surgeon in the Franco-Prussian war (1870-71), and, on returning to Berlin, engaged in practise in that city. In 1896 he received the title of "Sanitätsrath."

Apolant has contributed numerous papers to Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" ("Ueber das Verhältniss der Weissen und Roten Blutkörperchen bei Eiterungen," etc.); the "Berliner Klinische Wochenschrift" ("Ueber Applikation von Karbolsäureumschläge bei Pocken," etc.), and other medical journals.

BIBLIOGRAPHY: Wrede, *Das Geistige Berlin*, iii. 3, Berlin, 1898.

S. F. T. H.

APOLLINARIS or **APOLLINARIUS, CLAUDIUS:** Bishop of Hierapolis, Phrygia, in 170; author of an "Apology for the Christian Faith," which he addressed to Emperor Marcus Aurelius Antoninus. He wrote also two books "Pros Ioudaious" (Against the Jews) and other works against the pagans, and opposing the Montanist and the Encratite heresies, besides other books, all of which are now lost.

BIBLIOGRAPHY: Eusebius, *Hist. Eccl.* iv. 27, v. 19; Jerome, *De Viris Illustribus*, etc., p. 26; *Epistolæ*, p. 84; Fabricius, *Biblioth. Græca*, vii. 160; Tillemont, *Mémoires*, t. i., pt. ii.

T. F. H. V.

APOLLONIUS: One of the Judeans who, about 130 B.C., went to Rome to make a covenant or league of friendship with the Romans. He was called by Josephus "the son of Alexander." See JOHN HYRCANUS.

BIBLIOGRAPHY: Josephus, *Ant.* xiii. 9, § 2, xiv. 10, § 22.

G. L. G.

APOLLONIUS or **APOLLONIUS MOLON:** Greek rhetorician and anti-Jewish writer; flourished in the first century B.C. He is usually, but not always, designated by the name of his father, Molon. He was called by his patronymic mainly to distinguish him from his somewhat older contemporary Apollonius Malachos. Apollonius Molon was still praised as a distinguished master of the art of speech about the year 75 B.C. Josephus, however, concerns himself with him simply as one of the most prominent and most pernicious anti-Jewish writers.

Born at Alabanda, in Caria, Apollonius afterward emigrated to Rhodes, wherefore Cicero styles him "Molon Rhodius" ("Brutus," ch. lxxxix.). He soon eclipsed his contemporaries both as a master of oratory and as a practical advocate, and had as pupils both Cicero and Julius Cæsar.

Follower of Posidonius.

It was at Rhodes, no doubt, that Apollonius appropriated the Judæophobic ideas of the Syrian stoic Posidonius (135–51 B.C.), who lived in that city, and thence circulated throughout the Greek and Roman world several wild calumnies concerning the Jews, such as the charges that they worshiped an ass in their temple, that they sacrificed annually on their altar a specially fattened Greek, and that they were filled with hatred toward every other nationality, particularly the Greeks. These and similar malevolent fictions regarding the Jews were adopted by Apollonius, who, induced by the fact that the Jews in Rhodes and in Caria were very numerous (compare I Macc. xv. 16–24), composed an anti-Jewish treatise, in which all these accusations found embodiment. While Posidonius had confined himself to incidental allusions to the Jews in the course of his history of the Seleucidæ (compare C. Müller, "Frag. Hist. Græc." iii. 245 *et seq.*), Apollonius outdid his master by undertaking a separate book on the subject. Such appears to have been the character of his treatise, which, according to Alexander Polyhistor, was a *συσκευή* (Eusebius, "Præparatio Evangelica," ix. 19), a polemic treatise—as Schürer renders the phrase—against the Jews. The polemic passages, however, must have been interwoven with a general presentation of a Jewish theme—probably a history of the origin of the Jewish people. For it is the complaint of Josephus that Apollonius, unlike Apion, far from massing all his anti-Jewish charges in one passage, had preferred to insult the Jews in various manners and in numerous places throughout his work (*l.c.* ii. 14). The assumption that Apollonius' book was of a historic character is confirmed by the fragment in Alexander Polyhistor, which gives the genealogy of the Jews from the Deluge to Moses, and by an allusion of Josephus which indicates that the exodus from Egypt was also dealt with therein (*l.c.* ii. 2). In connection with the exodus, Apollonius gave circulation to the malicious fable that the Jews had been expelled from Egypt owing to a shameful malady from which they suffered, while he took occasion to blacken the character of Moses also and to belittle his law, characterizing the lawgiver of the Jews as a sorcerer and his work as devoid of all moral worth. Besides, he heaped many unjust charges upon the Jews, reproaching them for not worshiping the same gods as the other peoples (*l.c.* ii. 7) and for disinclination to associate with the followers of other faiths (ii. 36). He thus represented them as atheists and misanthropes, and depicted them withal as men who were either cowards or fanatics, the most untalented among all barbarians, who had done nothing in furtherance of the common welfare of the human race (ii. 14). No wonder these groundless charges excited the anger of Josephus, who believed that they corrupted and misled the judgment of Apion (*l.c.* ii. 7, 15 *et seq.*), and who therefore zealously devoted the entire second part of his treatise against Apion to a refutation of Apollonius. The latter was thus paid back in his own coin. Josephus does not hesitate to accuse him of crass stupidity, vaingloriousness, and an immoral life (*l.c.* ii. 36, 37). See Apion.

Bibliography: C. Müller, *Fragmenta Historicorum Græcorum*, iii. 208 *et seq.*; J. G. Müller, *Des Flavius Josephus Schrift gegen den Apion*, p. 230, Basel, 1877; Pauly-Wissowa, *Real-Encyc.* ii. s.v.; Grätz, *Gesch. der Juden*, 3d ed., iii. 347 *et seq.*; Schürer, *Gesch.* 3d ed., iii. 400–403; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 85; Th. Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, pp. 60 *et seq.*

G. H. G. E.

APOLLONIUS OF TYANA: Pythagorean philosopher and necromancer; born about the year 3 B.C.; died, according to some sources, in the thirty-eighth year of his age. In Arabic literature his name is cited in the form "Balinas" or "Belenus," which has often been mistaken for "Pliny." He is mentioned in connection with magical writings, and is called by the Arabs Ṣahib al-Ṭalismat ("The Author of Talismans"). They attribute to Apollonius "Risalah fi Tat'hir al-Ruḥaniyyat fi al-Markabat," a work that treats of the influence of pneumatic agencies in the world of sense, and which also deals with talismans. An introduction ("Mebo") to this treatise on talismans, "Iggeret al-Ṭalasm," was composed by an anonymous writer; it is found in Steinschneider MS., No. 29. It is full of Arabic words, and contains a few Romance ones also. The translator says at the end that the whole book is of no value, and that he has translated (or copied) it merely as a warning against "serving strange gods." It is probable that a copy of this translation existed in the library of Leon Mosconi (Majorca, 14th century), where it seems to occur under the title "Bel Enus"—No. 37 of the catalogue ("Rev. Et. Juives," xxxix. 256, xl. 65). It is also cited by Joseph Nasi (16th century) and perhaps by Abba Mari. According to Johanan Allemanno (died 1500), Solomon ben Nathan Orgueiri (of Aix, Provence, about 1390) translated from the Latin another work on magic by Apollonius. The Hebrew title of this second work was מלאכת מושכלת ("Intellectual Art"); fragments of it are found in Schönblum MS., No. 79.

Bibliography: For Apollonius and his supposed writings see J. Miller, in Pauly-Wissowa, *Real-Encyclopädie der Classischen Allerthumswissenschaft*, iii. 146 *et seq.*; and Gottheil, in *Z. D. M. G.* xlvi. 466; on the Arabic and Hebrew translations see Steinschneider, *Hebr. Uebers.* § 520 (= *Z. D. M. G.* xlv. 439 *et seq.*); Fürst, *Canon des A. T.* p. 99, attempted to identify Apollonius with Ben La'anah, whose writings were condemned (Yer. Sanh. xi. 28 *a*).

G.

APOLLOS: A learned Jew of Alexandria, and colaborer of Paul. Of him the following is told (Acts xviii. 24–28): He came (about 56) to Ephesus, as "an eloquent man and mighty in the Scriptures," to preach and to teach in the synagogue; and his fervor of spirit and boldness of speech attracted the attention of Aquila and Priscilla—Jews who had espoused the cause of the new Christian faith in Corinth. They found him not sufficiently informed in the new doctrine; for he knew "only the baptism of John" when he spoke to the people of "the way of the Lord." So they expounded the way of God to him more fully; and, turned into a firmer believer in Jesus as the Messiah, he went to Achaia, where he converted the Jews to his new faith by his arguments from Scriptures. This is illustrated by another story which immediately follows: While Apollos was still at Corinth, Paul found in Ephesus about twelve disciples of John the Baptist who had never heard of the Holy Ghost, but had undergone baptism for the sake of repentance. Paul succeeded in baptizing them anew in the name of Jesus; and then, after "Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts xix. 1–6).

The sect, then, to which Apollos, as well as these twelve men of Ephesus, belonged, were simply Baptists, like John; preaching the doctrine of the "Two Ways"—the Way of Life and of Death—as taught in the "Didache," the propaganda literature of the Jews before the rise of Christianity. They were thenceforward won over to the new Christian sect probably under the influence of such ecstatic states of mind as are described here and in the writings of Paul.

Whether Apollos belonged to the class of thinkers like Philo or not is, of course, a matter of conjecture. But it is learned from Paul's own words (I Cor. i. 10) that while working on the same lines as Paul, Apollos differed essentially from him in his teachings. Four different parties had arisen there: one adhering to Paul, another to Apollos, a third to Peter, and the fourth calling itself simply "of the Christ." "Who, then," says he, "is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered . . . we are laborers together. . . . Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. . . . Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. iii. 5–23). Evidently Apollos betrayed more of that wisdom which Alexandrian philosophers gloried in. Wherefore, Paul contends that "not with wisdom of words" (I Cor. i. 17) was he sent to preach the gospel. . . . "The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom" (*ib.* 21, 22). Originally the people of Corinth were, according to I Cor. xii. 2, not Jews, but Gentiles. It is, therefore, easy to understand why Apollos' preaching appealed to them far more than Paul's. Still, the difference between the two "apostles" (I Cor. iv. 9) was not of a nature to keep them apart; for Paul, toward the close of his letter to the Corinthians, says: "As touching our brother Apollos, I greatly desired him to come unto you: . . . he will come when he shall have convenient time" (I Cor. xvi. 12). We have reason to ascribe to Apollos some influence in the direction which led to a blending of the Philonic Logos with the Jewish idea of the Messiah—a Hellenization of the Christian belief in the sense of John's Gospel; though many critics since Luther are disposed to attribute to him the Epistle to the Hebrews.

Bibliography: Weizsäcker, *Das Apostolische Zeitalter*, p. 268; Blass, *Commentary on Acts*, pp. 201, 203; Friedländer, *Der Vorchristliche Jüdische Gnosticismus*, 1898, p. 37.

T. K.

APOLOGISTS: Men of pious zeal who defended both the Jewish religion and the Jewish race against the attacks and accusations of their enemies by writing, either in the form of dissertations or of dialogues, works in defense of the spirit and doctrines of Judaism, so that its essentials might be placed in the proper light. It was in the nature of things, therefore, that they were impelled to expose the general weakness of the positions of their antagonists, and to attack those positions rigorously; hence the apologies are, at the same time, polemical arraignments. So long as the Jewish state was independent and respected by neighboring peoples, and so long as religious reverence retained its hold upon the heathen nations with whom the Jews came into contact, it was unnecessary to ward off attacks on their nationality, on their religious teachings, or on their manners and customs. They dwelt in harmony with Persians when Cyrus established the Persian empire, and later with Greeks; they dwelt alongside of Parthians and New Persians, and their Judaism received no manner of offense. But when the Jewish state fell into internal decay, and the Greeks, with whom the Jews held the closest relations, lost their reverence for their own deities; when, furthermore, with the translation of the Bible into Greek, the Hellenes were introduced to a literature that claimed at least equality with their own; and, finally, when the Egyptians were by that translation informed of the pitiful rôle their ancestors had played at the birth of the Jewish nation, these peoples felt themselves severely wounded in their national vanity. It was, accordingly, in Alexandria that anti-Jewish literature originated, to withstand which the Jewish Apologists resident there devoted their energies.

The First Attacks in Egypt by Heathens.

Manetho, an Egyptian temple scribe at Thebes, was the first to assail the Jewish nationality with all manner of fables invented by himself. Opportunity to disseminate misinformation concerning the Jews had been afforded by the Syrian king Antiochus Epiphanes, whose wonderful stories concerning his experiences in the Temple of Jerusalem were seized upon and elaborated by the anti-Jewish writers of Alexandria. In this city, the capital of Egypt, dwelt numerous Jews who were distinguished for their intellectual activity and moral life, and many Greeks detested the Jews for their difference in moral ideals, founded as they were upon religious codes quite different from their own Alexandria was accordingly the market where unscrupulous writers were certain of finding sale for their multifarious calumnies against the Jewish people. In Alexandria, consequently, the earliest Jewish Apologists made their appearance.

The First Apologists.

The first generation of Jewish Apologists flourished from the beginning of the first century B.C. to the middle of the second century of the common era. In this period are included those Apologists who encountered the attacks of the ancient heathens. The early Greek fashion of writing under a pseudonym had been transplanted to Alexandria; works were issued purporting to be productions of the great men of antiquity. The first Jewish Apologists were, therefore, strictly in the fashion when they used pseudonyms in their replies to the ceaseless libels with which the anti-Jewish writers assailed the religious literature, the manners, and the customs of the Jews. These Apologists drew a picture of the grandeur and moral elevation of Judaism, and, in accordance with the prevailing custom, ascribed their writings to heathen poets and prophets. The most important of these apologetic writings are the "Sibylline Books" and "The Wisdom of Solomon." The "Sibylline Books," composed partly in the middle of the second, partly in the first, century B.C., contrasted the lofty ethics of monotheism and the righteousness and morality of Judaism with the follies of idol-worship, and with the selfishness and sensuality of heathendom. "The Wisdom of Solomon" uses still darker colors to paint the immorality and viciousness, the utter corruption and shamelessness of the heathen world, and portrays, in contrast therewith, the moral atmosphere emanating from Jewish religious writings. The author of this book lived probably about the time of the Roman emperor Caligula (37–41). Among the Apologists in Alexandria mention must also be made of PHILO, one of the most eminent philosophical thinkers of Judaism, who flourished about 40. Philo sought to illustrate to the heathen world the beauty of the Jewish Scriptures by endeavoring to prove that both Judaism and the better Hellenic thought in the writings of Greek philosophers aimed at one and the same mark; that the Jewish prophets and the Greek speculative thinkers strove after one and the same truth, and that, therefore, the difference between Judaism and Greek philosophy was one merely of external appearance or expression.

"Sibylline Books" and "The Wisdom of Solomon."

The best apologetic work of this period, and indeed of any period, is that written in Rome by Flavius Josephus (born about 37), which he entitled "Against Apion, or Concerning the Ancient State of the Jewish Nation." APION, who was a contemporary of Philo, had, at the request of several Alexandrians, handed to the emperor Caligula a calumnious memorial full of the worst accusations and slanders against the Jews. He had simply compiled everything to be found in previous writings of this character, and added to it whatever he could devise in the way of malicious invention. This slanderous petition, no doubt, made its influence felt at the time Josephus was writing his history in Rome, and impelled him to publish his "Apology" (vindication), which consisted of two books. He controverts the allegation that the Jews have no history and are a new nation. The sting of the charge came from the circumstance that, according to the view then prevailing, the respectability and dignity of a nation were in direct proportion to its antiquity. He exposes the falsity of the calumnies circulated against Judaism, and illustrates the mental incapacity of his opponents to grasp historical truths. Through the whole work there breathes a spirit of warm admiration for Moses and his civil and religious legislation; it acknowledges appreciatively whatever is great and good among all ancient peoples. This "Apology" of Josephus furnished the model after which the Church fathers patterned all their apologetic treatises, the writing of which they were frequently called upon to undertake in defense of Christianity.

Josephus.

No further apologetics of this period have been preserved, although the venom that Apion injected into the minds of his contemporaries continued to work among Roman writers, who saw in the Jewish nation a stubborn enemy of Rome and an opponent of the national cult. But in the Talmud and Midrash many religious conversations have been preserved, in which prominent teachers like Johanan ben Zakkai, Joshua ben Hananiah, Akiba, and others defend Judaism and its doctrines. Dialogues, such as these, between cultured representatives of Judaism and heathenism, were, as a matter of course, quite free from fanaticism; they were, in fine, friendly contests of wit and wisdom without the least trace of animosity or bitterness.

Attacks by Christians and Mohammedans.

The second series of Jewish Apologists covered the period from the second to the fifteenth century, and was concerned in repelling the attacks of Christianity and, to a small extent, of Islam. Christianity, having received from Judaism its doctrines of pure morality and of love of one's neighbor, was constrained, in order to furnish grounds for its distinction, to proclaim that it had come into existence to displace, and to fulfil the mission of, Judaism. It endeavored to prove the correctness of this standpoint from the Bible itself, the very book upon which Judaism was founded. Wherefore Judaism had no further reason to exist! The Jews, however, were not yet ready to accept this decree of self-extinction, nor to permit Christendom to take possession of the religious and ethical ground held by the Jews. Here, then, was an occasion for some very sharp polemics between the offspring and the parent who declined to die. The fact that both sides appealed to the same source of authority—the Scriptures—served also to narrow and intensify the struggle. So long, however, as Christianity refrained from throwing the Brennus-sword of worldly power into the scales, the discussion partook of the same peaceful nature as those friendly passages of arms recorded in the Talmud and Midrashim, and displayed more of the nature of good-humored rallying than of serious debate. Jewish scholars, referring to Num. xxiii 19, expressed their objections to Christianity in the single passage: "If a man say that he is God, he is deceiving thee; if he say that God is man, he will repent it. If he claim to ascend to heaven, he may say it, but he shall not do it" (Yer. Ta'anit i. 1).

But with the growth of political power in the Church, the attacks of the bishops upon Jews and

Judaism took on a harsher animus. The silence of the Jews for several centuries in the face of such attacks was a deplorable error, especially in view of the fact that the bitter effects of this anti-Jewish literature were felt in the keenest degree. This silence can be accounted for only by assuming that the Jews of those days were not afraid of any enduring consequences from these attacks, or from the influence of the Christian propaganda upon their own coreligionists. The fundamental principles of Christianity—Trinity, Incarnation, etc.—were deemed by them to stand in such direct contradiction to both the spirit and the letter of the Bible that it seemed like a work of supererogation to point out the contradiction. Aside from this, these attacks were written in Latin or in Greek, familiarity with either of which had been lost by the Jews. Whenever any vernacular discussions, founded upon such material, occurred, the crass ignorance of the Christian clergy of the day rendered the victory of the Jews an easy one. And it was because the Jews felt so sure of their own ground that they did not think it necessary to defend themselves.

Silence of the Jews.

So far as ascertained, the first to venture a defense in any degree was Saadia ben Joseph (died 942), who was gaon in Sura and a very prolific writer. In his translation of the Bible into Arabic, and in his commentaries upon it, as well as in his philosophical work, "Emunot we-De'ot" (written in Arabic and translated into Hebrew by Judah ibn Tibbon), he attacked the claims of Christianity and Islam; the former receiving from his pen greater attention than the latter, because Islam was not so insistent in its missionary zeal as Christianity. Saadia maintained that Judaism would always exist, and that its religious system, which allowed man to reach perfection as nearly as possible, would not be displaced by any other. In any case, Christianity, which transformed mere abstractions into divine personalities, was not qualified to supersede it; nor was Islam, which lacked sufficient proof to displace the undisputed revelation from God on Sinai.

From the period of Saadia polemical passages are encountered in Midrashic works and ritual poems directed against both Christianity and Mohammedanism; but although such passages usually close with some kind of a defense of Judaism, they seem to labor under a species of reserve and timidity. But when at the time of the Crusades fanaticism broke loose and the might of the Church grew rapidly; when, furthermore, the Christian clergy had learned to make use of the services of baptized Jews in aiding schemes for the wholesale Christianization of their brethren, the leading spirits among the Jews felt constrained to lay aside all hesitation and reserve, so that with the twelfth century Jewish polemics appeared more frequently and more numerously. In northern France, R. Samuel b. Meïr (Rashbam) and Joseph Bekor Shor demonstrated the weakness of the foundations sought for Christianity in the Bible; and Joseph b. Isaac Ḳimḥi wrote the "Sefer ha-Berit," in which he applied himself to the discussion of Christian dogmas and their scientific refutation. Moses ibn Tibbon, in Montpellier (1240), and Meïr b. Simon wrote polemical works; and the latter in addition compiled the apologetic book "Milḥamot Miẓwah." In Spain, although prominent Jewish scholars had embraced Christianity and placed their services at the disposal of the Church for public disputations and polemical writings, there were also Jewish Apologists that published their replies, either in special books or in the shape of letters addressed to the apostates. Against Abner of Burgos (called, as a Christian, Alfonso of Valladolid), Shem-Ṭob ibn Shaprut wrote his pamphlet "Eben Boḥan" (The Touchstone). To Maestro Astruc Raimuch (who, as a Christian, took the name of Francisco Dios Carne) Solomon b. Reuben Bonfed addressed his epistle, full of sharp points, against Christianity. The philosopher Ḥasdai Crescas singled out Solomon ha-Levi (who, as a Christian, bore the names of Paul de Santa Maria and Paul of Burgos) and replied most vigorously to his attacks upon Jewish doctrine. Possibly the most important apologetic writings of all are those of Profiat Duran, of the fifteenth century, and of Simon b. Ẓemaḥ Duran. Around these arrayed themselves a number of prominent Apologists, who wrote independently or quoted chapters from the works of the Durans. In Italy Abraham Farrissol (born 1451) wrote an apologetic book, "Magen Abraham" (Shield of Abraham), in which he proved that the popes had permitted the Jews to take usury in order to enable them to pay the high imposts laid upon them. In Germany, in the beginning of the fifteenth century, Lipman of Mühlhausen wrote his apologetic treatise, "Niẓẓaḥon" (Victory), which name was given also to many other books of similar scope published in Germany.

French and Spanish Apologists.

Much less fanatical were the attacks encountered by Judaism from the side of Mohammedanism. The far more favorable political and social position of the Jews among the Mohammedans of Persia and Egypt and among the Moors in Spain—the latter of whom possessed but a scanty knowledge of the Bible and of Jewish literature—hardly gave such scope to aggressive polemics as would call out the Jewish defense. In addition to Saadia and to the Karaite writers, the following were the chief Jewish authors who assailed Islam in defense of Judaism: Sherira b. Ḥanina Gaon, Judah ha-Levi (in his "Kuzari"), Abraham ibn Ezra, Moses b. Maimon, Moses of Coucy, and the author of the "Zohar." The whole range of Jewish literature contains but a single production of any extent (originally a portion of a larger work) that applies itself to an attack upon Islam. Under the title "Ḳeshet u-Magen" (Bow and Shield) it was published in the eighteenth century at Leghorn as a supplement to Simon Duran's work, "Magen Abot" (The Shield of the Fathers). This supplement was translated into German by Steinschneider in 1880 in "Magazin für die Wissenschaft des Judenthums."

Mohammedan Attacks.

The invention of printing was the signal for the outpouring of a veritable flood of anti-Jewish literature. Johann Christian Wolf, in the second part of his "Bibliotheca Hebræa," published in 1721, enumerates the titles of all publications by Christians against Jews and Judaism; and these titles alone fill fifty quarto pages of his book. Kayserling in his "Biblioteca Española-Portugueza-Judaica," pp. 114 *et seq.*, gives a list of anti-Jewish writings in Spanish. To the earlier common calumnies—and especially to that so often made by Spanish apostates, that the Talmudical passages directed against the heathens were in reality intended against Christians—there was added after the twelfth century (occasionally at first, but afterward more generally) the accusation that the Jews used the blood of Christians for ritual purposes. This is the identical accusation which the Romans of the second century made against the Christians. At the same time the charge is occasionally encountered that the Jews pierce the consecrated host until blood flows from it. Sad to say, Catholic churchmen themselves spread these calumnies in order to furnish collateral proofs of the doctrine of transubstantiation enunciated at the fourth Lateran council in 1215. Jewish Apologists henceforth had to take notice of this accusation as well. An apologetic book in the spirit of Lipman Mühlhausen's "Nizzaḥon" was written by the Karaite Isaac of Troki (near Wilna, died 1593), entitled "Ḥizzuḳ Emunah." The blood-accusation was taken up by Isaac Abravanel in his commentary upon Ezekiel; by Samuel Usque—who had escaped from the fangs of the Inquisition—in his "Consolaçam as Tribulaçoẽs de Ysrael" (1553); by Judah Karmi in his "De Charitate" (1643); by Manasseh b. Israel in his "Vindiciæ Judæorum" (1656), translated into German by Marcus Herz, with a preface by Moses Mendelssohn; by Isaac Cantarini in his "Vindex Sanguinis" (1680); by Jacob Emden in his open letter prefaced to his edition of the "Seder 'Olam Rabba we-Zuṭṭa" (1757); by I. Tugendhold in his "Der Alte Wahn," etc. (1831); by I. B. Levinsohn in his "Efes Dammim" (1837); by L. Zunz in "Ein Wort zur Abwehr" (1840), and by many others.

The Blood-Accusation and Other Calumnies.

Apologies of a more extended scope were written by the above-mentioned Samuel Usque, who treats historically of the departed glory of Israel and of the end of the period of Jewish power and wisdom; by David d'Ascoli (1559), and by David de Pomis, who wrote the well-known apology "De Medico Hebræo" (1588), dedicated to Duke Francis II. of Urbino. Other Apologists were Solomon Ẓebi Uffenhausen, author of "Ẓeri ha-Yehudim," published in 1615; the proselyte Abraham Peregrino (גר, proselyte), who wrote "Fortaleza," translated by Marco Luzzatto in 1775 into Hebrew; Emmanuel Aboab, author of "Nomologia," written in Spanish, 1629; Simon Luzzatto, with his treatise upon the condition of the Jews; Jacob Lombroso (1640); Balthasar Orobio de Castro, who wrote apologetic essays in Amsterdam; Cardoso, with his work, "Excellencias de los Hebreos" (1679); Saul Levi Morteira (died 1660); Isaac Aboab; Judah Briel (1702); David Nieto, who wrote "Matteh Dan" (1714); Isaac Pinto (born in Bordeaux, 1715); and Rodrigues Texeira (died 1780).

Modern Polemics.

With Moses Mendelssohn's letter to Lavater, Jewish apologetic writings assumed another character: the question became one of political rights for the Jews. And it is indeed true that spiteful attacks upon Jews and Judaism have not yet ceased. Even the cultured classes among the most enlightened nations are not yet able to divest themselves of the ancient prejudices and traditions. Atavistic sentiments often show themselves stronger than the dictates of reason. But the apologetic writings of to-day are almost exclusively of a political character, and will be rendered wholly unnecessary only when political and social equality the world over is an accomplished fact. See Anti-Semitism, Blood-Accusation, Desecration of Host, Disputations, Polemical Literature.

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K. S. B.

APÔPHIS: The Egyptian king under whom, according to some early writers, Joseph came to Egypt, and who, according to Syncellus, flourished in the sixteenth century B.C. ("Chronographia," c. 115, § 7). Josephus names Apôphis as the second, and Julius Africanus enumerates him as the sixth king of the fifteenth, or Hyksos, dynasty. The monuments explain the confusion. They exhibit two Hyksos kings, called Apôpy, with the royal names 'A-ḳnon and 'A-user-rê, apparently corresponding with the second and sixth Hyksos (compare "Mitteilungen der Vorderasiatischen Gesellschaft," iii. 17; for a different sequence see, for example, Petrie, "History of Egypt," i. 241). Syncellus seems to have meant the second Apôphis, under whom the Hyksos were expelled from Egypt. This one reigned at least thirty-three years according to the monuments, forty-nine according to Manetho, to about 1570 B.C. The identification with Joseph's Pharaoh seems, however, only a hypothesis influenced by the erroneous Hyksos theory of Josephus, so that no reliance can be placed on the dates given by Syncellus for Joseph's arrival and elevation to his office, as corresponding with the years four and seventeen of Apôphis.

J. JR. W. M. M.

APOPLEXY: A sudden loss or diminution of sensation and of the power of motion, caused by the rupture or plugging up of a blood-vessel in the cranial cavity and effusion of blood on or within the brain. Ordinarily it is referred to as a "stroke of paralysis." The chief symptoms of this condition are sudden loss of consciousness, of motion, and of sensation, the affected person lying as if dead.

Proportion Between Whites and Blacks.

According to Dr. John Beddoe, Apoplexy appears to have no racial preferences. In New Orleans negroes and whites are said to die of Apoplexy in the proportions of 103 and 91 respectively. England, Scotland, Prussia, and Italy give each almost exactly the same figures, varying between 10 and 11 per 10,000 of inhabitants. Switzerland and Holland yield 8.5 and 7.9 respectively, but Ireland gives only 5.9 per 10,000. The rate of mortality from Apoplexy is certainly lower in quiet, rural districts than amid the hurry and worry, or excesses, of towns.

Lombroso, on analyzing the vital statistics of Italian Jews, found that deaths due to Apoplexy are

Predisposition of Italian Jews.

twice as frequent among them as among the general population of that country. He attributes it to the emotional temperament of the Jew, to his reputed avarice, his constant struggle with adverse conditions of life, and the ceaseless persecution of the race. Lombroso further intimates that the frequent marriages of near kin among Jews, and the greater development and use of their brains, are also predisposing causes.

The writer has compiled some statistics of American Jews, and finds that, in New York at least, the Jew is no more liable to Apoplexy than is the non-Jew. Thus, from Dr. John S. Billings' report on "The Vital Statistics of the Jews in the United States" it is seen that among a Jewish population of 10,618 families, comprising 60,630 persons, there occurred 68 deaths from Apoplexy during the five years from 1885 to Dec. 15, 1889; which means that the death-rate from Apoplexy among the Jews was 1.12 per 1,000 population during five years, or an annual death-rate of .224 per 1,000. On consulting the "Annual Report of the Board of Health" of New York city for 1898 it is found that during that year 1,059 persons died of Apoplexy in the Borough of Manhattan. The estimated population of Manhattan in that year was about 1,900,000, which gives a death-rate from Apoplexy of .55 per 1,000 of the general population; and, according to the census of 1900, the mortality from this disease in the United States was .666 per 1,000. These figures show that among Jews the death-rate from Apoplexy is less than one-half that among the general population of Manhattan.

From the "Report on Vital Statistics in New York City" of the Eleventh Census (1890) in the United States it appears that the death-rate from Apoplexy in New York city during the six years ending May 31, 1890, was as shown in the following table:

Deaths per 100,000, of Persons Whose Mothers Were Born in

France	78.56	Bohemia	36.08
Ireland	78.11	Scandinavia	32.83
Scotland	71.38	Hungary (mostly Jews)	19.10
England and Wales	69.15	Italy	16.59
Germany	58.67	Russia and Poland (almost all Jews)	14.22
United States	49.15		
Canada	46.21		

For the whole city the death-rate from Apoplexy was 59.37 per 100,000. From the above figures it is evident that the Russian and Polish Jews are far less frequently attacked by Apoplexy than are the peoples of other nations.

Further statistics collected by the writer from the annual reports of two Jewish hospitals, in comparison with two non-Jewish hospitals in New York city, give the following table:

Table Showing Number of Patients Suffering from Apoplexy in New York City.

Jewish Patients.				Patients from the General Population.			
Hospital.	Number of Patients.	Number of Cases of Apoplexy.	Apoplexy per 1,000 Sick.	Hospital.	Number of Patients.	Number of Cases of Apoplexy.	Apoplexy per 1,000 Sick.
Beth Israel, 1897–1901	3,633	29	8.00	New York, 1899–1900	11,951	50	4.18
Mount Sinai, 1898, 1899, and 1900.	9,497	27	2.84	St. Luke's, Oct. 1, 1897–Sept. 30, 1900.	7,700	43	5.58
Total	13,130	56	4.26	Total	19,651	93	4.73

Three Infrequent Factors.

This gives about an equal rate for Jews and non-Jews, as might have been expected to be the case when the chief etiological factors in the production of Apoplexy are considered. Syphilis, prolonged muscular exertion, and the abuse of alcohol are found to be important antecedents in a large number of cases of Apoplexy. These three factors are infrequent among the Jews, who might, therefore, rather be expected to be less liable to the affection. But the busy, anxious life of the Jew, his constant and hard struggle against adverse conditions, have been operative in producing among Jews a number of apoplectics equal in relative proportion to that of non-Jews.

Bibliography: John P. Beddoe, *Anthropology and Medicine*, in Allbutt, *System of Medicine*, i., London, 1895; C. Lombroso, *Il Antisemitismo e i Giudei*, German transl., Leipsic, 1894; John S. Billings, *Vital Statistics of the Jews in the United States* (*Census Bulletin*, No. 19), 1890; Annual Reports of the Mount Sinai, Beth Israel, New York, and St. Luke's Hospitals, New York.

J. M. Fi.

APOSTASY AND APOSTATES FROM JUDAISM: Terms derived from the Greek *ἀποστασία* ("defection, revolt") and *ἀποστάτης* ("rebel in a political sense") (I Macc. xi. 14, xiii. 16; Josephus, "Contra Ap." i. 19, § 4), applied in a religious sense to signify rebellion and rebels against God and the Law, desertion and deserters of the faith of Israel. The words are used in the Septuagint for מרד: Num. xiv. 9; Josh. xxii. 19, 22; for מעל: II Chron. xxviii. 19, xxxiii. 19; for סורר: Isa. xxx. 1; and for בליעל: I Kings, xxi. 13; Aquilas to Judges xix. 22; I Sam. xxv. 17. Accordingly it is stated in I Macc. ii. 15 that "the officers of the king compelled the people to apostatize," that is, to revolt against the God of Israel; and Jason, the faithless high priest, is "pursued by all and hated as a deserter of the law" (*τοῦ νόμου ἀποστάτης*; II Macc. v. 8). As the incarnation of rebellion against God and the Law, the serpent is called apostate (LXX., Job xxvi. 13; and Symmachus, Job xxiv. 13; compare II Thess. ii. 3; Revelation of John xiv. 6; Gen. R. xix., אפיקורוס).

Hebrew Expressions.

The rabbinical language uses the following expressions for apostate: (a) מומר, from המיר : Jer. ii. 11; and המיר דת (Suk. 56*b*; 'Ab. Zarah 26*b*; 'Er. 69*a*) (b) משומד, from שמד ("to persecute or force abandonment of the faith") (Yer. Suk. v. 55*d*; Gen. R. lxxxii.; Yer. 'Er. vi. 1 [23*b*]; Sifra, Wayiḳra, ii.; Targ. Onkelos to Ex. xii. 43). The Apostates during the Syrian persecution are called "Meshummedaya" in Megillat Ta'anit vi. (ed. Mantua; in later editions the word "Resha'im" is substituted

[Grätz, "Gesch. der Juden," 3d ed., iii. 600]). This is equivalent to "Hellenists"; according to Cassel, *ἄνομοι* (see "Revue des Etudes Juives," xli. 268). (c) כופר ("a denier"), in Sanh. 39*a*, of the Law, *ib.* 106*a*, of the God of Israel (B. M. 71*a*); of the fundamentals (B. B. 16*b*). (d) פושע ישראל ("a rebellious transgressor in Israel"). (e) שפירש מדרכי צבור ("one who has separated from the ways of the Jewish community") (Seder 'Olam R. iii.; R. H. 17*a*; Tosef., Sanh. xiii. 5). "No sacrifice is accepted from the apostate" (Sifra, *l.c.*; Lev. R. ii.; Ḥul. 5*a*; Yer. Sheḳ. i. 1[46*b*]; "nor have they any respite from eternal doom in Gehenna" (R. H. 17*a*; see especially Sifre, Bemidbar 112 to Num. xv. 31). These expressions all probably date from the Maccabean time, when to such men as Jason and Menelaus the words of Ezek. xxxii. 23, 24, were applied: "they who caused terror in the land of the living, and they have borne their shame with them to go down to the pit."

The Apostasy of these two men (II Macc. v. 8, 15) being a desertion of both their national and religious cause, filled the people with horror and hatred, and their fate served as a warning for others. The outspoken hostility to the law of the God of Israel on the part of the Syrians involved less danger for the kernel of the Jewish people than the allurements offered in Alexandria by Greek philosophy on the one hand and Roman pomp and power on the other. Here the tendency was manifested to break away from ancient Jewish custom and to seek a wider view of life (Philo, "De Migratione Abrahami," xvi.), while the tyranny of a Roman prefect like Flaccus, who forced the people to transgress the Law, seems to have had no lasting effect (Philo, "De Somnis," ii., § 18).

Alexandrian Apostates.

Comparing the proselytes with the Apostates, Philo says ("On Repentance," ii.): "Those who join Israel's faith become at once temperate and merciful, lovers of truth and superior to considerations of money and pleasure; but those who forsake the holy laws of God, the apostates, are intemperate, shameless, unjust, friends of falsehood and perjury, ready to sell their freedom for pleasures of the belly, bringing ruin upon body and soul." Philo's own nephew, Tiberius Julius Alexander, son of Alexander the Alabarch, became an apostate, and to this fact he owed his high rank as procurator, first of Judea, then of Alexandria; becoming afterward general and friend of Titus at the siege of Jerusalem (Schürer, "Gesch." i. 473–474).

Against the many Apostates in the time of Caligula the third book of the Maccabees loudly protests; for Grätz ("Gesch. der Juden," 2d ed., iii. 358, 631) has almost convincingly shown that it was written for that very purpose. While the faithful Jews who denied the royal command and refused to apostatize from their ancestral faith were rescued from peril and reinstated as citizens of Alexandria, the Apostates were punished and ignominiously put to death by their fellow-countrymen (III Macc. ii. 32, vi. 19–57, vii. 10–15); and the declaration was made that "those of the Jewish race who voluntarily apostatized from the holy God and from the law of God, transgressing the divine commandments for the belly's sake, would also never be well disposed toward the affairs of the king."

The "Pastor of Hermas" ("Similitude," viii. 6, § 4; ix. 19, § 1), which is based on a Jewish work, says that "repentance is not open to apostates and blasphemers of the Lord and those who betray the servants of the Lord." The same idea is expressed in Tosef., Sanh. xiii. 5: "The doors of Gehenna are forever closed behind heretics, apostates, and informers"; with which compare Epistle to Heb. iii. 12, and Apocalypse of Peter 34.

It is a remarkable fact in the history of Christianity that, according to Acts xxi. 21, Paul was accused before the council of James and the elders of having taught the Jews Apostasy from the law of Moses; for which reason the early Christians, the Ebionites, "repudiated the Apostle Paul, maintaining he was an apostate from the law" (Irenæus, "Against Heresies," i. xxvi.).

Paul Called an Apostate.

It was probably due to the influence of Pauline Christianity that "many of the Grecians," as Josephus ("Contra Ap." ii., § 11) tells, "had joined the Jews, and while some continued in their observance of the laws, others, not having the courage to persevere, departed from them again." The destruction of the Temple, which put an end to the entire sacrificial worship, was the critical period of Judaism, which, while greatly increasing the numbers of Pauline Christianity, gave other Gnostic sects an opportunity of winning adherents. In the Maccabean period the blasphemer that stretched out his hands toward the Temple announcing its doom (II Macc. xiv. 33 *et seq.*; compare I Macc. vii. 34 *et seq.*) was sure to meet the divine wrath. Now many sectaries or Gnostics (*Minim*) had arisen "who stretched out their hands against the Temple" (Tosef., Sanh. xiii. 5; R. H. 17*a*; compare II Macc. xiv. 33).

Christian Apostates from Judaism.

Moreover, when the last efforts at rebuilding Temple and state ended in disastrous failure and in the persecution of the law-observing Jews, many of the new Christian converts became informers against their brethren in order to insinuate themselves into the favor of the Romans. This naturally increased their mutual hostility, and widened the gulf between the Synagogue and the Church. The prayer that the power of wickedness as embodied in heathenism might be destroyed (which destruction was believed to be one of the signs of the coming of the Messiah) was at this time transformed into an execration of the Apostates and slanderers "(Birkat ha-Minim," Ber. 28*b*; Yer. Ber. iv. 3, p. 8*a*; Justin, "Dial. cum Tryphone," xxxviii.). As a typical apostate, who, from being a great expounder of the Law, had become an open transgressor, a teacher of false doctrines, and a seducer or betrayer of his coreligionists, the Talmud singles out Elisha ben Abuyah, known as Aḥer, "changed into another one." The many traditions about his life, which became an object of popular legend, agree in the one fact that his Gnosticism made him a determined antagonist of the Law at the very time when Roman persecution tested Jewish loyalty to the utmost; and consequently he is represented as having heard a divine voice ("bat ḳol") issue from heaven, saying:

Aḥer the Apostate.

"'Return, ye backsliding children, and I will heal your backslidings' (Jer. iii. 22)—all except Aḥer!" Still the relations between the Apostates and the faithful observers of the Law remained tolerably good, as may be inferred from R. Meïr's continual intercourse with Aḥer, who honored the apostate as a man of learning, even after his death. However, from the time when the Church rose to power and directed the zeal of her converts against their former brethren, these conditions changed. This may be learned from the decree of Constantine in 315, to the effect that "all that dare assail the apostates with stones, or in any other manner, shall be consigned to the flames." While the Synagogue was prohibited from admitting proselytes, all possible honors were conferred by the Roman empire upon Jews that joined the Church. The rabbis refer the verse, "My mother's children are angry with me" (Song of Songs, i. 6), to the Christians, complaining that "those that emanate from my own midst hurt me most" (Midr. R. and Zuṭṭa *ad loc.*; also Tobiah b. Eliezer quoted by Zunz, "S. P." p. 13, and "Tanna debe Eliyahu R." xxix.).

An apostate, Joseph by name, a former member of the Sanhedrin of Tiberias, raised to the dignity of a comes by Constantine the emperor, in reward for his Apostasy, is described by Epiphanius in his "Panarium," xxx. 4–11 (ed. Dindorf, pp. 93–105). He claimed, while an envoy of the Sanhedrin, to have been cast into the river by the Jews of Cilicia for having been caught reading New Testament books, and to have escaped drowning only by a miracle.

Joseph of Tiberias.

He must have done much harm to the Jews of Palestine, since the emperor had, in the year 336, to issue, on the one hand, a decree prohibiting Christian converts from insulting the patriarchs, destroying the synagogues, and disturbing the worship of the Jews; and, on the other hand, a decree protecting the Apostates against the wrath of the Jews (Cassel, in Ersch and Gruber, "Allg. Encyklopädie," iv. 23 and 49, note 59; Grätz, "Gesch. der Juden," iv. 335, 485). The very fact that he built the first churches in Galilee at Tiberias, Sepphoris, Nazareth, and Capernaum—towns richly populated by Jews and soon afterward the centers of a Jewish revolt against Rome—justifies Grätz in assuming that the dignity of comes conferred upon Joseph covered a multitude of sins committed against his former coreligionists in those critical times. The rabbinical sources allude only to the fact that Christian Rome, in accordance with Deut. xiii. 6—"the son of thy mother shall entice thee"—said to the Jews, "Come to us and we will make you dukes, governors, and generals" (Pesiḳ. R. 15*a*, 21 [ed. Friedmann], pp. 71*b*, 106*b*]). A decree of the emperor Theodosius shows that up to 380 the patriarchs exercised the right of excommunicating those that had espoused the Christian religion; which right, disputed by the Christian Church, was recognized by the emperor as a matter of internal synagogue discipline (Graetz, "History of the Jews," ii. 612, iv. 385).

That many joined the Church only to escape the penalty of the Jewish law is evidenced by a decree of the emperor Arcadius demanding an investigation of each applicant for admission into the Church, as to his moral and social standing, and by the story of a typical Jewish impostor told by the Church historian Socrates (Jost, "Gesch. der Israeliten," iv. 225).

The great persecution by Cyril, in 415, of the Jews of Alexandria induced only one Jew to accept baptism as a means of safety: Adamantius, teacher of medicine; the rest left the city (Grätz, "Gesch. der Juden," iv. 392).

The stronger the power of the Church became, the more systematic were her efforts at winning the Jews over to her creed, whether by promises, threats, or actual force. As a rule but few yielded to persuasion or to worldly considerations, but more numerous were those that embraced Christianity through the threats and violence of enraged mobs.

In Christian Spain.

Such was the case with the Jews in southern France and in the Spanish peninsula. Here a new term was coined for the Jews that allowed themselves to be baptized through fear—*Anûsim*. It is interesting to observe that the Council of Agde was compelled to take measures against the Jews "whose faithlessness often returneth to its vomit" (compare Prov. xxvi. 11, and the rabbinical expression חוזר לסורו: Ḳid. 17*b*; Gen. R. lxxiv.; Jost, "Gesch. der Israeliten," v. 64 *et seq.*). The same measures were taken by the Council of Toledo in the year 633. Every single case of Apostasy under the influence of the powerful Church provoked the indignation of the Jewish community, where some inconsiderate act of a Jewish fanatic often led to riots, which always ended disastrously for the Jews, either in baptism or expulsion. A number of such instances are recorded by Gregory of Tours (Jost, "Neuere Gesch. der Israeliten," v. 66 *et seq.*, 87 *et seq.*; Cassel, *l.c.* pp. 57–62; Grätz, "Gesch. der Juden," v. 60 *et seq.*; compare also the edicts against the baptized Jews, in Grätz, "Die Westgothische Gesetzgebung, 1858").

In France.

In the Byzantine empire, also, forced conversion of the Jews took place under Leo the Isaurian in 723; many Jews becoming outwardly Christians while secretly observing the Jewish rites (Grätz, "Gesch. der Juden," iii. 123, v. 188; Cassel, *l.c.* p. 52). To none of these is the term "apostate," in its strict sense, applicable. When, at the first persecution of the Jews in Germany under Henry II., in 1012, many had been baptized and afterward returned to the fold, R. Gershom of Mayence insisted on their being treated with brotherly kindliness and sympathy; and when his own son, who had become a convert to Christianity, died, he mourned him as his son, just as if he had not apostatized (Grätz, "Gesch. der Juden," v. 410). Again, after the first Crusade, when many Jews, yielding to the threats of the mob, had been baptized, but with the permission of the emperor, Henry IV., had returned to their ancestral faith despite the protests of Pope Clement III., Rashi in his responsa ("Pardes," p. 23) protested against their being shunned as Apostates by their brethren, and declared them to be full Jews (Grätz, "Gesch. der Juden," vi. 111–114; Berliner, in "Kaufmann-Gedenkbuch," pp. 271 *et seq.*). Nor is it correct to enumerate in the list of Apostates those Jews of Spain, France, and other countries, who, under the influence of the teaching of the pseudo-Messiah Serene (or Soria?), had dropped the many Talmudic statutes and later on returned to the fold, having in the meanwhile remained followers of the law of Moses. Natronai Gaon expressly declared them to have been Jews (Grätz, "Gesch. der Juden," v., note 14, p. 482).

Famous Apostates.

The name "apostate," however, assumed a new meaning and character—that of bitter reproach—when a large number of baptized Jews of prominence used their knowledge and power as means of maligning their former brethren and the faith in which they had themselves been raised. Many of the Inquisitors were descendants of converted Jews; for example, Don Francisco, archbishop of Çoria, Don Juan de Torquemada.

Maligners of Judaism.

The first apostate that is known to have written against the Jewish creed was Moses Sephardi, known by the name of Petrus Alfonsi (physician to Alfonso VI.), baptized in 1106, and author of the well-known collection of fables, "Disciplina Clericalis." He wrote a work against Jewish and Mohammedan doctrines, entitled "Dialogi in Quibus Impiæ Judæorum et Saracenorum Opiniones Confutantur." This book, however, seems to have had little influence. The harm which Petrus Alfonsi did to his former coreligionists can not be compared with that done by some other Apostates. Donin of Rochelle, France, in revenge for his having been excommunicated by the French rabbis because of doubts he had expressed concerning the validity of the Talmudic tradition, embraced Christianity, assuming the name of Nicholas. He then went to Pope Gregory IX., bringing thirty-five charges against the Talmud, stating that it contained gross errors, blasphemous representations of God, and insulting expressions regarding Jesus and the Virgin Mary. Moreover, he was the first to allege—what afterward became a standing accusation—that the Talmud allows all kinds of dishonest dealings with the Christian—nay, declares the killing of one a meritorious act. This led to a general rigorous prosecution of the Talmud. A public dispute of the apostate with R. Jehiel of Paris, and other rabbis of France, was held in Latin in the presence of the queen-mother Blanche and many Church prelates; but, notwithstanding the favorable opinion created by R. Jehiel and the intercession of the archbishop of Sens, twenty-four cartloads of the Talmud were consigned to the flames in 1442 (see Disputations). Pablo Christiani or Fra Paolo, of Montpellier, was another apostate, who, having in a public dispute with Naḥmanides in Barcelona, before James I. of Aragon, in 1263, failed to win laurels, denounced the Talmud before Pope Clement IV. In consequence of this a Christian censorship of the Talmud was introduced for the purpose of striking out all the passages that seemed offensive to the Church, Pablo being chosen one of the censors.

Still greater evil was wrought when Abner of Burgos, known also by the Christian name Alfonso Burgensis, a Talmudic scholar, philosopher, and practising physician, adopted Christianity to become sacristan of a wealthy church of Valladolid, and then wrote—partly in Spanish and partly in Hebrew—works full of venom against Jews and Judaism. Especially successful was he in charging Jews with reciting among their daily prayers one directed against the Christians, the "Birkat ha-Minim"; and King Alfonso XI., after having convoked the representatives of Judaism to a public dispute, issued an edict in 1336 forbidding the Jews of Castile to recite that prayer. This calumny of the Jews bore its poisonous fruit for generations to come (see Abner of Burgos).

Minor Apostates.

There were, however, some Apostates who were inspired by the Church to follow in her footsteps and to attempt the conversion of their former coreligionists. To this class belonged John of Valladolid, author of two works against the Jewish creed. In 1375, in a public debate with Moses Cohen of Tordesillas, held at the church of Avila in the presence of the entire Jewish community and many Christians and Mohammedans, he endeavored to prove the truth of the Christian dogma from the Old Testament; but he was no match for his learned antagonist, nor did his successor in the debate, a pupil of Abner of Burgos, fare any better in his attacks on the Talmud. Still more harmless were the following rather frivolous satirists: Peter Ferrus, who ridiculed his former coreligionists, the worshipers at the synagogue of his native town, Alcala, but evoked a pointed reply which alone has caused his name to survive; and his compeers Diego de Valensia; Juan d'España, surnamed "el Viejo" (the Old); Juan Alfonso de Baena, the compiler of the "Cancionero," and Francisco de Baena, of the fifteenth century, a brother of the former (Kayserling, "Sephardim," pp. 74 *et seq.*). To the same category belongs Astruc Raimuch, physician of Traga, Spain, who from a pious Jew became a fervent Christian, assuming the name of Francesco Dios Carne (God-flesh). In a clever Hebrew epistle he tried to win a former friend over to his new faith, and not only met with a mild protest on the part of the latter, but also evoked a vigorous ironical reply from the sharp pen of Solomon b. Reuben Bonfed.

Solomon Levi of Burgos.

Of all the Apostates of the twelfth century none displayed such delight in hurting his former brethren as did Solomon Levi of Burgos, known as Paul de Santa Maria. A former rabbi and a pillar of orthodoxy, on intimate terms with the great Talmudists of the age, he joined the Church together with his aged mother, his brother, and his sons—only his wife refused to renounce her faith—studied Christian theology, and quickly rose to the high position of archbishop of Carthagena, and then to that of privy councilor of King Henry III. of Castile and tutor of the infant Juan II. He devoted his great literary talents and mighty intellect only to calumniate Jews and Judaism, and he used his influence only to exclude his former coreligionists from every political office and position. His open letters and satirical poems, addressed to the most prominent rabbis in Spain, evoked many a reply, even from his pupils (see Crescas and Efodi). Strange to relate, however, one of these, Joshua ben Joseph ibn Vives of Lorca (Allorqui), although he had composed an epistle filled with reproof for the apostate, seems to have come under his influence and to have deserted the faith he at one time had so warmly espoused. Under the name of Geronimo de Santa Fe, he was body-physician and councilor of Pope Benedict XIII., and became the terror of the Jews of Spain. He induced the pope to summon the most learned rabbis of Aragon singled out by him to a religious disputation at Tortosa, for which he had prepared a treatise proving Jesus' Messianic character from Scripture and Talmud. The debate lasted over twenty-one months, from February, 1413, to November, 1414. A little later Geronimo published a treatise accusing the Talmud of teaching blasphemy, of counseling the Jews to break their oath by the Kol Nidre declaration, and of every kind of hostility toward the Christians, every reference to the heathen being by him interpreted as being directed against the Christians. From the initials of his name, Maestro Geronimo De Fe, he was called "MeGaDeF." (Heb. the Blasphemer). To the same class belong Levi ben Shem-Ṭob, called, as a Christian, Pedro de la Caballeria, who advised King Manuel of Portugal, in 1497, to take Jewish children by force and have them baptized; Astruc Sibili (of Seville), who testified to the slanderous charge of murder brought against the Jews of Majorca in 1435; and Henrique Nunes (de Firma Fe), who served as spy against the unfortunate Maranos, and was about to help Charles V. to introduce the Inquisition into Portugal when he was assassinated by some Maranos, and then canonized by the Church as a martyr. Sixtus of Sienna and Philip (Joseph) Moro incensed their Jewish kinsmen by traveling about in the Papal State preaching, at the bidding of Paul IV., sermons for their conversion; the former inciting the mob to burn every copy of the Talmud they could lay hands on after he himself had erected a pile for this purpose; the other forcing his way into the synagogue while the people were assembled for worship on the Day of Atonement, and placing the crucifix in the holy Ark, where the scrolls of the Law were kept, in order thus to provoke a riot.

The Burning of the Talmud.

This desire to calumniate the Jews and the Talmud seems to have become contagious among the Apostates of the time; for there are mentioned five others that instigated throughout Italy and in the city of Prague the burning of thousands of Talmudic and other rabbinic books. Two of these were grandsons of Elias Levita, Vittorio Eliano, and his brother Solomon Romano, afterward called John Baptista. The former, together with Joshua dei Cantori (ben Ḥazan), testified in Cremona against the Talmud, corroborating the testimony of Sixtus of Sienna; in consequence of which 10,000 to 12,000 Hebrew books were consigned to the flames in 1559. The latter, together with Joseph Moro, went before Pope Julius III. as a defamer of the Talmud, and these, with Ananel di Foligno, caused thousands upon thousands of copies of Hebrew books to be burned. A similar accusation, made by Asher of Udine in the same year, resulted in the confiscation of every Hebrew book in the city of Prague. Alexander, a baptized Jew, drew up for the tyrannical Pope Pius V. the points of accusation against the Jews, their faith, and their liturgy, upon which their expulsion was decreed in 1596.

In Germany the first that became an accuser of his former coreligionists was Pesach, who, as a Christian, assumed the name of Peter in 1399. He charged the Jews with uttering blasphemous words against Jesus in the prayer 'Alenu, the letters of וריק ("and vanity"), he said, being identical in numerical value with the name ישו ("Jesus"). The Jews of Prague were cast into prison, and many were killed because of the accusation.

In the calamity that befell the Jews of Trent and Ratisbon three Apostates took a leading part: Wolfkan, who brought against the Jews the charge of slaying children for the ritual use of their blood; Hans Vayol, who had the effrontery to accuse the aged rabbi of Ratisbon of this crime, and Peter Schwartz, who published slanderous accusations against his former coreligionists, and had the Jews of Ratisbon brought to the church to listen to his insulting harangues. As regards another apostate, Victor von Karben, a man of little Talmudic knowledge, he was merely a willing tool in the hand of the fanatical Dominicans of Cologne in their attacks upon the Talmud and the Jews, as is seen by the material he furnished for Ortuin de Graes's book, "De Vita et Moribus Judæorum," Cologne, 1504.

Joseph Pfefferkorn.

The climax, however, was reached by Joseph Pfefferkorn, of Bohemia. A butcher by trade, a man of little learning and of immoral conduct, convicted of burglary and condemned to imprisonment, but released upon payment of a fine, he was admitted to baptism about 1505, and, under the name of "John" Pfefferkorn, lent his name to a large number of anti-Jewish writings published by the Dominicans of Cologne. His first book, "Judenspiegel, oder Speculum Hortationis," written in 1507, contained charges, in somewhat milder form, against the Jews and the Talmud, though he rebuked them for their usury, and urged them to join Christianity, and at the same time admonished the people and princes to check the usury and burn the Talmudic books of the Jews. But this was soon followed by books each more violent than the other. These were: "Die Judenbeichte," 1508; "Das Osterbuch," 1509; "Der Judenfeind," 1509. He insisted that all Jews should be either expelled from Germany or employed as street-cleaners and chimney-sweeps; that every copy of the Talmud and rabbinical books should be taken away from the Jews, and that every Jewish house be ransacked for this purpose. But though Reuchlin was called upon to participate in this warfare against the Talmud, he exposed the Dominicans and the character of Pfefferkorn, their tool. Entire Christendom was drawn into the great battle between the Talmud defamers and the Talmud defenders, the friends of enlightenment siding with the Jews.

Nor were Von Karben and Pfefferkorn the only ones of their kind. The monks were only too willing to use others as their tools. One of these was Pfaff Rapp—by some said also to have been called Pfefferkorn—in Halle, for whom even John Pfefferkorn felt disgust. He was burned at the stake, having committed sacrilegious theft.

Luther's Source.

Antonius MARGARITHA, son of the rabbi of Ratisbon, published a German work: "Der Ganz Jüdische Glaub," Augsburg, 1530, wherein he repeated the charge that blasphemy against Jesus existed in the liturgy of the Jews, especially in the "'Alenu." Luther acknowledges having derived from this source the arguments in his polemical work against the Jews.

In 1614 Samuel Frederic Brenz of Osterberg, Swabia, who had been baptized in 1610 at Feuchtwang, Bavaria, published a book full of venom against the Jews under the title "Jüdischer Abgestreifter Schlangenbalg," an "exposition of the blasphemies the Jewish serpents and vipers utter against the guileless Jesus Christ"—a work in seven chapters, wherein the prayer "'Alenu" was made an especial object of attack. This attack was refuted by Solomon Ẓebi Uffenhausen in a work entitled "Der Jüdische Theriak," Hanover, 1615, and translated into Latin, together with Brenz's book and comments defending the Jews, by Johann Wülfer, Nuremberg, 1681.

Other Eminent Apostates.

As a rule the Apostates delighted in tormenting their former brethren, and this seems to have been the chief recommendation for their employment as censors of the Talmudic works. Wolf in his "Bibliotheca Hebræa" (ii. 1003–1013) has a list of 80 names of converted Jews that wrote against Judaism before 1720. It would be unfair, however, to bring all these under the category of such Apostates as were imbued with a spirit hostile to their ancestral faith. A number of them perhaps felt called upon to denounce Judaism and the Talmud in view of the lucrative positions as teachers and missionaries offered them, and not because of their zeal for their new faith. From the Jewish writings they could deduce arguments in favor of the Christian faith. Among these was Christian Gerson, baptized in 1600, at Halberstadt. He was prominent as a defamer of the Talmud, and was criticized for his unfairness by the great French Bible critic Richard Simon. He wrote a German work, frequently published and translated into other languages, "Jüdischer Talmud," published in 1607; and "Der Talmudische Judenschatz," published in 1610—being a translation of chapter xi. of Sanhedrin—as a specimen of Jewish superstition.

Paulo RICCIO, who was professor of Hebrew in Pavia, and physician of the emperor Maximilian, prepared a translation of part of Joseph Gikatilla's cabalistic work "Sha'are Orah" in 1516, and thus awakened Reuchlin's interest in the Cabala. He commenced a translation of the Talmud in order to prove from it the Messianic character of Jesus. Moses Gershon Cohen of Mitau assumed the name of Carl ANTON, professor of Hebrew in Helmstadt, and wrote on Shabbethai Ẓebi in 1753. He took a prominent part in the Jonathan Eibenschütz controversy, and published a number of books in the service of the Church. Aaron Margalita was another apostate who attacked the Talmud. By his charges against the Haggadah he caused Frederick of Prussia to put a ban upon an edition of the Midrash in 1705.

Many Jews, disappointed in the hopes raised by Asher Lämlein's Messianic predictions for the year 1502, took refuge in the haven of Christianity.

Christian Affiliation.

A number of Jews were, owing to their high social standing, so closely affiliated with the Christian world that, in critical times, they lacked sufficient self-abnegation to wear the badge of suffering along with their humbler brethren. Among these—and at the same time one of the victims of the great Spanish persecution of 1391—was, singularly enough, the ancestor of the Abravanel family, Samuel Abravanel, who, as a Christian, adopted the name of Juan de Sevilla. In the year of the expulsion, 1492, it was Abraham BENVENISTE Senior, chief rabbi and tax-collector of Seville, who with his son and son-in-law—also rabbis—went over to the Church, assuming the name of Coronel. King Ferdinand, Queen Isabella, and Cardinal Torquemada are said to have stood sponsors at their baptism.

Anti-Talmudical Mysticism.

The tide of the anti-Talmudical mysticism in Poland and the East, in the seventeenth and eighteenth centuries, which formed the undercurrent of the Shabbethai Ẓebi and Frankist movements, ended in a state of wild confusion and despair, and the consequence was the conversion of hundreds to Christianity. Chief among these Apostates were Wolf Levi of Lublin, a nephew of Judah Ḥasid, who assumed the name of Francis Lothair Philippi and became surgeon; and the son of Nehemiah Ḥayyun, the Shabbethaian, who became an opponent of his former brethren, and denounced, before the Inquisition at Rome, Talmudic and rabbinical works as inimical to the Church. Jacob ben Löb FRANK of Galicia, the leader of the Podolian Shabbethaians, and the Frankists who took their name from him, became likewise public accusers of the Talmud in the very center of Talmudic study. After a disputation with the chief rabbis of Poland, they accepted baptism in Lemberg, 1759. A few weeks later Frank himself followed them, and assumed the name of Joseph. For those that apostatized in the eighteenth and nineteenth centuries, see CONVERSION TO CHRISTIANITY.

Apostates to Islam.

Islam, from the very outset, has emphasized the absolute monotheistic character of the faith of Abraham, in sharp distinction from the Trinitarian dogma and the divinity of Jesus (sura iv. 169; v. 76–77, 116; ix. 30; xix. 36, 91–95; ii. 110; vi. 101; lxxii. 3; cxii. 2. "He is God alone; He begets not; is not begotten. Nor is there like unto Him any one!"). Quite naturally, therefore, the Jews took a somewhat different attitude toward Islam than toward Christianity. They rejected Mohammed's claim to prophecy, but agreed with him in the fundamentals of his faith. It is doubtful how far those Jews of Medina who were numbered among the "Anṣar" (Helpers) really apostatized to the new faith. The most important of those who went over to Mohammed's side was undoubtedly 'Abd Allah ibn Salam, the most learned of all the Jews. With him were associated Ka'b al-Aḥbar and Wahb. When the Jews who still desired to remain true to their faith retired to Khaibar, Yamin ibn 'Umair and Abu Sa'd ibn Wahb remained at Medina and became Mohammedans. Later on Tha'labah ibn Saya, 'Usaid ibn Saya, and Asad ibn 'Ubaid yielded, fearing attack on the part of the prophet's men. A large number followed the example which had thus been set, and, when Khaibar was definitely taken, went over to the new faith. Among them was a woman, Raiḥanah, whom Mohammed at one time desired to marry. Most of these apostasies were due to force, very few to conviction (see Hirschfeld, "Revue des Etudes Juives," x. 10 *et seq.*). Arabic tradition knows also of an apostate Jew in Palmyra, Abu Ya'ḳub, who provided fictitious genealogies, and connected the Arabs with Biblical personages (Goldziher, "Muhammedanische Studien," i. 178). In the ninth century mention is made of Sind ibn 'Ali al-Yahudi, court astrologer of the calif Al-Ma'mun. In the same century lived Ali ibn Rabban al-Tabari, author of a work on medicine; as his name implies, the son of a rabbi, which fact, however, did not prevent him from joining the dominant church. Another Jew, however, Isma'il ibn Fadad (Spain?, eleventh century), was more steadfast. Ibn Ḥazm, author of the "Kitab al-Milal wal-Niḥal," had, indeed, persuaded him of the truth of Islam, but he refused to apostatize since "apostasy was a disgraceful thing" ("Z. D. M. G." xlii. 617).

In the twelfth century many enlightened Jews joined Islam, partly owing, as Grätz thinks ("Gesch. der Juden," vi. 303; English ed., iii. 441), to the degeneracy that had taken hold of Eastern Judaism, manifesting itself in the most superstitious practises, and partly moved by the wonderful success of the Arabs in becoming a world-power. Among these Apostates that occupied a prominent position was Nathaniel Abu al-Barakat Hibat Allah ibn 'Ali of Bagdad, physician, philosopher, and philologist. Among his many admirers was Isaac, the son of Abraham ibn Ezra, who dedicated to him, in 1143, a poem expressing the wish that he might live to see the Messianic redemption in the risen Jerusalem. Both Isaac Ibn Ezra and Hibat Allah, his wealthy benefactor, became Moslems twenty years later.

Enlightened Apostates to Islam.

Another apostate of this time was Abu Naṣr Samuel ibn Judah ibn Abbas (Samuel of Morocco), the rabbi and liturgical poet of Fez, author of the "Ifḥam al-Yahud." Samuel makes the curious statement ("Monatsschrift," xlii. 260) that most of the Karaites had gone over to Islam, because their system is free from all the absurdities of the Rabbinites, and their theology not so different from that of the Mohammedans. The statement is, however, ungrounded. Some of the Jewish sects, however, that arose in the Mohammedan East went perilously near to the point where all distinction between them and Islam would be wiped out. Shahrastani, at least, speaks of one such sect, the 'Isawiyyah, that acknowledged the prophecy of Mohammed, but held that it referred only to the Arabs; and this is corroborated by other authorities (Shahrastani, translated by Haarbrücker, i. 254, ii. 421; "Monatsschrift," 1885, p. 139; "Z. D. M. G." xlii. 619).

The year 1142 brought a great crisis to the Jews in southwestern Europe. The rise of the Almohades (Almuwaḥḥidin = Unitarians) in northern Africa and the great wave of religious reform, mixed with religious fanaticism, which swept over Fez and into southern Spain, left them in most cases no choice but the adoption of Islam or death. Many submitted to outward conversion; and in a touching communication to his unfortunate brethren, sent in 1160 by Maimun ben Joseph, the father of Maimonides, he exhorts his brethren to remain firm in their faith, and advises those that have yielded to encourage one another as far as possible in the observance of the Jewish rites. The letter is directed especially to the Jews in Fez (Simmons, "Jew. Quart. Rev." ii. 62 *et seq.*). Then the controversy arose whether such as had publicly professed belief in Mohammed were any longer Jews or not. One rabbi denied it, insisting that since death was preferable to Apostasy, the prayer and religious observance of the forced convert had no merit whatsoever. This view is sharply criticized in a treatise ascribed to Moses Maimonides, the genuineness of which, though maintained by Geiger, Munk, and Grätz, has been convincingly refuted by M. Friedländer ("Guide of the Perplexed," i., xvii., xxxiii., *et seq.*), in which Islam is declared to be simply a belief in Mohammed, and that Islam is not idolatry, to avoid which only the Law demands the sacrifice of life.

Outward Conversions to Islam.

Abraham ibn Sahl, a Spanish poet of the thirteenth century, was, however, distrusted by his new coreligionists, who did not believe that his conversion was sincere.

Among the Apostates that followed in the footsteps of Samuel ibn Abbas, denouncing their ancestral religion while pleading for the Islamic faith, are mentioned: 'Abdal-Ḥaḳḳ al-Islami, in Mauritania, in the fourteenth century, who published a work proving the validity of Mohammed's prophecy from passages of the Bible which he quotes in the Hebrew language (Steinschneider, "Polem. Lit." p. 125): Abu Zakkariyah Yaḥya ibn Ibrahim b. Omar al-Rakili, who wrote, about 1405, "Tayit al-Millah," a work against the Jews, wherein passages from the Pentateuch, the Prophets, the Psalms, and the Koran are quoted (*ib.* pp. 34, 83).

The frenzy of the Shabbethaian movement ended in many Jews assuming the turban, the symbol of Islamism. To these belonged as leaders: Shabbethai Ẓebi; Nehemiah Cohen; Guidon, the sultan's physician; Daniel Israel Bonafoux, and finally Berakyah, son of Jacob Ẓebi Querido, regarded as successor of Shabbethai Ẓebi, who with his hundreds of followers founded a Jewish-Turkish sect still existing under the name of Donmeh.

The bloody persecution of the Jews during the Damascus affair in 1840 caused Moses Abulafia to yield and assume the turban in order to escape further torture.

In general it may be said that the Apostates to Islam exhibited no great animosity toward their former brethren. Those that went over to the side of Ishmael never forgot that he and Isaac were both sons of Abraham; and the reason for this is probably to be found in the tolerance which Mohammedans almost universally showed to the Jews. K.—G.

APOSTLE AND APOSTLESHIP: Apostle (Greek *ἀπόστολος*, from *ἀποστέλλειν*, "to send"), a person delegated for a certain purpose; the same as *sheliaḥ* or *sheluaḥ* in Hebrew, one invested with representative power. "Apostoloi" was the official name given to the men sent by the rulers of Jerusalem to collect the half-shekel tax for the Temple, the tax itself being called "apostolé." See Theod. Reinach, "Textes Grecs et Romains, etc.," 1895, p. 208, and also Grätz, "Gesch. der Juden," iv. 476, note 21, where Eusebius is quoted as saying: "It is even yet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles"; Epiphanius, "Hæreses," i. 128: "The so-called apostoloi are next in rank to the patriarchs, with whom they sit in the Sanhedrin, deciding questions of the Law with them." The emperor Honorius, in his edict of 399, mentions "the archisynagogues, the elders and those whom the Jews call apostoloi, who are sent forth by the patriarch at a certain season of the year to collect silver and gold from the various synagogues" ("Cod. Theodos." xvi. 8, 14, 29. Compare Mommsen, "Corpus Inscr. Lat." ix. 648. See Apostolé).

Grätz, looking for parallels in Talmudical literature, refers to Tosef., Sanh. ii. 6; Bab. 11*b*, wherein it is stated that the regulation of the calendar or the intercalation of the month, the exclusive privilege of the patriarch, was delegated by him only to representative men such as R. Akiba and R. Meïr, to act for him in various Jewish districts. (Compare also R. H. 25*a* and elsewhere.) Such delegates in ancient times were also appointed by the communal authority, *sheluḥe bet din* (delegates of the court of justice), to superintend the produce of the seventh year of release, so that no owner of fruit, fig, and olive trees, or of vineyards, should keep more than was needful for his immediate use—for three meals; the rest was to be brought to the city storehouse for common distribution every Friday (Tosef., Sheb. viii.). The name "delegate of the community" ("sheliaḥ ẓibbur"), given to him who offers the prayers on behalf of the congregation (Ber. v. 5), rests on the principle of representation as it is expressed in the Mekilta on Exodus, xii. 6: "The whole assembly of Israel shall slaughter it." How can a whole congregation do the slaughtering? "Through the delegate who represents it." Accordingly, the elders of the Sanhedrin of Jerusalem addressed the high priest "*sheluḥenu usheluaḥ bet din*" (our delegate and the delegate of the tribunal) (Yoma 18*b*). (The "angels of the churches," Rev. ii. 1, 12, 18; iii. 1, 7, 14, are probably also the "delegates of the churches," not angels, as is the general opinion.) Other delegates—"sheluḥim"—are mentioned in the Talmud: "Those sent forth to accomplish philanthropic tasks ["sheluḥe miẓwah"] need fear no disaster on the road" (Pes. 8*b*). "Those delegated to collect charity ["gabbae ẓedakah"] were always appointed in pairs, and not allowed to separate in order to avoid suspicion" (B. B. 8*b*). As a rule two prominent men are spoken of as being engaged together in such benevolences as ransoming captives, and similar acts of charity (Abot R. Nathan [A], viii.; Lev. R. v. Compare the "Ḥaburot" of Jerusalem, Tosef., Megillah, iv. 15). Ḥama bar Adda was called "sheliaḥ Zion" (delegate of Zion), as being regularly sent by the authorities of Babylonia to Palestine charged with official matters (Beẓah 25*b*; Rashi and 'Aruk).

The apostles, known as such from the New Testament, are declared to have derived name and authority from Jesus, who sent them forth as his witnesses (see Luke, vi. 13; Herzog and Hastings, *s.v.* "Apostles"). But they were also originally delegated by the holy spirit and by the laying on of hands (Acts xiii. 3) to do charity work for the community (see II Cor. viii. 23). "At the feet of the apostles" were laid the contributions of the early Christians to their common treasury, exactly as was done in the year of release in every city (Tos. Shebiit, viii. 1) and in every Essene community (Josephus, "B. J." ii. 8, § 3). "Two and two" the apostles were enjoined to travel (Mark vi. 7; Luke x. 2), exactly as was the rule among the charity-workers (B. B. 8*b*), and exactly as the Essene delegates are described as traveling, carrying neither money nor change of shoes with them (Josephus, "B. J." ii. 8, § 4; comp. Matt. x. 9, 10; Luke ix. 3, x. 4, xxii. 35; *bemaḳḳel we-tarmil*, Yeb. 122*a*). Thus Paul always traveled in the company of either Barnabas or Silas (Acts xi. 30; xii. 25; xv. 25, 30), and was entrusted with the charitable gifts collected for the brethren in Jerusalem (see also I Cor. xvi. 1; II Cor. viii. 4, ix. 5; Rom. xv. 25; Gal. ii. 10); while Barnabas traveled also with Mark (Acts xv. 39, 40). Paul even mentions as "noted apostles who joined the Church of Christ before him his kinsmen and fellow-prisoners, Andronicus and Junia" (Rom. xvi. 7), persons otherwise unknown to us, but who in all likelihood had received no other mission or Apostleship than that of working in the field of philanthropy among the Jewish community of Rome.

The meaning of the term "Apostle," still used in its old sense (Phil. ii. 25) of "Epaphroditus, your apostle [delegate] who ministers to my wants," was, however, already changed in the Christian Church during Paul's time. It became the specific term for the one sent forth "to preach the kingdom of God" either to the Jews, or, as Paul and his disciples, to the heathen world (Mark iii. 14, vi. 7; Luke vi. 13; Rom. xi. 13). "The gospel of the circumcision gave Peter the chief-apostleship of the Jews, the gospel of the uncircumcision gave Paul the apostleship of the Gentiles," according to Gal. ii. 7, 8; and so Paul calls himself an Apostle not of men but of Jesus Christ (Gal. i. 1). So the term "apostles of Christ" became a standing designation (I Thess. ii. 6), and it was confined to those who "saw Christ" (I Cor. ix. 1).

Finally, the number twelve, corresponding with the twelve tribes of Israel, was fixed in the Gospel records (Matt. x. 2; Mark iii. 14; Luke ix. 1; Acts i. 25) in opposition to the apostles of the heathen, who rose in number from one, in the case of Paul, to seventy (Luke x. 1). Even the act of preaching the good tidings concerning the coming Messiah on the part of the wandering delegates of the community (Luke iv. 18; because of which Jesus himself is once called the Apostle [Heb. iii. 1]) was not without precedent in Jewish life, as may be learned from the prayer for good tidings recited every new moon ("Seder Rab Amram," 33, Warsaw, 1865; compare R. H. 25*a* and Targ. Yer. to Gen. xlix. 21).

K.

APOSTLES' TEACHING. See Didache.

APOSTOL, DANIIL PAVLOVICH: Hetman of the Cossacks on both sides of the Dnieper; born in South Russia in 1658; died Dec. 15, 1734. When Catherine I. expelled the Jews from the Ukraine (Little Russia) and from other parts of the Russian empire, May 7, 1727, Apostol was the first one to apply to the senate to modify the harsh law. The Cossacks, who eighty years before had massacred in the most cruel manner many hundred thousands of Jews in the Ukraine, Volhynia, Podolia, Poland, and Lithuania, and who under the leadership of Chmielnitzky had used their best endeavors to keep the Jews out of their country, had found out by this time that they could not get along very well without Jewish merchants, who were indispensable for the mediation of commerce between the Ukraine and the Polish and Lithuanian provinces. In response to Apostol's application, which was accompanied by his sworn statement, Jews were permitted by the edict of Sept. 2, 1728, to attend the fairs of Little Russia, provided they carried on wholesale business only. Three years later, Sept. 21, 1731, they were granted the same privilege under the same conditions in the government of Smolensk; and six years later they were also permitted, "for the benefit of the inhabitants," to carry on trade at fairs in retail.

Bibliography: *Polnoe sobranie zakonov*, vii. 5063, viii. 5324, 5852, ix. 6610, 6621; *Entziklopedicheski Slovar*, i., *s.v.*, St. Petersburg, 1891.

H. R.

APOSTOLÉ, APOSTOLI: These two words, while similar in appearance, differ in signification. "Apostolé" was a term given to certain moneys or taxes for Palestine; "Apostoli," the designation of the men or apostles sent forth to collect it. The first record of them is in a joint edict of the emperors Arcadius and Honorius in the year 399 ("Codex Theodosianus," xvi. 8, 14) ordering the discontinuance of the custom of the patriarch of the Jews in Palestine to send out learned men, called Apostoli, to collect and hand to the patriarch money levied by the various synagogues for Palestine; that the sums already received be confiscated to the imperial treasury, and that the collectors be brought to trial and punished as transgressors of the Roman law. Five years later Honorius revoked the edict ("Cod. Theod." xvi. 8, 17). At about the same time Jerome (Comm. on Gal. i. 1) mentions the Apostoli (called in Hebrew *sheliaḥ*), showing that in his day they were still sent out by the patriarch; and in the first half of the fourth century Eusebius (Commentary on Isa. xviii. 1) writes of them as vested with authority by the patriarch.

Apostoli were Jews of Highest Rank.

In the letter—the genuineness of which is not unimpeached—written by Emperor Julian to the Jews in 362–63, he orders the patriarch Julos to discontinue the so-called *ἀποστολή*. The matter is most fully treated by the church father Epiphanius ("Adversus Hæreses," i. xxx. 4–11). He describes an apostolos, Joseph of Tiberias, of the first half of the fourth century, with whom he had associated and who later embraced Christianity. According to Epiphanius, the Apostoli were Jews of the highest rank, that took part in the councils of the patriarch which convened to decide questions of religious law. The aforesaid Joseph, provided with letters from the patriarch, went to Cilicia, collected the taxes of the Jews in every city, and removed a number of teachers and precentors from their positions. Thus the direction of affairs in the Jewish communities apparently fell under the authority of the Apostoli.

From Talmudic accounts (Yer. Hor. iii. 48*a*; Pes. iv. 31*b*; Giṭ. i. 43*d*; Meg. iii. 74*a*) it appears that the Apostolé was used to support teachers and disciples in Palestine. Another evidence that it was so used is that a similar system, doubtless tracing its origin to Palestinian examples, obtained in the Babylonian schools during the gaonic period ("Seder 'Olam Zuṭṭa," ed. Neubauer, in "Medieval Jewish Chron." ii. 87). The same point is made clear by an edict of the emperors Theodosius II. and Valentinian, of the year 429 ("Cod. Theod." xvi. 8, 29). It ordered that the annual contributions, which, since the extinction of the patriarchate, had been delivered to the heads of the Palestinian academies, should in future be collected for the imperial treasury, each congregation to be taxed to the amount formerly paid to the patriarch as *coronarium aurum*. The moneys paid by western provinces to the patriarchs were also to be handed over to the emperor.

Relation to the Temple Tax.

The exact date of the Apostolé is not known; but the account in the Talmud of the money-collections by teachers in the first century gives rise to the conjecture that the Apostolé was instituted upon the establishment of the school at Jabneh, in the year 70, though its organization may not at once have been fully developed. It probably grew out of the former Temple tax, with which it possesses several features in common. The Temple tax, however, was brought from the congregations to Jerusalem by messengers of high rank; while the Apostolé, in consequence of conditions due to the fall of the Temple, was collected by teachers sent to the various countries. See Apostle and Apostleship.

These teachers may at the same time have conveyed to the Jews outside of Palestine the arrangement of the calendar decided upon by the council of the patriarch. As the insertion of an extra month for the leap-year had to be determined upon, at the latest, in Adar ('Eduy. vii. 7), the messengers communicating the order of the calendar possibly found ready the contributions that were collected in Adar as the Temple tax of former days had been. The institution of the Apostoli continued after the introduction of the fixed calendar (359) until Emperor Theodosius II., in 429, forbade it in the Roman empire. The messengers probably journeyed to lands not belonging to Rome, even to South Arabia, if the account (525) of the Syrian bishop, Simon of Bet-Arsham, may be trusted (compare Halévy in "Rev. Et. Juives," xviii. 36, and "Rev. Sém.," 1900, p. i.).

Bibliography: Grätz, *Gesch. der Jud.*, iv. 304 and note 21; compare Schürer, *Gesch. des Jüd. Volkes im Zeitalter Jesu*, iii. 77; Gans, in *Zunz' Zeitschrift für die Wissenschaft des Judenthums*, i. 260–276.

G. A. Bü.

APOSTOLIC CONSTITUTIONS. See Didascalia.

The Talmudic Account.

APOSTOMUS: Among five catastrophes said to have overtaken the Jews on the seventeenth of Tammuz, the Mishnah (Ta'anit iv. 6) includes "the burning of the Torah by Apostomus" (written also **Postemus** and **Apostemus**). Owing to this very vague mention, there is much difference of opinion as to the identity of Apostomus. At a first glance he may be associated with one of the following two incidents: (1) Josephus ("Ant." xx. 5, § 4; "B. J." ii. 12, § 2) relates that about the year 50 a Roman soldier seized a Torah-scroll and, with abusive and mocking language, burned it in public. This incident almost brought on a revolution; but the Roman procurator Cumanus appeased the Jewish populace by beheading the culprit. (2) The other incident of the burning of the Torah, which took place at the time of the Hadrianic persecutions, is recounted by the rabbis. Ḥanina b. Teradyon, one of the most distinguished men of the time, was wrapped in a Torah-scroll and burned (Sifre, Deut. 307; 'Ab. Zarah 18*a*; Sem. viii.). In connection with this a certain "philosopher," פילוסופוס, is mentioned as the executioner of Ḥanina. It is quite possible that פילוסופוס is a corruption of פוסטומוס, and there are circumstances which lend plausibility to this assumption. According to the Jerusalem Talmud (Ta'anit iv. 68*c et seq.*), Apostomus burned the Torah at the narrow pass of Lydda (or, as another report has it, at Tariosa, which was probably not far from Lydda); and it is known that Ḥanina was one of "the martyrs of Lydda." Furthermore, a somewhat later authority (Addenda to Meg. Ta'anit, ed. Neubauer, in "Medieval Jew. Chron." ii. 24) gives the date of Ḥanina's death as the twenty-seventh of Tammuz, which is only a difference of a few days from the date assigned to the crime of Apostomus. The Mishnah referred to adds the following statement to its account of the burning of the Law: "And he put up an idol in the sanctuary." Here it is first necessary to determine that the reading והעמיד ("and he put up") is correct, and that it should not be והועמד ("and there was put up"), which the Jerusalem Talmud (Ta'anit iv. 68*d*) gives as a variant of the והעמיד in the accepted text, interpreting the fact mentioned in the Mishnah as referring to the idols put up in the sanctuary by Manasseh (II Kings xxi. 7). But the incorrectness of this interpretation is proved by the passage in the Mishnah on the five calamities of the Ninth of Ab, which are enumerated in strictly chronological order; so that it is quite impossible that any reference to the Temple desecration by Manasseh should be registered after the burning of the Torah by Apostomus. The Babylonian Talmud knows only the reading והעמיד ("and he put up") in the Mishnah, as the remark of the Gemara (Ta'anit 28*b*) proves, where the "abomination of desolation," of which Daniel (xii. 11) speaks, is connected with the image of the idol in the Temple. By this expression can only be meant the statue of Zeus Olympius set up by Antiochus Epiphanes (see Abomination of Desolation; and compare Grätz, "Dauer der Hellenesirung," in "Jahresbericht" of the Breslau Seminary, 1864, pp. 9, 10).

Another Name for Antiochus Epiphanes.

The reading והועמד, found in Rashi and in the Munich manuscript, has been simply drawn from the Jerusalem Talmud; and, indeed, in the Gemara the Munich manuscript has והעמיד. But the statement in the Babylonian Talmud, that the Mishnah source concerning Apostomus is a Gemara (tradition), shows that, according to the Babylonian authorities, the date of Apostomus can not be placed later than the Maccabean period. For Gemara is a technical term employed by the Talmud to designate tannaitic sayings connected with Biblical events or laws which are neither mentioned nor alluded to in the Scriptures, in contradistinction to those which can be derived from the Biblical text. Hence Apostomus must belong to a time in reference to which there existed also written sources that were known to the Talmudic authorities, the latest limit being the Maccabean period; and as it has been shown that the pre-Maccabean, the Biblical, epoch must be excluded, it follows that Apostomus was no other than Antiochus Epiphanes, of whom, moreover, it is known, also from other sources, that he set up an idol in the Temple. Apostomus, then, must be considered as a nickname for Antiochus Epiphanes. In fact, his name was transformed even by pagan authors into "Epimanes" = "the Insane" (see Antiochus Epiphanes, and, as told in I Macc. i. 56, Torah-scrolls were burned during the persecutions by Antiochus Epiphanes).

Meaning of the Name.

The meaning of the name "Apostomus" is not clear. Ewald (in his "History"), alluding to certain passages in the Bible and the Apocrypha (Dan. vii. 8, 20; viii. 23; and xi. 36; I Macc. i. 24), where reference is had to the boastful mouth of Antiochus Epiphanes, derives "Apostomus" from *αἰπύς* ("big") and *στόμα* ("mouth"). The appellation "big-mouth" is certainly very appropriate. Still this explanation can scarcely be accounted as correct; for *αἰπύς* is a rare word, used only in poetry. More probable perhaps is Jastrow's derivation (verbally conveyed) of "Apostomus" from *ἐπιστομίζω* ("to stop or stuff up the mouth") and *ἐπιστίμος* ("anything that stops up the mouth"), which may be connected with the Talmudic phrase עפרא לפומיה ("May his mouth be stuffed full with earth!"), applied in the Talmud to the name of a man who had spoken boldly against the Deity (B. B. 16*a*).

The following are other explanations of the word: Jastrow ("Dictionary of the Talmud") offers a suggestion that it may be a corruption of *ἀπόστολος* ("ambassador"), and makes it refer to the envoy spoken of in II Macc. vi. 1, 2 as having desecrated the Temple. Hochstädter sees in "Apostomus" a corrupted form of *ἀποστάτης* ("apostate") and identifies him with the high priest Alcimus. Schwarz and Derenbourg consider "Apostomus" the name of the Roman soldier referred to by Josephus. Brüll connects him with Cornelius Faustus, who under Pompey was the first to climb the wall of Jerusalem. Halberstamm is of opinion that "Apostomus" is the

Hebrew transcription for the Latin "Faustinus," and that the name, furthermore, is to be connected with Julius Severus, whose surname was Faustinus, and who perpetrated the crime described in the Mishnah when he was sent by Hadrian to put down the Bar Kokba rebellion, in which case the setting up of an idol in the sanctuary would have to be taken to refer to the dedication of a temple of Zeus upon the consecrated ground of the Temple.

[The name of the soldier that burned the Torah scroll, mentioned in Josephus, was Stephanos, which, written in Hebrew אסטפנוס, may have been corrupted into אפוסטמוס. K.]

Bibliography: Brüll's *Jahrb.* viii. 9; Derenbourg, *Essai*, p. 58; Ewald, *History of Israel*, v. 293, note 1, and 299, note 2; Halberstamm, in *Rev. Et. Juives*, ii. 127 *et seq.*; Hochstädter, in Rahmer's *Literatur-Blatt*, vii. No. 20; Rapoport, *Erek Millin*, p. 181; *id.* in Kobak's *Jeschurun*, i. 45 (Hebrew section); Schwarz, *Das Heilige Land*, p. 279; Jastrow, *Dict.* s.v.

J. SR. L. G.

APOTHECARIES, JEWISH. See Medicine.

APOTHEKER, ABRAHAM ASHKENAZI: An apothecary ("aptheker," according to the customary Polish-Jewish syncopated pronunciation) and writer, whose name betokens both his nationality and his profession. He lived at Vladimir in Volhynia in the second half of the sixteenth century. He was the author of סם חיים ("The Elixir of Life"), a work, written in Hebrew and in Judæo-German, on the duties of Jews of both sexes and of all conditions, or as the author expresses it: "'Elixir of Life' is this book's name, to preserve every one against sin and shame." Through the efforts of his compatriot Moses ben Shabbethai, a native of Lokaczy (not far from Vladimir), it was printed in Prague (1590), under the direction of the son of Mordecai ben Gerson Cohen. Like most books printed in Prague for the edification of women, it has become rare. Jehiel Heilprin possessed a copy of it, as it is included in the list of works which he used in compiling his "'Erke ha-Kinnuyim," and also in his "Seder ha-Dorot," written about 1725. Another copy was owned by Rabbi David Oppenheim, a contemporary of Heilprin. This copy is at present in Oxford. A third copy, now in the British Museum, came from the Michael Library; a fourth is at Wilna, in Strashun's Library. It is not known whether a rare little work in Judæo-German, containing penitential prayers ("teḥinnot"), and printed at Prague at the same press as the "Elixir," is to be attributed to this author ("Cat. Bodl." col. 508).

Bibliography: Zunz, *Z. G.*, p. 277; Steinschneider, *Serapeum*, 1849, p. 26; idem, *Cat. Bodl.* col. 666. *Cat. Strashun, Likkuṭe Shoshanim.*

G. D. G.

APOTHEKER, DAVID: Judæo-German writer and printer at Philadelphia, Pa.; born in Ponievyezh, gov. Kovno, Russia, Aug. 28, 1855. In 1868 he went to Vilkomir, where he studied under the guidance of Moses Loeb Lilienblum; in 1877 he became involved in the nihilistic movement and was arrested at Kiev. Having escaped to Czernowitz, Austria, he wrote for Hebrew and Judæo-German papers, and published his first book, "Ha-Nebel" (The Harp), containing Hebrew and Judæo-German poems (1882). In 1888 he emigrated to the United States, joined the anarchistic movement in New York, and became a prolific contributor to the Judæo-German press. In 1895 he edited "Die Gegenwart," a short-lived Judæo-German weekly. In his writings the influence of K. J. Weber's "Demokritos" is often discernible.

Bibliography: Wiener, *Yiddish Literature*, p. 81.

G. M. B.

APPEAL: "The carrying of a cause from a lower to a higher tribunal for a rehearing on the merits" is practically unknown to Jewish law. In the statute constituting courts of justice and setting forth the duty of the judges (Deut. xvi. 18-xvii. 13) is found a paragraph that has given rise to the belief that processes of Appeal were known in Biblical times (see Deut. xvii. 8–13). But this paragraph is simply an instruction to the judges, directing them, in case they have doubts as to the law in the case, to refer the matter to the High Court at Jerusalem, submitting to it a statement of the case, and taking its opinion. This course is also taken in cases where a judge dissents (Sanh. xi. 2, 88*b*). The opinion thus rendered by the High Court is binding upon the court that submitted the case, and judgment must be rendered in accordance with it. This is not strictly an Appeal, by either of the parties to the litigation, from the judgment of the court before which the case was heard in the first instance.

Indeed, the principle of the Biblical law is opposed to the idea of appealing from a judgment of a lawfully constituted court, because the judgment is of God; hence every final judgment pronounced in court is conclusive.

Courts were not subordinated to each other, as might be supposed from the use of the terms "higher and lower courts" or "great and lesser Sanhedrins." The rank of the court was not determined by its power to review the judgment of another court, but by the nature and character of the subject-matter falling within its jurisdiction.

The most important matters could be tried only by the Great Sanhedrin at Jerusalem, consisting of seventy-one judges; matters of less importance by the lesser Sanhedrin (provincial court) in the various towns of Palestine, consisting of twenty-three judges; and petty matters by local tribunals of three judges, or, in some cases, by a single judge.

According to the Talmudic civil law, the court of the domicil of the plaintiff had jurisdiction of the case, but the plaintiff was entitled to commence his action in the High Court at Jerusalem, whereas the defendant had no right to remove the cause against the will of the plaintiff (Sanh. 31*b*).

According to the later law, the parties were entitled to an opinion from the judge, giving his findings of fact and decision. An execution could issue immediately upon the judgment; and the losing party was obliged to satisfy it at once, without, however, losing his right to have the judgment reviewed thereafter, before the same court, on the ground of new evidence (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 14. 4, gloss). If, however, the judgment was that of the Great Sanhedrin, it was not necessary for the judges to give a written opinion, for such decision could not be set aside.

J. SR. D. W. A.

APPELLANTEN: A German word used to designate the assistants of the chief rabbi of Prague; called also "Oberjuristen"; generally three in number (see Prague).

G. S.

APPLE.—Biblical Data: The word "apple" is the commonly accepted translation of *tappuaḥ*, from the root *napaḥ* (to exhale = the sweet-scented). It is of pleasant smell ("the smell of thy nose like apples," Cant. vii. 9 [A. V. 8]), and is used to revive the sick ("comfort me with apples, for I am sick of love," Cant. ii. 5). The tree offers a pleasant shade ("As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under its shadow with great delight," Cant. ii. 3, Hebr.; "I raised thee up under the apple-tree: there thy mother brought thee forth," Cant. viii. 5). It is mentioned also in Joel i. 12, together with the pomegranate; and it gave the name "tappuaḥ" to a number of towns (Josh. xv. 34, 53; xvi. 8; xvii. 7). "Apples of gold in pictures ["baskets," R. V.] of silver" are mentioned in Prov. xxv. 11. Whether so called because of their red color, or whether oranges are here meant, is uncertain. The Septuagint renders it *μῆλον*, a fruit "sweet to the taste" (Cant. ii. 3).

In the time of the Mishnah the "tappuaḥ" was cultivated in large quantities and many varieties (Kil. i. 4; Ter. xi. 3; Ma‘as. i. 4; Tappuḥim of Crete, Men. 28*b*). Apple-wine is spoken of in Tos. Ber. iv. 1 and Ab. v. 12. About the correctness of the translation of "tappuaḥ" there is a wide difference of opinion among botanists and linguists, especially as the Greek *μῆλον*, Latin *malum*, originally comprised the pomegranate, the quince, and other fruits similar to the Apple—all more or less symbolical of love, and therefore sacred to Aphrodite (see Hehn, "Kulturpflanzen," 1874, ii. 203–207). The Arabic name *tuffaḥ* is probably derived from the Syriac (see Frankel, "Aramäische Fremdwörter," p. 140). The tappuaḥ—distinguished in the Mishnah from the quince, which is called *parish* (Ma‘as. i. 3), and from the *ḥazur* (the crab-apple), (Kil. i. 4, Yer. Ter. ii. 3) —is declared by most authorities to be none other than the Apple that, if not as delicious as the European or the American Apple, is planted in orchards and near the houses in Palestine and Syria, and is especially prized for its aroma (see Credner, Commentary on Joel, pp. 135 *et seq.*, who refers to Ovid's "Metamorphoses," viii. 676; Winer, "B. R."—following Robinson's "Researches," ii. 355, iii. 1295; and with reference to Josephus, "Ant." xvii. 7, [where its use in case of sickness is testified to by the story of King Herod] and to Avicenna, quoted in "Harmar," i. 369; Immanuel Löw, "Aramäische Pflanzennamen," pp. 155 *et seq.*; W. R. Smith, in "Journal of Philology," xiii. 65). The Apple is handed to the sick or faint to revive them by its aroma. Rosenmüller ("Handbuch der Biblischen Alterthumskunde," iv. 308) and Houghton (in "Proceedings of the Society of Biblical Archeology," xii. 42–48), however, seek to identify it with the quince, which, according to Post, "has a sour, acrid taste, and is never sweet." Others identify it with the citron (see Delitzsch's Commentary to Cant.) and the article "Apfel" in Riehm's "Dict."); but the citron (a Persian fruit) was not transplanted to the Mediterranean shores before the common era (according to Pliny, "Naturalis Historia," xii. 3; Theophrastus, "Historia Plantarum," iv. 4). The same objections hold good against the identification of the Apple with the apricot, as proposed by Tristram, "Fauna and Flora of Palestine," p. 294.

J. JR. K.

——**In Rabbinical Literature:** The Apple mentioned in Cant. ii. 3 is taken symbolically; see the following examples from Cant. R. *ad loc.*: "'As the apple-tree among the trees of the wood' offers no shade in the heat like other trees, so would the nations not seek the shade of Sinai's God; Israel only would sit under His shadow with delight. Or, 'as the apple-tree unfolds blossoms before leaves, so did the Israelites show their faith in God before they heard the message' [Ex. iv. 31: "And the people believed; and when they heard"]. The same applies when on Sinai they said: 'All that the Lord said we will do and hearken' [Ex. xxiv. 7, Hebr.; compare with Cant. R. ii. 3, Shab. 88*a*, where the erroneous word *piryo* (its fruit), instead of *niẓẓo* (its blossoms), puzzled the Tosafists]. Or, 'as the apple-tree ripens its fruit in the month of Siwan, so did Israel display its fragrance at Mount Sinai in Siwan' [Ex. xix. 1, 2]. Again, 'as for the apple-tree the time from the first blossoming until the ripening of the fruit is fifty days, so was the time from the Exodus to the giving of the Law on Sinai fifty days.' Or, 'as for a small coin you may get an apple and derive enjoyment even from its sweet odor, so may you obtain your redemption easily with the help of the Law.' Or, 'as the apple excels in fragrance all trees, so does Israel excel the nations in good works.'" As the apple-tree among the trees of the wood, so even those that are void of merit are still full of good deeds, as the pomegranate is of seeds. The heathen are the trees in the wood without fruit, and Israel among them is as the apple-tree" (Yalḳ. Cant. 986). Ex. R. xvii.: "Why has God been likened to the apple-tree? Just as the apple offers its beauty to the eye without any cost, and has a delicious taste and perfume, so God's law (His mouth) is most sweet. He is altogether lovely." God had appeared to all the nations, but they would not accept the Torah, not realizing what is said in Ps. xxxiv. 9 [A. V. 8], "O taste and see that the Lord is good," and in Prov. viii. 19, "My fruit is better than gold, yea, than fine gold." But Israel said: "I sat down under his shadow with great delight and his fruit is sweet to my taste" (Cant. ii. 3). Also the words "Comfort me with apples" (Cant. ii. 5) are referred to the words of the Law, especially the Haggadot, which have delicious taste and fragrance combined like apples (Pesiḳ. R. K. xii. 101*b*; Cant. R. *ad loc.*).

Symbolical Meaning.

The Targ. translates "tappuaḥ" in Cant. ii. 3 "*ethrog*" (orange or citron); in ii. 5 and vii. 9 "*tappuaḥ di gintha di Eden*" (paradise-apple). In Cant. viii. 5 tappuaḥ is taken symbolically for Mount Olivet as giving forth all the dead at the time of the resurrection, or is taken for Sinai as in Cant. R. Aquila seems to take Cant. viii. 5 as referring to the fruit of the tree of knowledge, as he translates "*shammah* *ḥibbelateka immeka*," = "there wast thou corrupted." Thus also Jerome (see Delitzsch, Commentary, p. 127). Here is probably the source of the common view that the forbidden fruit was an Apple (according to R. Abba of Acre [Acco], Gen. R. xv., an ethrog, the so-called "paradise-apple"). In church symbolism the story of Hercules with the apples of the Hesperides and the dragon wound around the tree served as the representation of Adam's fall, and Hercules as that of Jesus as deliverer, the Apple being often used as a symbol of the first sin (Piper, "Symbolik der Christlichen Kirche," i. 67, 128; Nork, "Mythologisches Lexikon," *s.v.* "Apfel").

Apples dipped into honey are eaten on the eve of the Jewish New-Year while the following words are spoken: "May it be Thy will, O Lord, that the year just begun be as good and sweet a year!" (Ṭur Oraḥ Ḥayyim, 583). In cabalistic literature tappuaḥ is an attribute of God, synonymous with *tiferet* (beauty), because, says the Zohar (Lev. xvi.), "tiferet diffuses itself into the world as an apple."

K.

Identified with Four Trees.

——**Botanical View:** There is perhaps no Biblical plant-name that has given rise to more discussion than has the identification of the תפוח. Four distinct fruit-bearing trees, the Apple (*Pyrus malus*), the citron (*Citrus medica*), the apricot (*Prunus Armeniaca*), and the quince (*Cydonia vulgaris*), have been suggested as its equivalent. Of these, two may be dismissed at once—the Apple and the citron. The Apple, far from being a native of Palestine, is, on account of the tropical climate, but rarely cultivated there, and with no success. The fruit is small, woody, and of very inferior quality.

The citron is beyond doubt a native of India, where it has been known and cultivated, even under different forms, from prehistoric times. At an early date its cultivation spread into western Asia, whence it was obtained by the Greeks, possibly as early as the time of Alexander's Asiatic campaign. It was cultivated in Italy in the third and fourth centuries, and by the fifth century had become well established; but it was not until the tenth century of the common era, according to Gallesio, that its cultivation was extended by the Arabs into Palestine and Egypt.

If viewed only in the light of present-day distribution and abundance, the apricot might lay undisputed claim to being the Hebrew תפוח [but see above], for, according to Canon Tristram, it "is most abundant in the Holy Land. . . . The apricot flourishes and yields a crop of prodigious abundance; its branches laden with golden fruit may well be compared (Prov. xxv. 11) to 'apples of gold,' and its pale leaves to 'pictures of silver.'" The apricot, as its specific name (*Prunus Armeniaca*) would imply, has been supposed to be a native of Armenia, and it has been reported in the neighborhood of the Caucasus mountains in the north, and between the Caspian and Black seas in the south, but grave doubt exists as to its being found wild there.

Difficulty of Identification.

According to De Candolle ("Origines des Plantes Cultivées"), it is now settled beyond reasonable question that the apricot is a native of China, where it has been known for two or three thousand years before the common era. Its cultivation seems to have spread very slowly toward the West, as supported by the fact that it has no Sanskrit or Hebrew designation, but only Persian names, *zard alu* (yellow plum) and *mishlauz*—under which latter designation, or its corruption *mishmush*, dried apricots are still exported from Syria—which has passed into Arabic. Among the Greeks and Romans the apricot appears to have been introduced about the beginning of the common era; for Pliny, among others, says that its introduction into Rome took place about thirty years before he wrote.

It is reasonable to suppose that the spread of the apricot may have been rapid and effective after its first introduction to the civilization of the West, for it is a delicious fruit, of the simplest cultivation and of great productiveness. The exact time of its introduction into Palestine can not be determined, but it very probably occurred before it became known to the Greeks and Romans, as the Hebrews had scant relations with Armenia, the country through which the apricot (*appanuth*) came. It may, therefore, be reasonably assumed that, although agreeing well with the description of the Biblical tappuaḥ, the apricot is not the tree referred to in the Scriptures.

Quince.

The claims of the quince to represent the tappuaḥ of the Hebrew Scriptures have been ably set forth by the Rev. W. Houghton ("Proceedings of Society of Biblical Archeology," xii. 42–48). This is the only one of the four species suggested that is undoubtedly indigenous to this general region. According to De Candolle:

> "The quince grows wild in the woods in the north of Persia, near the Caspian Sea, in the region to the south of the Caucasus, and in Anatolia. A few botanists have also found it apparently wild in the Crimea, and in the north of Greece; but naturalization may be suspected in the east of Europe, and the further advanced toward Italy, especially toward the southwest of Europe and Algeria, the more it becomes probable that the species was naturalized at an early period around villages, in hedges, etc."

The absence of a Sanskrit name for the quince is taken to indicate that its distribution did not extend toward the center of Asia, and, although it is also without a Hebrew name, it is undoubtedly wild on Mount Taurus. It is much more difficult to connect the quince with the Hebrew "tappuaḥ" than it is to identify the latter with the apricot. On this point Houghton says:

> "The tree [quince] is a native of the Mediterranean basin, and is, when ripe, deliciously fragrant, but, according to our western tastes, by no means pleasant to the taste when uncooked, but on the contrary austere and unpleasant. This latter fact is regarded generally as destructive of its pretensions, but for my part I hesitate to throw over the claims of the quince to denote the tappuaḥ, on account of its taste. The flavor and odor of plants or other things is simply a matter of opinion. Orientals set a high value on flavors and odors which to European senses are unpleasant moreover, we must seek for the reason why such and such a fruit was regarded with approbation."

In seeking a probable reason for this liking for the tappuaḥ, Houghton calls attention to the mandrake (*Atropa mandragora*), which, though to most Europeans it has a very fetid and disagreeable odor, is still highly regarded by the natives of Palestine as a love-philter to strengthen the affection between the sexes. The same argument may possibly apply to the quince, which came to be so esteemed for its flavor and odor, not as measured by European standards, but as tinged by Oriental conditions. The Hebrew word in the expression "its fruit was sweet to my taste" does not, it is said, imply either a saccharine or glucose sweetness; "the bitter waters which were made sweet" (Ex. xv. 25) were made pleasant, their bitterness was destroyed; "the worm shall feed sweetly on him" (Job xxiv. 20) must mean shall feed on him with pleasure; and so in Cant. ii. 5, "his fruit was sweet to my taste," meaning probably not only on account of the acid juice of the fruit, but because of its associations with friendship and love.

F. H. K.

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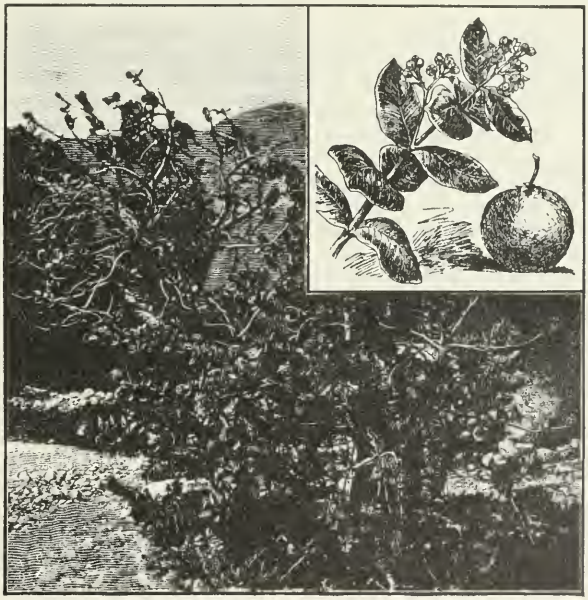
J. JR.

APPLE OF SODOM (called also **Dead Sea Apple**): A fruit described by Josephus ("B. J." iv. 8, § 4) and Tacitus ("Hist." v. 6) as growing near the site of Sodom, "externally of fair appearance, but turning to smoke and ashes when plucked with the hands." It has been identified by Seetzen, Irby, Mangles, and others (see especially Robinson, "Biblical Researches in Palestine," ii. 235–237) with the fruit of the *Asclepias gigantea vel procera*, a tree from ten to fifteen feet high, of a grayish cork-like bark, called *'osher* by the Arabs. It is found also in upper Egypt and in Arabia Felix; in Palestine it is confined to the borders of the Dead Sea. The tree resembles the milkweed or silkweed found in the northern part of America. "The fruit," says Robinson, "resembles externally a large, smooth apple, or orange, hanging in clusters of three or four together, and when ripe is of a yellow color. It was now fair and delicious to the eye and soft to the touch: but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibers. It is indeed filled chiefly with air, which gives it the round form; while in the center a small slender pod runs through it which contains a small quantity of fine silk, which the Arabs collect and twist into matches for their guns." It is difficult to say whether the passage in the song of Moses, "their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter" (Deut. xxxii. 32), refers to a similar fruit (see Herzog, "Real-Encyklopädie," xi. 748, under "Palestina").

A. K.



Tree of Sodom, Showing Shape of Leaf, Flower, and Apple.
(From a photograph by the Palestine Exploration Fund.)

APPRAISEMENT (שום in the later Hebrew). The setting of a value by a court of justice either upon property, or upon damage done to person or property. It differs from Estimate (Hebrew ערך), the fixing of values by the Law itself.

The Appraisement of damages, or "measure of damages" as it is termed in English law, can best be treated along with the rules for awarding compensation under the several heads dealing with wrongs and remedies, such as Accident or Assault. We have here to deal with the Appraisement that becomes necessary when property—principally land—is taken for debt, or is divided between joint owners.

In some New England States, even now, the land of the debtor may be turned over to the creditor at a valuation in satisfaction of his judgment, instead of being sold to the highest bidder, as elsewhere. This is called "extending" the land: a course more merciful to the debtor than a public sale; for there is no risk of the land being sacrificed. In the Talmudic law this was the only method for subjecting the land of adults to the payment of debts.

Appraisement of Land.

The Mishnah, in considering which part of a debtor's land shall be first taken to satisfy any demand, lays down this rule in Giṭ. v. 1: The injured are paid from the best (*'iddit*); creditors, from the middling (*benonit*); the widow's jointure, from the poorest (*zibburit*). The debtor's lands were deemed the main reliance for all claimants, movables being too uncertain and fleeting. That the favored claimant should be paid from the most available parcels shows that the debtor's land was not to be sold, but turned over in satisfaction; for otherwise it could make no difference which part of his lands was levied upon first.

The instrument by which the court awards to the creditor the debtor's land, as valued, is known as a "letter of appraisement" (*iggeret shum*) (Mishnah B. M. i. 8). In later practise (Ḥoshen Mishpaṭ, 103), following a baraita (B. B. 107*a*), we always find three appraisers mentioned, who are appointed for that purpose and who act in place of the judges. In the language of the Mishnah these are said to "go down" to appraise, meaning that they start from the seat of justice and go to view the field, or parcel, to be valued. Their valuation is reported to the court, and, when approved, becomes the act of the court.

The season of the year and the state of the land market must be taken into consideration; thus the Talmud assumes that there is a better market in Nisan than in Tishri (B. Ḳ. 7*b*).

When only two of the three appraisers agree, the opinion of the third is disregarded; but when each of the three names a different value, the early sages (B. B. 107*a*) disagree as to the mode of striking the mean: whether to add the three estimates together and divide by three, which would be the most natural course; or to give the preference to the two lower estimates, either at the arithmetical mean, or at two-thirds of the difference above the lowest. The Talmud decides for one of the latter methods—called by the early sages that of the judges of the Exile—but the later authorities (Ḥoshen Mishpaṭ, *l.c.*) favor the average estimate.

Advertisement of Sale.

The interest of orphans, that is, of infant heirs whose lands are to be taken for the obligation of their father, or, speaking generally, their ancestor, is further guarded by advertisement (*hakrazah*). The Mishnah ('Arakin vi. 1) says: "Appraisement of orphans' lands is thirty days; that of consecrated things is sixty days, and they cry it out every morning and evening." The commentary of Bertinoro—abridging the discussions of the Talmud on the subject—says: "The judges that go down to the estate of the orphans to sell it for debt appraise it, and cry out for buyers on thirty continuous days, day after day: in the morning when workmen go out to the fields—that any prospective buyer may direct his employees to look at the field and report; and in the evening when the workmen come back, so that he who hears the announcement may be reminded of the business in view and obtain the necessary information."

The advertisement states the boundaries of the land and its distinguishing marks, the amount of its product, and at what sum the court has assessed it; and the purpose for which it is sold, as it might interest the buyer to know. For instance, if to satisfy the jointure of a widow, she might be willing to take the price in driblets; if to satisfy a creditor, he might, if a merchant, be willing to receive part of his payment in broken or uncurrent coins. Then the court appoints a guardian (*apotropos*, a corruption of the Greek *ἐπίτροπος*) for the orphans, and in due time sells the land according to advertisement ('Ar. 21*b et seq.*). The Mishnah says (Ket. xi. 5):

> "On an appraisement by the judges, when they have gone too low by a sixth, or too high by a sixth, the sale is void [rather, voidable]. Rabban Simeon, son of Gamaliel, says the sale stands; otherwise, wherein lies the power of a court of justice? But if they have made a letter of examination [*iggeret biḳ-ḳoret*] between them—even should they have sold what is worth a maneh [100 zuz = $15] for two hundred, or what is worth two hundred for a maneh—the sale stands." (The iggeret biḳḳoret is a written public notice, synonymous with hakrazah.)

After land has been "appraised" to the creditor, or (in New England legal language) after it has been "extended" to him, his title may be lost under the Talmudic law, upon a subsequent review and annulment of the judgment, under the usual conditions for such revision.

Appraisement of Slaves and Movables.

When slaves, movables, or written obligations were sold for debt there was no previous advertisement. Under the older Talmudic law movables of the debtor were not answerable at all in the hands of his heirs; but during the Middle Ages, when, in most countries, Jews were not allowed to own land, a remedy against the chattels and effects of the decedent had to be given as a matter of necessity. But in the Talmud no definite directions are found as to how movables or effects are to be appraised. Movables are supposed to be nearly akin to money, and to bear something like a fixed market value. When movables of the living debtor are turned over to the creditor in satisfaction, no commission of appraisers intervenes to fix the value; but the court seeks to bring about an understanding between debtor and creditor. However, obligations on third persons are appraised, the solvency of the obligor and the time of maturity entering as elements (Ḥoshen Mishpaṭ, 101, 2, 3, 5).

As has been said above, when a judicial sale is made in conformity with all the requirements in the matter of Appraisement and of advertisement, where law and custom demand it, it is binding on all parties. But where proper advertisement has been neglected, the law of "overreaching" applies, and the sale may be rescinded for an excess or shortage in the price of one-sixth over or below the true value (Ket. 100*b*); and this though in dealings between man and man, the law about "overreaching" applies to movables only.

Division of Estates.

In the division of an estate Appraisement becomes necessary; but, for the most part, a court will have to intervene only when some of the heirs are infants and the others are of full years. As long as all are under age no one can ask a division; when they are all of full age they can generally arrange a division among themselves.

In an Appraisement of shares, with a view to division, the same principle applies as to sale upon Appraisement; that is, a difference of one-sixth either above or below the true value, resulting from a mistake of the judges, is good ground for rescission on behalf of the infant heirs, within a reasonable time after coming of age, although the court may have appointed, as was its duty, a guardian for the infants. In such a case, there being no advertisement as in case of a judicial sale, there is nothing to correct the mistake (Ḥoshen Mishpaṭ, 289, 1).

In the division among the heirs, the garments they wear—given them by the dead father—also the Sabbath or holiday garments provided by the father, and worn by the wives and children of the heirs, are estimated and charged on their shares (*ib.* 288, 1 *et seq.*).

The Hebrew term for "appraisement" is also applied to the valuation of the bride's dowry in her marriage contract (*ketubah*); though this valuation is not made judicially, but by agreement of parties (see DOWRY).

J. SR. L. N. D.

APPROBATION or **RECOMMENDATION** (in Hebrew הסכמה, derived from the Aramaic סכם, "to determine," "to agree"): Primarily, a favorable opinion given by rabbis or scholars as recommendation for a book composed wholly or partly in the Hebrew language. The Approbation is not of Jewish origin any more than the censorship. Blau correctly remarks: "Neither the Bible nor the Talmud nor the medieval Jewish literature knows of approbations. No prophet ever asked for the consent of any authority to his promulgations, nor any doctor of the Talmud to his opinion, nor any philosopher to his system. Even in the Middle Ages, when the Jewish religion, influenced by its surroundings, assumed more than ever the character of an authoritative religion, it did not, as far as I know, ever occur that any author had the excellence of his halakic work 'approved' by a recognized authority. Every literary production had to find the recognition which it merited by its own intrinsic worth. There was no previous approbation, just as little as there was no previous censure" ("Jew. Quart. Rev.," 1897, p. 175). It was the Christian clergy, anxious concerning the influence which might be exerted by certain thoughts and ideas over the multitude, who called both Approbation and censure into existence. Examples are to be found as early as the fourth century of certain books designated by the Church as being forbidden to the faithful for perusal.

Of Christian Origin.

The invention of printing materially helped the spread of bad books as well as of good ones, and therefore caused a still closer scrutiny by the Catholic Church of all publications. Alexander VI. (1501) decreed that a license for theological books appearing in any diocese in Germany must be secured from the respective bishop; and in 1515, at the fifth Lateran Synod, Leo X. extended the same rule to all Catholic countries with the threat of heavy penalties for non-compliance. But even these early papal bulls had been preceded by regulations concerning publications in Cologne, Mayence, and other German cities, also in Spain and in Venice. In 1480 a "Nosce te ipsum" with four approbations was published in Venice, and a book, with an Approbation by the patriarch of Venice, at Heidelberg (Reusch, "Der Index der Verbotenen Bücher," i. 56, Bonn, 1883–85). It is about this time that Jewish approbations (*haskamot*) first appeared. They are of three classes, embodying (1) Commendation; (2) Privilege; (3) License.

(1) Commendation: Commendatory haskamot are original approbations serving merely to describe the merits of the work, a purpose frequently attained by ordinary eulogies. In them it was sought to direct the attention of Jewish readers to the book. Of this kind are the haskamot to Jacob Landau's "Agur" (ed. Naples, 1487–92), by Judah Messer Leon, Jacob b. David Provenzalo, Ben Zion ben Raphael דנויט, Isaac ben Samuel Ḥayyim, Solomon Ḥayyim ben Jehiel Raphael ha-Kohen, and Nethanel ben Levi of Jerusalem. Leon's haskamah is as follows:

הנה ראיתי את אשר נתעורר האלוף כמהר׳ר יעקב לנדא דחבר
חבור טוב הנקרא אגור אשר אגר וקבץ דיני עבודת היום ומועדים וכל
אסור והתר עם כל הנלוה אחריו והוא חבור הנותן אמרי שפר
במנהגים ופוסקים הישרים לחומרא, ולכן שמתי חתימתי בצוף דבש
אמרי נועם. הקטן יהודה הנקרא מסיר ליאן.

("I have examined the work submitted to me by the Reverend Jacob Landau, who has produced, under the title 'Agur,' a collection of the laws touching the daily ritual and that of the festivals and all that is permitted or prohibited thereon, together with all matters belonging thereunto. It is a work which 'giveth pleasant words' concerning the customs and observances and the decisions upon them by expert scholars; and therefore have I set my signature unto 'these droppings of the honeycomb,' these words of beauty.

"JUDAH, surnamed MESSIR LEON.")

(De Rossi, "Annales Hebræo-Typographici," § xv. 147; Steinschneider, in Ersch and Gruber, "Allg. Encyklopädie," xxviii. 31, note 41; *idem,* "Cat. Bodl." No. 5564; Wiener, "Friedländiana," pp. 142, 143.) Rosenthal's statement in "Yodea' Sefer," No. 1249, that the haskamah in "Sefer ha-Mekaḥ weha-Mimkar," is the first Approbation, as well as the suppositions of Perles, "Beiträge zur Gesch. der Hebr. und Aram. Studien," p. 202, note 1, and Kaufmann, in "Jew. Quart. Rev." x. 383, "that Elijah Levita's 'Baḥur,' the first edition of which appeared at Rome in 1518, contained the first approbation to be found in Jewish books," is therefore shown to be erroneous.

These approbations very soon attained considerable importance in the internal relations of the Jews; for they not only served to lay stress upon the excellencies of the works to which they referred, but were also the only protection against piracy which the Jewish printers of that age possessed. They thus came to be, in the second place, a species of privilege.

(2) Privilege: Of this class is the haskamah in Elijah Levita's "Baḥur," ed. Rome, 1518, which Perles (*l.c.*) has reprinted. "It commences with an appreciation of the value of these books, dwells on the expense incurred in the printing, and then threatens with excommunication any one who should dare to reprint them within the next ten years." From this time the threat of excommunication became a standing formula in the haskamot furnished by reputable rabbis to literary productions. They strove to secure to the author or publisher all his rights in the book, under penalty of either the "greater" or "lesser" excommunication, for a term of five, ten, or fifteen years.

(3) License: Approbations of this class have their origin in the censorship. The outbreaks of persecution that arose in Venice in the middle of the sixteenth century, and were directed against the Talmud and other Jewish books, necessitated a censorship, which occupied itself not only with manuscripts and books about to be printed for the first time, but also with books which had already been printed and published. It was in the interest of the Jews themselves to remove all such anti-Christian expressions as might fan into flame the continuously glowing ashes of bigotry. Pope Julius III. decreed (Aug. 12, 1553), at the suggestion of the inquisitor-general, the confiscation and burning of all copies of the Talmud belonging to Jews. On the first day of the New-Year festival 5314, in order that the sorrow for their holy books might be made the keener, these autos da fé of the books began (Perles, p. 221, note 1; Steinschneider, in Ersch and Gruber, "Allg. Encykl. p. 30; Zunz, "S. P.," p. 336; Grätz, "Gesch. der Juden," ix. 336). On June 21, 1554 (Tammuz 21, 5314, as may be calculated from the Hebrew chronogram ואל שׁדׄיׄ יתן לכם רחמים), a convention of Italian rabbis was held at Ferrara, presided over by R. Meïr Katzenellenbogen of Padua. They resolved, among other matters, that thereafter no Hebrew book, not then printed, should be published without the written approval of three rabbis and the president of the congregation, and that all Jewish purchasers of books printed without such Approbation should be liable to a fine of 25 gold scudi ($24.25), which was to be turned into the Jewish poor-box. (These resolutions, accompanied by notes by Levi and Halberstamm, were published in Brody in 1879 as a reprint from the journal "Ibri Anokhi." They were also published in "Paḥad Yiẓḥaḳ," p. 158, Berlin, 1888, edited by the Meḳiẓe Nirdamim Society.) From this period the congregational authorities and rabbis were invested with the power to grant and to refuse permission to print in the chief cities where publishing-houses existed (Steinschneider, *l.c.* p. 30; Popper "Censorship of Hebrew Books," pp. 94 *et seq.*).

Publication Without Approbation Forbidden.

Paragraph 12 of the resolutions of the Frankfort Rabbinical Synod of 1603 prohibited the publication of any book in Basel or anywhere in Germany without permission of three rabbis (Horowitz, "Die Frankfurter Rabbinerversammlung vom Jahre 1603," Frankfort-on-the-Main, 1897; appended to the invitation issued by the Israel. Religionsschule). Paragraph 37 of the regulations of the Portuguese Talmud Torah community in Amsterdam reads: "No Jew shall print books in Amsterdam in a foreign or in the Hebrew language without permission of the 'Mahamad,' under penalty of the confiscation of the books" (Castro, "De Synagoge der Port. Israel. Gemeente te Amsterdam," appendix B, p. 40, The Hague, 1875). The manuscript, in Spanish, of these regulations is in the Rosenthal Library, Amsterdam. In the same way, several governments—for instance, in the case of books printed in Prague—decreed that the rabbinate of the country should be responsible through its Approbation for every Hebrew book published (Kaufmann, in "Jew. Quart. Rev." x. 384).

That the enemies of the Jews did not approve of the right to give or withhold haskamot thus conferred upon the rabbis and presidents of the congregations appears from the following passage in Schudt ("Jüd. Merkwürdigkeiten," iv. 206): "More harmful yet and more evil is it that the Jewish rabbis and presidents of their communities not only censor and approve the books printed or published for or by them, but also grant prohibitions preventing others from printing them, and place their haskamah or consent in front of the book; which certainly is a grievous and illegal encroachment upon the rights of the magistrates and the privileges of the sovereign." Wagenseil in his book "Prolegom. ad Tela Ignea Satani," p. 26, styles it sheer impudence on their part, and says, "It is an intolerable and shameful crime," attempting to show its unreasonableness, and the injury it works to the authorities, in most emphatic words.

Not Welcomed by the Jews.

In spite of all these regulations, the custom of asking for approbations from rabbis and congregational authorities did not at first secure much foothold among Jews, especially among the Jews of Italy. Regarded as a Christian custom, it was never welcomed. Thus, in spite of the solemn Ferrara resolutions, Shem-Ṭob b. Shem-Ṭob's "Sefer ha-Emunot" appeared in Ferrara itself in 1557 without any Approbation, and the *editio princeps* of Menahem Zion ben Meïr's commentary on the Pentateuch was published in 1559 by Vicenti Conti in Cremona, also without the requisite haskamah. But in the second half of the seventeenth century, owing to the excitement and tension induced by the appearance of the false Messiah, Shabbethai Ẓebi, there began to be quite a lively demand for approbations; and in the eighteenth century, with the exception of a few prayer-books and Judæo-German productions, there was scarcely a work published without a rabbinical haskamah. Faithful Jews would not read a book which lacked one. The fact that Moses Mendelssohn dared to publish his translation of the Pentateuch without a rabbinical Approbation appears to have been one of the reasons for its proscription by the rabbis in many places, and for its being publicly burned, as at Posen (Mendelssohn, "Schriften," vi. 447).

The examination of books submitted for Approbation was often a very superficial one. The bitter results of such carelessness are shown by the history of that sly rascal, Ḥayyun (see Grätz, "Gesch. der Juden," x. 315, and Kaufmann, in "Rev. Et. Juives," xxxvi. 256). Cautious rabbis, who looked with disfavor upon the popular mania for writing, avoided, as far as possible, issuing these licenses for new works. Thus in Poland the rabbis of "The Four Lands" agreed to grant them formally and only in exceptional cases, instead of giving them, as had hitherto been the case, at their casual meetings at fairs and annual markets, where large numbers of Jews came together (compare Steinschneider, in Ersch and Gruber, *l.c.* p. 31; and Dembitzer, "Abhandlung über die Synode der Vier Länder in Polen und Lithauen," Cracow, 1891; London, "Abne Zikkaron," in "Ha-Modia' la-Ḥodashim").

Of Historical Value.

Since approbations were frequently sought by traveling scholars, who depended for their livelihood upon the publication of their works, many a book is found to contain ten, twelve, and even more approbations by the various rabbis whom the author visited upon his travels. These haskamot, therefore, afford valuable contributions to the history of Jewish congregations and of particular rabbis. Many names of rabbis and presidents of the seventeenth century may be said to emerge from obscurity mainly through these printed approbations. Moritz Pinner was the first (Berlin, 1861) to register the names of signers of haskamot in his uncompleted catalogue of 389 manuscripts and publications. Zuckermann followed Pinner with his catalogue of the Seminary Library in Breslau (Breslau, 1870), giving the abodes as well as the names of signers. Meyer Roest, in his catalogue of the Rosenthal Library, sets down not only the names and abodes, but also the Hebrew day, month, and year of issue of the approbations, thus contributing a real service to Jewish literature. It is a pity that Samuel Wiener, in his description of the Friedland Library, felt compelled to limit himself and did not follow Roest's example entirely. An index to approbations, which would be of great service to Jewish scholars, can be successfully accomplished only by the extension in this direction of Wiener's catalogue.

SPECIMEN OF A HASKAMAH (PERMIT OF THE RABBIS).

Whereas, there have appeared before us the wise, the perfect one, etc., Isaac Gershon, and his worthy associate, Menahem Jacob Ashkenazi, and have testified that they have gone to much labor and trouble, have expended great sums, and have spared no expense, all in order that they may bring to light, in as beautiful and excellent an edition as possible, the secrets of a work of great worth, through which the public good will be advanced, viz., the book called "Sefer Bedeḳ ha-Bayit," by that sage, that wonder of his generation, our master and teacher, Joseph Caro of blessed memory;

And whereas, the work is to be completed, as a service to God, with the utmost beauty and perfection;

And whereas, they fear lest they sow and another reap, doing all their work in vain, and lest they make all their expenditures only "to leave to others their wealth";

Therefore they have sought and have been granted aid from the city through the uttering of a ban, and the publishing of a rabbinic notice to the effect that no injury or harm shall come to them through any man.

And whereas, permission has likewise been granted them by the nobles, the Cattaveri (may their majesties be exalted!), that their desire and wish should be fulfilled;

Now, therefore, we decree, under threat of excommunication, ban, and anathema through all the curses written in the Bible, that no Israelite, man or woman, great or small, be he who he may, shall purpose to publish this work, or to aid any one else in publishing it, in this or any other city within ten years, except it be by the will and permission of the associates above mentioned;

And let it be likewise understood that by this decree no Israelite is allowed to receive any copy of the book mentioned from any man, Jew or Christian, be he who he may, through any manner of deceit, trickery, or deception, but only from the above-mentioned Menahem Jacob Ashkenazi. For thus it is desired by the scholar, etc., mentioned above, that all copies of the above-mentioned book shall be published and sold by Menahem Jacob.

Upon any one who may transgress against this our decree—may there come against him "serpents for whose bite there is no charm," and may he be infected "with the bitter venom of asps"; may God not grant peace to him, etc.

But he that obeys—may he dwell in safety and peace like the green olive-tree and rest at night under the shadow of the Almighty; may all that he attempts prosper; may the early rain shower with blessings his people and the sheep of his pasture.

"And ye who have clung to the Lord your God are all of you alive this day."

Thus sayeth ZION SARPHATI,
and thus sayeth LEB SARVIL,
BARUCH BEN SAMUEL.

On the 17th day of Nisan, 1600, I published this ban, by command of the associates mentioned above, in every synagogue in the community of Venice.

ELIEZER LEVI,
Beadle of the Community.

G. J. M. H.

APT (אט): A small town, not far from Avignon, in the department of Vaucluse, France. In the Middle Ages it was inhabited by Jews, who had a separate quarter assigned to them. About the end of the thirteenth century the poet ISAAC BEN ABRAHAM GORNI visited Apt and wrote afterward a poem in honor of its Jewish community, which had given him a very hearty welcome. In the responsa of Solomon ben Adret several Jews of Apt are mentioned. In the Bodleian manuscript No. 2550 there is found a correspondence with a certain R. Samuel ben Mordecai (Neubauer, in "Rev. Et. Juives," xii. 87). In the British Museum manuscript, add. 22,089, there occurs a letter signed by Massif Jacob of Lunel, Durant del Portal, Nathan Vidal Bedersi, Meïr ben Abba Mari, and "us, some of the other members of the community of Apt." A Don Massif Jacob is signatory to another responsum, dated 1340.

Apt being a monosyllabic word, the common noun עיר ("town") was sometimes prefixed to it, thus forming the compound word עיראט ("Aptville").

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G.

APTROD, DAVID. See ABTERODE.

Early Settlement of Jews.

APULIA: A district of southern Italy, the limits of which have varied. It is usually regarded as the region bounded by the Frentani on the north, Samnium on the west, Calabria and Lucania on the south, and the Adriatic on the east. Apulia is now one of the poorest provinces of Italy, but in the Middle Ages, by reason of its several excellent seaports, it was of considerable commercial importance. This probably accounts for its early attractiveness to Jewish immigrants; for in northern Italy commerce had been monopolized by a number of native Christian families. It is impossible to determine the exact date of the settlement of Jews in Apulia, though it must have been early. In Pozzuoli, in the neighboring province of Naples, which was the chief Italian seaport for Oriental commerce, there were Jewish inhabitants about the year 4 B.C., directly after the death of Herod (Josephus, "Ant." xvii. 12, § 1; "B. J." ii. 7, § 1). For such an early arrival of Jews in other parts of southern Italy all positive proof is lacking. On the death of Theodosius I., and the division of the Roman empire, in the year 395, Apulia was allotted to Honorius, the emperor of the West. In his days the Jewish population in Apulia and its adjunct Calabria must already have been considerable, for he abolished in those provinces the curial freedom of the Jews and interdicted the exportation of the patriarchal taxes; and, besides this, he complained in one of his edicts (of the year 398) that in numerous cities of Apulia and Calabria the communal offices could not be regularly filled, because of the refusal of the Jewish population to accept them—an attitude toward government appointments characteristic of the medieval Jews.

The catacombs of Venosa, in Apulia, the birthplace of Horace, have yielded to recent excavators a great deal of epigraphic material, consisting of inscriptions in Greek, Latin, and Hebrew, dating, according to the conclusions of Mommsen, from the sixth century. Seven Hebrew epitaphs of the ninth century, likewise, have been unearthed at Venosa, and their contents indicate the existence of a flourishing communal life among the contemporary Jews of Apulia, seeing that in one of them a certain R. Nathan b. Ephraim is eulogized as "an honored man, master of wisdom, chief of an academy, and leader of his generation" (Ascoli, "Iscrizione," p. 71).

"Chronicle" of Ahimaaz.

The commencement of the settlement of Jews in Apulia is surrounded by legends. Yosippon, for example, traces them back to the five thousand captives transplanted by Titus from Palestine to Taranto, Otranto, and similar places. The most important contribution, however, to the early annals of the Apulian Jews has been obtained in recent years from the unique "Chronicle" of Ahimaaz ben Paltiel. The attention of Ahimaaz, as regards Apulia, was almost entirely confined to the community of Oria, to which his family had belonged, and the members of which he also regarded as the descendants of the captives of Titus. It was in Oria that the patriarch of the family, Amittai, became known about the middle of the ninth century, both as scholar and liturgical poet. In the age of his two sons, Shephatiah and Hananeel, the former of whom became particularly distinguished for his literary and communal activity, there appeared on the scene of Italian Jewish life the figure of Aaron the Babylonian. Under his influence the academies of Oria are alleged to have sprouted forth in unprecedented vitality, and the various branches of Jewish law and life to have burst into new activity.

Eastern scholars probably were in the habit of visiting the flourishing communities of the Occident for the purpose of transplanting thither the traditions of scholarship and religion. Such a scholar is reported by Ahimaaz to have come to Venosa. He made it his practise to deliver public lectures every Sabbath, basing his expositions on the Midrashic interpretations of the weekly Scriptural sections. His lectures were given in Hebrew probably, as the services of an interpreter were needed to render them intelligible to the audience.

Thaumaturgy and Poetry.

Poetic and thaumaturgic talents were the favorite attributes bestowed by tradition on the Jews of medieval Apulia. Both are ascribed by Ahimaaz in a great measure to R. Shephatiah b. Amittai, whom ill-informed commentators had regarded as one of the captives of Titus and one of the authors of "We-hu Raḥum," a liturgic piece, but who probably flourished in the second half of the ninth century in Oria. According to the testimony of Ahimaaz, it was Shephatiah's argumentative ability and miracle-working power that had saved the Jews of Oria from a serious religious persecution.

Synchronously with this persecution occurred a disastrous Arabian invasion of Calabria and Apulia. In the year 872 Saudan, an Arabian conqueror, entered Bari, where he usurped the government and established a court, in which, as legend has it, Aaron the Babylonian was accorded boundless honors as counselor and oracle just prior to his departure for the East. From Bari, Saudan advanced upon Oria, to which he made the proposal of a siegeless settlement on condition of a certain voluntary tribute from the population. Here, again, Shephatiah, whom legend presents as the disciple of the wondrous Aaron, and who probably was familiar with the Arabic language, was delegated to negotiate with the invader. The Saracen terror, however, was frustrated by the confederacy of the emperor Basil I. with Louis II., the emperor of Germany.

That the conversion of the Jews was a prevalent ambition in Apulia in that age, is inferred, further, from what Ahimaaz records regarding Hananeel, the younger brother of Shephatiah. He says that Hananeel, too, was a noted miracle-worker and liturgical poet; that the archbishop of Oria summoned him to his palace on one occasion, and forced him into a religious dispute, in the course of which the archbishop impeached the correctness of the Jewish calendar with a view of inducing him to accept Christianity.

Astrology.

Astrology, also, was cultivated in Apulia. Palṭiel, the son of Cassia—the great-granddaughter of Hananeel b. Amittai—owing to his distinction in astrology, became the intimate friend and counselor of the calif Abu Tamim Maad (called Muizz lidin-Allah or Almuizz), the conqueror of Egypt and builder of Cairo. The friendship between the two, according to Ahimaaz, had begun in Italy on the occasion of one of the Apulian invasions led by Almuizz when Oria was besieged and taken. This emigrant from Apulia had certainly achieved communal distinction among the Jews of Egypt in the second half of the tenth century, since the title of "Naggid" is mentioned in connection with his name.

A cousin of Palṭiel, Samuel b. Hananeel (died 1008), settled in Capua, where both he and his son Palṭiel (988–1043) attained prominence as communal benefactors and leaders. It was Ahimaaz, the son of the latter, born in 1017, who not only returned to the ancestral dwelling-place in Oria, but also left a number of liturgic pieces, and rescued from oblivion the memory of his ancestors. His "Chronicle" mentioned above, being one of the very few literary monuments of that period, is of assistance in forming an idea of the literary fashions and influences of his age. Of course, the influence of the Apulian vernacular shows itself in many peculiarities of expression characteristic of the "Chronicle."

Shabbethai Donnolo.

Even prior to the discovery of the "Chronicle" of Ahimaaz, however, Apulia had the distinction of being considered the birthplace of the first Jewish scholar in Europe whose name had been inscribed in the history of literature, Shabbethai Donnolo. This noted physician and astronomer was born at Oria, in the district of Otranto, in the year 913. When he was twelve years old (925) an army of Fatimite Mohammedans, led by Ja‘far ibn Ubaid, again invaded Calabria and Apulia, on which occasion, according to Donnolo's autobiographic note, the city of Oria was sacked, "ten wise and pious rabbis," whose names are given, and numerous other Jews, were killed, while a multitude of survivors, including himself, were taken captive. One of the victims was Ḥasadiah b. Hananeel, nephew of Shephatiah b. Amittai, to whom Donnolo refers as a relation of his grandfather ("Ḥakmoni," ed. Castelli, Hebr. part, p. 3). Several details of Donnolo's life throw light on the condition of Jewish culture in his time and country. Donnolo, for example, like his contemporary Palṭiel, had become a devotee of astrology; but in all the surrounding provinces not a single Jewish scholar could be found able to interpret the astrological writings which avowedly had been copied by him from ancient Jewish works. It is interesting, however, to note that Donnolo had no hesitancy in seeking the instruction of Christian masters in matters of which the Jews were ignorant. This circumstance attests the early origin of that intimacy of relations for which Jewish and Christian scholars have been noted in Italy, and their frequent interchange of thought.

Intellectual Relations with Christians.

Donnolo, besides being private physician to the viceroy of southern Italy, was intimately acquainted with Nilus the Younger, the abbot of Rossana and Grotta Ferrata, to whom, on a certain occasion, he appears to have introduced another Jewish scholar. The latter attempted to draw the abbot into a religious controversy, which was, however, adroitly evaded by him. It is one of the first discussions of this character recorded in the European history of the Jews; and its significance lies in the aggressive part taken in it by the Jew, in contradistinction to the one into which, as stated above, Hananeel had been forced. Donnolo's allegorical method of exegesis adopted in his commentary on the mystic "Sefer Yeẓirah" (Book of Creation), as well as his knowledge of the Greek language displayed in it, also testifies to his intercourse with Christian scholars, among whom allegorism was highly popular, and whose spoken language, according to Mommsen, was very closely related to the Greek.

That there was an abundance of Jewish scholars in Apulia toward the end of the tenth century (according to Grätz, but in 750 according to Ibn Daud) is learned, furthermore, from a well-known legend alluding to that age. Four rabbis, as stated by Ibn Daud ("Sefer ha-Ḳabbalah," ed. Neubauer, in "Medieval Jew. Chronicles," i. 67 *et seq.*), were on a sea-voyage from Bari to Sebasteia, when their ship was overtaken by an Andalusian pirate (the admiral Ibn Romahis), and the scholars were made captive, the latter being in the end sold in several cities of Africa and Spain, where each rabbi ultimately became the founder of a Talmudic academy. The real origin and purpose of these traveling rabbis have been variously interpreted, but the historicity of the incident narrated by Ibn Daud can scarcely be doubted. The legend points distinctly to the fact that toward the end of the tenth (?) century certain rabbis emigrated from southern Italy and established schools in various Jewish communities in Africa and Spain (compare Ḥushiel b. Elḥanan).

Centers of Learning.

Bari was particularly popular as a center of Jewish learning, as is witnessed by the fact that in the eleventh century, R. Nathan b. Jehiel, the author of the "'Aruk," made a pilgrimage thither to hear the lectures of R. Moses Kalfo (compare Kohut, "Aruch Completum," Introduction, p. 15), and that in the twelfth century the religious authority of the Apulian rabbis had been so firmly established even abroad, that in France the proverb came into vogue, in allusion to Isa. ii. 3: "Out of Bari goeth forth the law, and the word of God from Otranto" (Jacob Tam, "Sefer ha-Yashar," 74*a*). Benjamin of Tudela, who in the latter part of the same century traveled through Apulia, found flourishing Jewish communities throughout the province, Trani possessing 200, Taranto 300, and Otranto 500 Jewish families, while in the port of Brindisi ten Jews were engaged in the trade of dyeing.

During the renaissance of Talmudic learning in the thirteenth century, Apulia still had the good fortune of bringing forth one of the most noted Jewish savants of the age, in the person of R. Isaiah b. Mali di Trani, who not only became one of the most prolific and weighty rabbis of the Middle Ages, but also maintained the Italian tradition of friendly intercourse with Christian scholars, in favor of whose astronomic learning he at times even made bold to discard traditional rabbinic views. Di Trani's family produced several other noted men, among whom Isaiah's grandson and namesake attained to considerable distinction. Moses di Trani, in the sixteenth century, was one of the most distinguished disciples of Jacob Berab.

Alleged Wholesale Conversion.

Fra Giordano da Rivalto, in one of his sermons preached in the year 1304, alludes to a general conversion of Apulian Jews that, it was alleged, had taken place about the year 1290, in consequence of a ritual murder with the commission of which they had been charged. The king, Charles I. (1284–1309), is alleged to have left them the choice between baptism and death, whereupon, it is said, about eight thousand embraced Christianity, while the rest fled from the country. The proportion of truth in this statement is not ascertainable. Güdemann denies the assertion altogether on the ground of the friendly disposition toward the Jews manifested by Charles I., though he admits that, in the year 1302, certain property in Trani that had formerly been used as a Jewish cemetery was usurped by the Dominican Order, and that about that time several Jewish synagogues in the same city were converted into churches. Certain, however, it is that in the thirteenth and fourteenth centuries there were Jewish inhabitants in Trani as well as in the rest of Apulia; wherefore Giordano's statement concerning their wholesale apostasy or emigration must be regarded at least as exaggerated, unless, indeed, under improved circumstances, a return of the Jews had occurred.

In the sermons of another preacher from southern Italy, Roberto da Lecce, who flourished in the first half of the fifteenth century, there are allusions to friendly relations between Jews and Christians. That Apulia, however, had gradually lost its prominence as a center of Jewish learning, can not be gainsaid. In the early part of the sixteenth century, for example, there was in Constantinople a whole congregation consisting of Apulian immigrants, who exhibited, however, little of the Italian enlightenment, in that they were the leaders in an abortive attempt to exclude the children of the Karaites from the Rabbinite schools, and to build up a wall of separation between the two Jewish sects—a stroke of fanaticism thwarted by R. Elijah Mizrahi (compare Italy).

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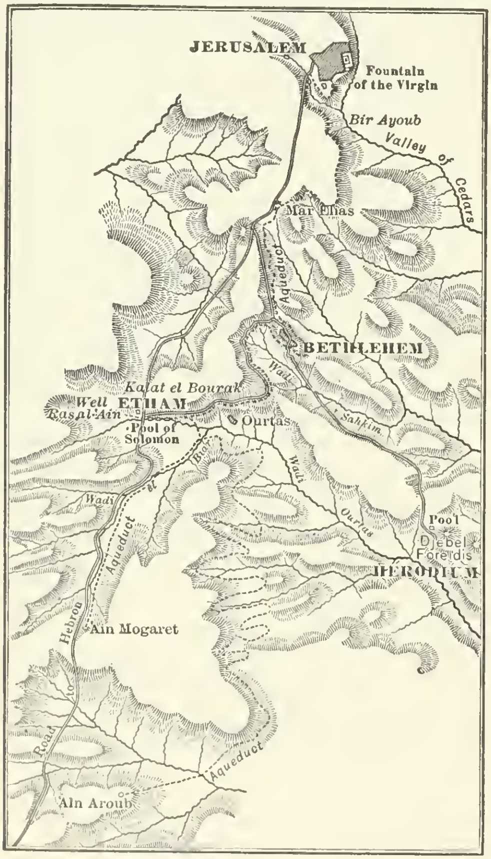
G. H. G. E.

AQUEDUCTS IN PALESTINE:

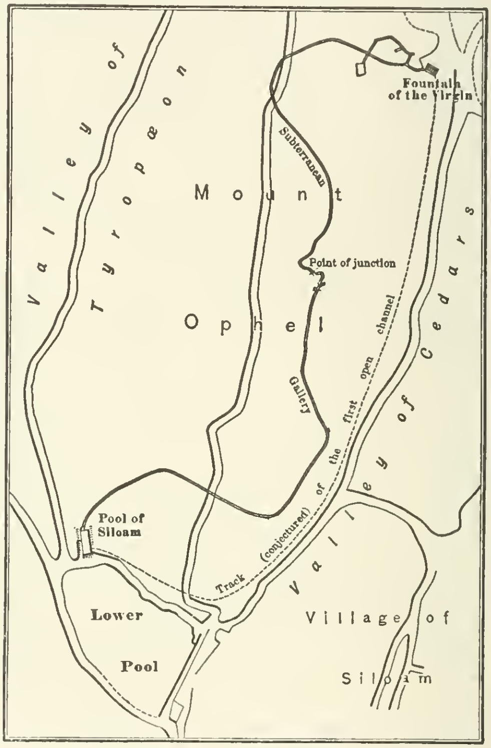
AQUEDUCTS IN PALESTINE: Palestine, in contradistinction to Egypt, was a land of natural waters rather than of irrigation (Deut. xi. 10, 11), and there can be little doubt that the aqueducts, like the roads of the country, were constructed mainly by the Romans after the fall of Jerusalem. In four instances, however—at Tyre, Jericho, Cæsarea, and Jerusalem—earlier aqueducts seem to have been constructed to increase and improve the water-supply of the cities, and, in the case of Jericho, to extend the cultivation of the palm-groves.


JERUSALEM
Fountain of the Virgin
Bir Ayoub
Valley of Cedars
Mar Elias
Aqueduct
BETHLEHEM
Wadi
Kalat el Bourak
Well ETHAM
Ras al-Ain
Pool of Solomon
Ourtas
Sahkim
Wadi
Wadi
Ourtas
Pool
Djebel Foredis
HERODIUM
Aqueduct
Hebron
Ain Mogaret
Road to
Aqueduct
Ain Aroub

Environs of Jerusalem, Showing Aqueducts Leading to the City.
(After Vigouroux, "Dictionnaire de la Bible.")

Remains of Stone Aqueduct at Tyre.

Tyre is mentioned ("Travels of a Mohar"), even in the times of Rameses II., as an island city to which water was brought in boats. Shalmaneser IV. (II Kings xvii. 3–5) is said by Menander (Josephus, "Ant." ix. 14, § 2) to have cut off the water-supply of Tyre, which was brought near the island from the fine spring of Ras-al-'Ain (Palæ Tyrus), on the mainland to the south. The remains of an aqueduct, nearly four English miles in length, are still found leading from masonry reservoirs that dam up the springs to a height of eighty feet above sea level. Most of this work is of Roman masonry; but in one part of the course of the aqueduct there are "false" arches, which appear to represent an older structure. Similar false arches are found in Phenician buildings (with stones marked with Phenician letters) at Eryx, and this seems to indicate the existence of an aqueduct at Tyre, which may date from the age of the Assyrian king who began the siege of Samaria in the time of Ahaz of Judah.


Valley of Tyropœon
Fountain of the Virgin
Subterranean
Mount
Point of junction
Ophel
Gallery
Track (conjectured) of the first open channel
Valley of Cedars
Pool of Siloam
Lower Pool
Village of Siloam

Track of the Siloam Aqueduct.
(After Vigouroux, "Dictionnaire de la Bible.")

The aqueducts of Jericho are channels cut in the rock, and sometimes carried on rubble masonry, at the foot of the mountains, southward from the spring of Docus ('Ain Duk) to the site of the city as it existed in the time of Herod, near the main road from Jerusalem, where it reaches the Jordan plain. About four miles further north there is another system of channels, carrying water from the springs at the foot of the mountains eastward into the Jordan plain, with branches which appear clearly to have been intended for irrigation. This answers to the system mentioned by Josephus ("Ant." xvii. 13, § 1), near the village of Neara (the ancient Naarath, Josh. xvi. 7), which was constructed by Archelaus to water his palm-groves, for Eusebius (in the "Onomasticon") places Neara five Roman miles north of Jericho.

Remains in Cæsarea of Two Aqueducts.

Cæsarea, the capital of Palestine under Herod the Great, was built on the seashore north of Joppa, on a site which had no good water-supply. It is, therefore, probable that aqueducts were built when the city was first founded. The two that are still traceable have a length of about four miles to the north, and conduct water from the spring of Mamas (an ancient "Maiuma," or place of water), near the Crocodile river. They are on different levels, and run on arches, which appear to be Roman work, across the swamps near the river. The low-level aqueduct is tunneled through the low sandy cliffs further south, and rock-cut well-staircases lead down to the channel at intervals. These aqueducts may have been repaired or rebuilt in the later Roman age, but the original rock channel is probably as old as the time of Herod.

The Aqueducts of Jerusalem.

At Jerusalem there were several aqueducts in the time of Herod, but perhaps the oldest was that to the west of the city. The "conduit of the upper pool, in the highway of the fuller's field" (II Kings xviii. 17) was the place where the Assyrians appeared before Jerusalem; and the camp of the Assyrians, according to Josephus ("B. J." v. 7, § 2), was to the northwest of Jerusalem, from which direction they would naturally approach, coming, as they did, from the plains. An aqueduct led later to the tower Hippicus on the west (Josephus, *ibid.*), and still leads from the Birket Mamilla, outside the city on this side, to the great interior rock-cut pool now known as "Ḥammâm el Batrak" (The Patriarch's Pool), which answers to the Amygdalon pool of Josephus ("B. J." v. 7, § 2; xi. 4) or "Pool of the Tower" (Ha-Migdalon).

As Jerusalem was naturally deficient in water-supply, it is probable that this large reservoir dated from the earliest times, and was fed through the aqueduct that collected the rain-water from the rocky ground west of the town. The pool of Gihon (I Kings i. 33, 38) rose in a cavern, partly natural, but enlarged artificially, on the west side of the Kidron, south of the Temple. The stream thence appears to have flowed at first down the Kidron valley; and the periodical overflow (due to a natural siphon in the rock) was a remarkable feature of this supply. Hezekiah is believed to have dammed up the waters, and to have cut the famous Siloam aqueduct through the Ophel hill, southward to the new pool of Siloam (II Chron. xxxii. 30). This channel, which is nearly a third of a mile (1,757 feet) in length, although the air-line between the points of beginning and ending is only 1,104 feet, gives clear evidence of the Hebrew engineering methods of Hezekiah's age; and the ancient rock inscription (see Siloam Inscription), on the east wall of the tunnel near its mouth, gives us an account of the method of excavation. Its height is very irregular, being about 16 feet at its southern exit, but only 3¾ feet at several points in its interior.

The Siloam Tunnel-Aqueduct.

The upper cave pool had, at its farthest recess, a staircase cut in rock leading up within the city near the "water-gate" (Neh. iii. 26). The tunnel was begun at the foot of these steps, and another tunnel was driven northward to meet it from Siloam. The excavators appear to have worked without instruments capable of keeping the direction straight, or perhaps they followed some softer vein of the rock. They are said, in the text, to have heard the sound of the picks of their fellows, and to have worked toward each other until they met, not exactly in a line. The point of junction is still marked by a sharp turn at right angles in the tunnel, the two channels having been about a yard apart—center to center of excavation. The tunnel is much more lofty at its mouth than elsewhere, and is very narrow in the middle, where it is now much silted up, and nearly impassable for a full-grown man. It was probably found that the lower end of the tunnel, when cut through, was not low enough to allow the water to flow into the pool; and the height of the excavation was due probably to subsequent lowering of the floor at this point. There is only one shaft leading from the surface of the hill, and in another part a sort of standing-place is formed by a recess in the roof; but throughout the greater part of the work the excavators must have labored on their knees, or even while lying flat. The whole of the work suggests very primitive methods, and it was probably carried out in a hurry on account of the threatened Assyrian invasion. The Siloam pool was outside the walls (Josephus, "Ant." vii. 14, § 5; "B. J." v. 9, § 4), but lay in a reentering angle, well within bow-shot. The water-supply was thus controlled by the garrison instead of running to waste in the valley. Similar cave springs, with rock stairs to the interior of the fortress, are found at Gibeon and elsewhere in Palestine, but the Siloam tunnel is the most important instance known of Hebrew engineering.

Other Aqueducts: Solomon's Pools.

Another short aqueduct, with a system of converging channels, gathered the rain-water north of the city, and brought it to the ditch of Antonia, and, through a lofty rock-cut passage, to the interior of the Temple. On the south were two other aqueducts, which appear to have been made by Pontius Pilate, the procurator (Josephus, "Ant." xviii. 3, § 2). One of them led from Etam ('Ain 'Atân), and from the three Roman reservoirs called "Solomon's Pools" (see Yoma 31*a*; Josephus, "Ant." viii. 7, § 3), to the city, probably entering near Hippicus. The second channel ran from these reservoirs along the south slopes to the Temple. The direct distance was about seven English miles. The water was conveyed in stone pipes laid in cement in parts where the channel is not rock-cut. The reservoirs were supplied from springs thirteen miles south of the city by another aqueduct; and the windings along the hillsides give a total length of forty-one miles from the head spring, 'Ain Kuei-Ẓiba.

These instances will suffice to show that, although the art of building aqueducts was introduced into Palestine by the Romans chiefly, yet the rock tunnels, providing water for cities, were, in some cases, constructed in the time of the Hebrew kings.

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G. C. R. C.

AQUILA (Ἀκύλας, עקילס): Translator of the canonical Scriptures from Hebrew into Greek. He was by birth a Gentile from Pontus, and is said by Epiphanius to have been a connection by marriage of the emperor Hadrian and to have been appointed by him about the year 128 to an office concerned with the rebuilding of Jerusalem as "Ælia Capitolina." At some unknown age he joined the Christians, but afterward left them and became a proselyte to Judaism. According to Jerome he was a disciple of Rabbi Akiba. The Talmud states that he finished his translations under the influence of R. Akiba and that his other teachers were Eliezer ben Hyrcanus and Joshua ben Hananiah. It is certain, however, that Aquila's translation had appeared before the publication of Irenæus' "Adversus Hæreses"; *i.e.*, before 177.

The work seems to have been entirely successful as regards the purpose for which it was intended (Jerome speaks of a second edition which embodied corrections by the author), and it was read by the Greek-speaking Jews even in the time of Justinian (Novella, 146). It was used intelligently and respectfully by great Christian scholars like Origen and Jerome, while controversialists of less merit and learning, such as the author of the "Dialogue of Timothy and Aquila" (published in 1898 by F. C. Conybeare), found it worth their while to accuse Aquila of anti-Christian bias, and to remind their Jewish adversaries of the superior antiquity of the Septuagint. But no manuscript until quite recently was known to have survived, and our acquaintance with the work came from the scattered fragments of Origen's "Hexapla." The reason of this is to be found in the Mohammedan conquests; the need of a Greek version for Jews disappeared when Greek ceased to be the *lingua franca* of Egypt and the Levant.

Fragments in the "Hexapla."

The "Hexapla"—a colossal undertaking compiled by Origen (died about 254) with the object of correcting the text of the Septuagint—consisted of the Hebrew text of the Old Testament, the Hebrew text in Greek letters, the Septuagint itself as revised by Origen, and the Greek versions of Aquila, Symmachus, and Theodotion, all arranged in six parallel columns. With the exception of two recently discovered fragments of the Psalms, one coming from Milan, the other from Cairo,* the "Hexapla" itself is no longer extant, but a considerable number of extracts, including many readings from Aquila, are preserved in the form of marginal notes to certain manuscripts of the Septuagint. These have been carefully collected and edited in Field's great work ("Origenis Hexaplorum quæ Supersunt," Oxford, 1875), which still remains the chief source of information about Aquila's version.

Contrary to expectation, the readings of Aquila derived from the "Hexapla" can now be supplemented by fragmentary manuscripts of the translation itself. These were discovered in 1897, partly by F. C. Burkitt, among the mass of loose documents brought to Cambridge from the *geniza* of the Old Synagogue at Cairo through the enterprise of Dr. S. Schechter and Dr. C. Taylor, master of St. John's College, Cambridge. Three of the six leaves already found came from a codex of Kings (*i.e.*, they probably formed part of a codex of the Former Prophets), and three came from a codex of the Psalms. The portions preserved are I Kings xx 7–17; II Kings xxiii. 11–27 (edited by F. C. Burkitt, 1897); Ps. xc. 17, ciii. 17 with some breaks (edited by Taylor, 1900). The numbering is that of the Hebrew Bible, not the Greek. The fragments do not bear the name of the translator, but the style of Aquila is too peculiar to be mistaken. The handwriting is a Greek uncial of the sixth century. Dr. Schechter assigns the later Hebrew writing to the eleventh century. All six leaves are palimpsests, and in places are somewhat difficult to decipher.

The special value of the Cairo manuscripts is that they permit a more just conception of the general effect of Aquila's version, where it agrees with the Septuagint as well as where it differs. It is now possible to study the rules of syntax followed by Aquila with far greater precision than before. At the same time the general result has been to confirm what the best authorities had already reported.

Character of Aquila's Version.

The main feature of Aquila's version is its excessive literalness. His chief aim was to render the Hebrew into Greek word for word, without any regard for Greek idiom. The same Greek word is regularly used for the same Hebrew, however incongruous the effect. Thus *καὶ* stands for ו in all its varied significations; and, as *καίγε* is used for גם, wherever וגם (*i.e.*, "and also") occurs, Aquila has *καὶ καίγε*. Similarly the preposition את means "with," and is translated by Aquila *σύν*. Now את is also used before the object of the verb when the object is defined, an idiom rendered by Aquila, where possible, by the Greek article, so that *ὃς ἐξήμαρτεν τὸν Ἰσραήλ* stands for אשר החטיא את ישראל. But this can not be done where the Hebrew article and את stand together, or where the object is a detached pronoun. Aquila follows here Nahum of Gimzo and R. Akiba, who insisted on the importance of particles, especially את. In such cases he translates this את also by *σύν*; *e.g.*, *καὶ ἀνόητος οὐ συνήσει σὺν ταύτην* corresponds to וכסיל לא יבין את זאת (Ps. xcii. 7). Apparently *σὺν* is here meant for an adverb having the force of "therewith," or some such meaning, as it does not affect the case of the word that follows. Thus Aquila has *Ἐν κεφαλαίῳ ἔκτισεν ὁ θεὸς σὺν τὸν οὐρανὸν καὶ σὺν τὴν γῆν* (Gen. i. 1), but after a verb that naturally governs the dative one finds *καὶ ἐνετείλατο ὁ βασιλεὺς σὺν παντὶ τῷ λαῷ* (II Kings xxiii. 21). Other characteristic examples of Aquila's methods are *τῷ λέγειν* for לאמר, and *εἰς πρόσωπα* for לפנים (Ps. cii. 26).*

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* The Milan fragments, discovered by Dr. Mercati, are described by Ceriani in "Rendiconti del Real Istituto Lombardo di Scienze e Letteratura," 1896, series ii., vol. xxix. The Cairo fragment (now at Cambridge) was edited by Charles Taylor in 1901.

The general effect of this pedantry may be seen from the following specimen (II Kings xxiii. 25):

Masoretic Text.	*Aquila.*
וכמהו לא היה לפניו מלך	*καὶ ὅμοιος αὐτῷ οὐκ ἐγενήθη εἰς πρόσωπον αὐτοῦ βασιλεὺς*
אשר שב אל יהוה בכל לבבו	*ὃς ἐπέστρεψεν πρὸς* 𐤉𐤄𐤅𐤄 *ἐν πάσῃ καρδίᾳ αὐτοῦ*
ובכל נפשו ובכל מאדו	*καὶ ἐν πάσῃ ψυχῇ αὐτοῦ καὶ ἐν πάσῃ σφοδρότητι*† *αὐτοῦ*
ככל תורת משה—	—*κατὰ πάντα νόμον Μωσῆ*
ואחריו לא קם כמהו׃	*καὶ μετ' αὐτὸν οὐκ ἀνέστη ὅμοιος αὐτῷ.*

In both the Cairo manuscripts the Tetragrammaton is not translated, but is transcribed in letters similar to those used in the Siloam inscription and on Jewish coins.‡ This quite unexpected feature is in full accord with the express statement of Origen, who says in his comments on Ps. ii. 2 (Benedictine ed; ii. 539 = Lommatzsch, xi. 36): "There is a certain word of four letters which is not pronounced by them [the Jews], which also was written on the gold breastplate of the high priest; but it is read as *Adonai*, not as it is really written in the four letters, while among Greeks it is pronounced *Κύριος* [the Lord]. And in the more accurate copies this Name stands written in Hebrew characters—not the modern Hebrew, but the ancient." There can be little doubt that by "the more accurate copies" Origen here refers to manuscripts of Aquila's translation.

Literal Transmitter.

It would be a mistake to put down the harshness of Aquila's translation to ignorance of Greek. He resorted to mere transliteration less than any other ancient translator, and had command of a large Greek vocabulary. Field (introduction, xxiii. *et seq.*) has collected a number of expressions that show Aquila's acquaintance with Homer and Herodotus. It was no doubt from classical Greek literature that Aquila borrowed the use of the enclitic *δε* to express the toneless ה of locality; for instance, *νότονδε* for הנגבה (Gen. xii. 9), *'Ωφειρδε* for אופירה (I Kings xxii. 49). The depth of his Hebrew knowledge is more open to question, if judged by modern standards. But it is the special merit of Aquila's renderings that they represent with great fidelity the state of Hebrew learning in his own day. "Aquila in a sense was not the sole and independent author of his version, its uncompromising literalism being the necessary outcome of his Jewish teacher's system of exegesis" (C. Taylor, in Burkitt's "Fragments of Aquila," p. vi.).

Illustrations of Aquila's dependence on Jewish tradition are to be found in the Ḳeri readings adopted by him; *e.g.*, בא גד for בגד, Gen. xxx. 11, and the euphemism in Isa. xxxvi. 12. The scrupulous exactness with which Aquila translates the particles is to be explained by his having been a disciple of Akiba, whose method of exegesis was to lay great stress upon the meanings hidden in the lesser parts of speech. Instances are *ὡς κατέναντι αὐτοῦ* for כנגדו, Gen. ii. 18; and *ἀπὸ ἐγκάτων σου* for מקרבך, Deut. iv. 3. This scrupulosity may be contrasted with the Targumic freedom of Aquila's *ἠπληστεύσατό μοι* for אכלני, Jer. li. 34, where the metaphor that Nebuchadnezzar had "eaten" Jerusalem has been turned into prose.

Aquila as a Witness: 1. *Consonantal Text.*—The extreme literalness of Aquila's methods enables the reader to restore with confidence the Hebrew from which he translated. There are a few instances where he preserves old readings found also in the Septuagint; *e.g.*, אדום for ארם (Symmachus and Masoretic Text) in Ezek. xxvii. 16, and הוי for היו (Masoretic Text) in Zeph. iii. 18. But as a rule he supports the ordinary Masoretic Text; *e.g.*, *ἡ προσβόλωσις στόματα* in I Sam. xiii. 21 implies הפצירה פים as in the Masoretic Text, and *κατεφέρετο καὶ ἅρμα καὶ ἵππος* in Ps. lxxvi. 7 agrees with the Masoretic Text against the better reading נרדמו רֹכְבֵי סוס attested by the Septuagint. The numeration of the Psalms agrees with the Hebrew against the Greek; in this article, therefore, Aquila is uniformly quoted by the Hebrew reckonings.

Vocalization and Interpretation.

2. Aquila represents a period in Jewish exegesis anterior to the Masoretic vocalization. Here priority in time does not invariably mean superiority of reading: where it is a question of knowledge of Hebrew rather than of purity of transmitted text, the later scholars often do better than their predecessors. Thus Aquila can hardly have been right in connecting יתקלס in Hab. i. 10 with *κλέος*, or in taking ויריץ in II Kings xxiii. 12 as the Hiphil of רוץ ("to run"). Aquila also has an unfortunate habit of dividing rare Hebrew words into their real or imagined component parts; *e.g.*, in Isa. xviii. 1 he renders צלצל ("a rustling") by *σκιὰ σκιά*, and in I Sam. vi. 8 for בארגז of the Masoretic Text he has *ἐν ὕφει κουρᾶς*, as if he had read בְּאֶרֶג גֵּז. On the other hand, there is much to be said for his division of לשמצה (Ex. xxxii. 25) into two words. לשם צוא ("for a name of filth") is read or implied by the Targum, by the Peshiṭta, and by Symmachus, as well as by Aquila (compare Isa. xxviii. 8, 13; xxx. 22). The Samaritan has לשמצו. In Deut. xxxiii. 2 Aquila has *πῦρ δόγμα* for אש דת.

It is interesting to note that Aquila does not agree with the Masoretic punctuation in pointing the names of heathen gods (*e.g.*, סכות and כיון, Amos v. 26) with the vowels of שִׁקּוּץ ("abomination").

Aquila's renderings of the Hebrew tenses are often most inadequate. It is only on grounds of imperfect knowledge that the aorists can be defended in passages like *καὶ ἐπιβλυσμὸς ἀνέβη ἐκ τῆς γῆς καὶ ἐπότισε πᾶν τὸ πρόσωπον τῆς χθονός* for ואד יעלה מן הארץ והשקה את כל פני האדמה in Gen. ii. 6. Examples of pedantic mistranslation such as this suggest that Old Hebrew was very imperfectly understood when Akiba revived philological study by his allegorizing exegesis of the particles.

The transliterations of Hebrew words into Greek letters are of some interest as showing the pronunciation current in Palestine about the middle of the second century. The most noticeable points are the complete disappearance of all four gutturals and the

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* It will be noted that Aquila uses the Greek article somewhat freely to express ל in cases where *εἰς* can not stand.

† A derivative of *σφόδρα*, "much," the regular rendering of the adverb מאד.

‡ See plate, left-hand column, three lines from bottom. It will be noticed that the same corrupt form is used both for *yod* and for *waw*, just as in the Hexaplar form ΠΙΠΙ, *i.e.*, יהוה, written in the *square* character.

Transliterations.

representation of צ (in the Cairo fragment of the Psalms) by τ; *e.g.*, *τειών* for ציון. This feature reappears in the names of the Hebrew letters attached to the Book of Lamentations by the original scribe of "Cod. Vaticanus (B)." It may be conjectured that the scribe of the Vatican MS. took them through the "Hexapla" from Aquila's version. In some points Aquila agrees rather with the New Testament than with the older forms found in the Septuagint; *e.g.*, for בית אל he has Βηθήλ, not Βαιθήλ (compare Βηθανία in the New Testament). In Ezek. xxx. 17, where the Septuagint has Ηλίου πόλεως, Aquila has Ων for אָוֶן, but Symmachus and Theodotion have Αυν.

Aquila's translation occupied one of the columns of Origen's "Hexapla," and so was accessible to Christian scholars. Very considerable use of it was made by Jerome in preparing the Latin version now known as the Vulgate, though (as we might expect) the more pedantic features are dropped in borrowing. Thus in Ex. xxxii. 25 Jerome's *propter ignominiam sordis* comes from Aquila's *εἰς ὄνομα ῥύπου* (לשמצה), and for "Selah" in the Psalms his *semper* follows Aquila's *ἀεί*.

Original Text of the Septuagint.

More important for modern scholars is the use made of Aquila's version in Origen's revision of the Septuagint. The literary sources of the Latin Vulgate are merely a point of Biblical archeology, but the recovery of the original text of the Septuagint is the great practical task which now lies before the textual critic of the Old Testament. Recent investigation has made it clear that Origen's efforts to emend the Greek from the Hebrew were only too successful, and that every known text and recension of the Septuagint except the scanty fragments of the Old Latin have been influenced by the Hexaplar revision. One must learn how to detect Origen's hand and to collect and restore the original readings, before the Septuagint is in a fit state to be critically used in emending the Hebrew. The discussion of this subject belongs rather to the criticism of the "Hexapla" than to a separate article on Aquila. It will suffice here to point out that Aquila's version is one of the three sources by the aid of which the current texts of the Septuagint have been irregularly revised into conformity with a Hebrew text like that of our printed Bibles. For the association of the Targum of the Pentateuch with his name see Onkelos. See also Bible.

Bibliography: Field, *Origenis Hexaplorum quæ Supersunt*, Oxford, 1875; Wellhausen and Bleek, *Einleitung in das Alte Testament*, 4th ed., pp. 578–582, Berlin, 1878; Burkitt, *Fragments of the Books of Kings According to the Translation of Aquila*, Cambridge, 1897; Taylor, *Origen's Hexapla* (part of Ps. xxii.), Cambridge, 1901; S. Krauss, in the *Steinschneider-Zeitschrift*, 1896, pp. 148–163. [See also Taylor's *Sayings of the Jewish Fathers*, 2d ed., pp. viii. *et seq.*]

T. F. C. B.

——**In Rabbinical Literature:** "Aquila the Proselyte" (עקילס הגר) and his work are familiar to the Talmudic-Midrashic literature. While "the Seventy" and their production are almost completely ignored by rabbinical sources, Aquila is a favorite personage in Jewish tradition and legend. As historical, the following may be considered. "Aquila the Proselyte translated the Torah (that is, the whole of Scripture; compare Blau, "Zur Einleitung in die Heilige Schrift," pp. 16, 17) in the presence of R. Eliezer and R. Joshua, who praised him and said, in the words of Ps. xlv. 3 [A. V. 2], 'Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever.'" This contains a play upon the Hebrew word "Yafyafita" (Thou art fairer) and the common designation of Greek as "the language of Japhet" (Yer. Meg. i. 71*c*). In another place similar mention is made that Aquila announced his translation of the word נחרפת in Lev. xix. 20 in the presence of R. Akiba (Yer. Ḳid. i. 59*a*). The parallel passage in the Babylonian Talmud to the first-cited passage (Meg. 3*a*) shows that by "translated in the presence of" is to be understood "under the guidance of"; consequently, Eliezer, Joshua, and Akiba must be regarded as the three authorities by whom Aquila governed himself. This agrees with what Jerome says (in his commentary on Isa. viii. 11); viz., that, according to Jewish tradition, Akiba was Aquila's teacher—a statement which was also borne out by the fact that Aquila carefully rendered the particle את every time by the Greek *σύν*, the hermeneutical system first closely carried out by Akiba, although not original with him (B. Ḳ. 41*b*). This would place Aquila's period at about 100–130, when the three tannaim in question flourished.

This accords with the date which Epiphanius ("De Ponderibus et Mensuris," chap. xiii.–xvi.; ed. Migne, ii. 259–264) gives when he places the composition of Aquila's translation in the twelfth year of Hadrian (129). A certain Aquila of Pontus is mentioned in a tannaite source (Sifra, Behar I. 1 [ed. Weiss, 106*b*; ed. Warsaw, 102*a*]). And, seeing that Irenæus (*l.c.* iii. 21) and Epiphanius (*l.c.*) agree that Aquila came from that place, it is quite probable that the reference is to the celebrated Aquila, although the usual epithet, "the Proselyte," is missing. Aquila of Pontus is mentioned three times in the New Testament (Acts xviii. 2; Rom. xvi. 3; II Tim. iv. 19), which is only a mere coincidence, as the name "Aquila" was no doubt quite common among the Jews, and a haggadist bearing it is mentioned in Gen. R. i. 12. Zunz, however, identifies the latter with the Bible translator. Friedmann's suggestion that in the Sifra passage a place in the Lebanon called "Pontus" is intended has been completely refuted by Rosenthal ("Monatsschrift," xli. 93).

Relation to Onkelos.

A more difficult question to answer is the relationship of Aquila to the "proselyte Onkelos," of whom the Babylonian Talmud and the Tosefta have much to relate. There is, of course, no doubt that these names have been repeatedly interchanged. The large majority of modern scholars consider the appellation "Targum of Onkelos," as applied to the Targum of the Pentateuch, as a confusion (originating among the Babylonians) of the current Aramaic version (attributed by them to Onkelos) with the Greek one of Aquila. But it will not do simply to transfer everything that is narrated of Onkelos to Aquila, seeing that in the Tosefta (see index to Zuckermandel's edition) mention is made of the relation of Onkelos to Gamaliel, who (if Gamaliel II. is meant) died shortly after the accession of Hadrian, while it is particularly with the relations between the pious proselyte and the emperor Hadrian that the Haggadah delights to deal. It is said that the emperor once asked the former to prove that the world depends, as the Jews maintain, upon spirit. In demonstration Aquila caused several camels to be brought and made them kneel and rise repeatedly before the emperor. He then had them choked, when, of course, they could not rise. "How can they rise?" the emperor asked. "They are choked." "But they only need a little air, a little spirit," was Aquila's reply, proving that life is not material (Yer. Hag. ii. V. beginning 77*a*; Tan., Bereshit, ed. Vienna, 3*b*).

Concerning Aquila's conversion to Judaism, legend has the following to say: Aquila was the son of Hadrian's sister. Always strongly inclined to Judaism, he yet feared to embrace it openly in the emperor's proximity. He, therefore, obtained permission from his uncle to undertake commercial journeys abroad, not so much for the sake of profit as in order to see men and countries, receiving from him the parting advice to invest in anything the value of which was temporarily depreciated, as in all probability it would rise again. Aquila went to Palestine, and devoted himself so strenuously to the study of the Torah that both R. Eliezer and R. Joshua noticed his worn appearance, and were surprised at the evident earnestness of the questions he put to them concerning Jewish law. On returning to Hadrian he confessed his zealous study of Israel's Torah and his adoption of the faith, surprising the emperor, however, by stating that this step had been taken upon his, the emperor's, advice. "For," said he, "I have found nothing so deeply neglected and held in such depreciation as the Law and Israel; but both, no doubt, will rise again as Isaiah has predicted" (Isa. xlix. 7, "Kings shall see and arise, princes also shall worship"). Upon Hadrian's inquiry why he embraced Judaism, Aquila replied that he desired very much to learn the Torah, and that he could not do this without entering the Abrahamic covenant: just as no soldier could draw his pay without bearing arms, no one could study the Torah thoroughly without obeying the Jewish laws (Tan., Mishpaṭim, V. ed. Buber, with a few variations, ii. 81, 82; Ex. R. xxx. 12). The last point of this legend is no doubt directed against Christianity, which acknowledges the Law, but refuses obedience to it, and is of all the more interest if taken in connection with Christian legends concerning Aquila. Epiphanius, for instance, relates that Aquila was by birth a Greek from Sinope in Pontus, and a relation (*πενθερίδης*) of Hadrian, who sent him, forty-seven years after the destruction of the Temple (that is 117, the year of Hadrian's accession) to Jerusalem to superintend the rebuilding of that city under the name of "Ælia Capitolina," where he became first a Christian and then a Jew (see AQUILA).

A reflection of the alleged adoption of Christianity by Aquila, as related by Epiphanius, may be discerned in the following legend of the Babylonian Talmud in reference to the proselyte Onkelos, nephew of Titus on his sister's side. According to this, Onkelos called up the shade of his uncle, then that of the prophet Balaam, and asked their counsel as to whether he should become a Jew. The former advised against it, as the Jews had so many laws and ceremonies; the latter, with characteristic spitefulness, replied in the words of Scripture, "Thou shalt not seek their peace nor their prosperity" (Deut. xxiii. 7 [A. V. 6]). He then conjured up the founder of the Church, who replied, "Seek their peace, seek not their harm; he who assails them touches the apple of God's eye." These words induced him to become a Jew (Giṭ. 56*b*, 57*a*). The founder of the Church (according to the Jewish legend) and the mother-church in Jerusalem (according to the Christian version) were the means of Aquila's becoming a Jew.

The traces of the legend concerning Flavius Clemens, current alike among Jews and Christians, seem to have exerted some influence upon this Onkelos-Aquila tradition; but Lagarde goes so far as to explain Sinope in Pontus as being "Sinuessa in Pontia," where Dimitilla, the wife of Flavius Clemens, lived in exile. Irenæus, who wrote before 177, states that Pontus was Aquila's home. It is very questionable whether the account of Aquila in the Clementine writings ("Recognitiones," vii. 32, 33)—an imperial prince who first embraced Judaism, and then, after all manner of vagaries, Christianity—was merely a Christian form of the Aquila legend, although Lagarde supports the assumption. The following Midrash deserves notice: Aquila is said to have asked R. Eliezer why, if circumcision were so important, it had not been included in the Ten Commandments (Pesiḳ. R. xxiii. 116*b et seq.*; Tan., Lek Leka, end; ed. Vienna, 20*b*, reads quite erroneously "Agrippa" in place of "Aquila"), a question frequently encountered in Christian polemic literature. That Aquila's conversion to Judaism was a gradual one appears from the question he addressed to Rabbi Eliezer: "Is the whole reward of a proselyte to consist in receiving food and raiment?" (see Deut. x. 18). The latter angrily answered that what had been sufficient for the patriarch Jacob (Gen. xxviii. 20) should be sufficient for Aquila. When Aquila put the same question to Rabbi Joshua, the latter reassured him by expounding "food and raiment" as meaning metaphorically "Torah and ṭallit." Had not Joshua been so gentle, the Midrash adds, Aquila would have forsaken Judaism (Eccl. R. to vii. 8; Gen. R. lxx. 5; Ex. R. xix. 4, abbreviated). The purport of this legend is to show that at the time Aquila had not been firmly convinced.

His Work.

His work is less familiar in Rabbinical Literature than his personality; for not more than a dozen quotations from his translation are mentioned. The following are interesting evidences of its general character. He translates שדי, the name of God, by *ἄξιος καὶ ἱκανός*, "worthy and competent," a haggadic etymology (see Gen. R. xlvi. 3; compare Hag. 12*a*). The Hebrew word הדר in Lev. xxiii. 40 he translates by *ὕδωρ* ("water"), thus securing a resemblance to the Hebrew original, and at the same time supporting the Halakah (Yer. Sukkah iii. 53*d*; for parallel passages, see Friedmann, p. 45; Krauss, p. 153). A haggadic interpretation, it seems, is at the bottom of his translation of רקמה in Ezek. xvi. 10 by אפקלטורין, פליקטא, probably corrupted from *φυλακτήριον* (phylacteries).

The Midrash expounds the words ואלבישך רקמה as meaning the heavenly adornments which Israel received from the angels at Mount Sinai, and which were designed as amulets (*φυλακτήριον*) against all evils (Pesiḳ. R. xxx. 154*a*, ed. Friedmann, who gives many parallel passages).

Aquila's theology is illustrated by his translation of פלמוני (Dan. viii. 13) as "the inward spirit," agreeing herewith partially with Polychronius, who also takes the word for the name of an angel (Theodoretus on the passage). But that this spirit meant Adam, as the Midrash further interprets Aquila (Gen. R. xxi. 1; rightly explained by Jastrow, "Dictionary," *s.v.* פנימי), is highly improbable; the reference is rather to Michael or Meṭaṭron, who stands in God's presence (compare Tan., ed. Buber, i. 17), like the later Hebrew שר הפנים.

Whether Greek words found in Talmud and Midrash, other than those specifically stated to have been introduced by Aquila, really originated with him, as Krauss maintains, is more than doubtful. In Palestine there was little demand for a Greek Bible, in Babylonia absolutely none at all. Therefore all Greek expressions found in Jewish writings must have emanated from popular usage and not from literary sources. See Flavius Clemens; Clementina; Onkelos; Targum.

Bibliography: Anger, *De Onkelo Chaldaico*, 1845; Brüll, *Aquila's Bibelübersetzung*, in *Ben Chananja*, vi. 233 *et seq.*, 299 *et seq.*; Friedmann, *Onkelos und Akylas*, passim; S. Krauss, *Akylas*, in *Festschrift zum 80. Geburtstage Steinschneiders*, pp. 148-163; Azariah dei Rossi, *Meör 'Enayim*, ed. Benjacob, xlv. 112-121; Schürer, *Geschichte des Jüdischen Volkes*, 3d ed., iii. 317-321 (the list of literature given by Schürer may be supplemented from Friedmann's book); P. de Lagarde, *Mittheilungen*, i. 36-40.

L. G.

AQUILINO, RAFFAELE: Italian apostate who renounced his religion in 1545—eight years before the public burning of the Talmud in Rome (1553)—and who was one of those that denounced Hebrew books, as Steinschneider deduces from a dedicatory passage in Aquilino's "Trattato Pio." The historian Joseph ha-Kohen, in his "'Emeḳ ha-Baka" (transl. Wiener, p. 89), says that there were three of these apostates: Ananel di Foligno, Joseph Moro, and Solomon Romano. Joseph Moro was called Filippo, and Solomon Romano took the name of Giovanni Battista Romano Eliano. It may be conjectured that Aquilino was identical with the most wicked of the three, Ananel di Foligno. There has been ascribed to Aquilino a work (referred to above) entitled "Trattato Pio, nel quale si contengono Cinque Articoli pertinenti alla Fede Christiana, contro l'Hebraica Ostinazione, estratti dalle Sacrosante Antiche Scritture." This was twice printed at Pesaro—in 1571 and in 1581.

Aquilino seems also to have written a second anti-Jewish work, called "Magen David" (MS. Urbin. No. 1138 in the Vatican Library), which some have supposed to be identical with the book of Angelo Gabriele Anguisciola, entitled "Della Hebraica Medaglia detta Maghen David et Abraham," Pesaro, 1621. By a decree of the Roman Catholic Church, dated March 16, 1621, this book was placed in the Index. Steinschneider doubts the identity of the two works.

Bibliography: *Index Librorum Prohibitorum*, p. 11, Rome, 1786; Wolf, *Bibliotheca Hebræa*, iii. 997; Grätz, *Gesch. der Juden*, 3d ed., ix. 235-236; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 146; and especially Steinschneider, *Letteratura Antijudaica in Lingua Italiana*, in *Vessillo Israelitico*, 1881, pp. 231 *et seq.*

G. G. J.

AQUIN (called also **Aquinas** and **Aquino**), **LOUIS-HENRI D'**: Writer and translator of the seventeenth century; son of Philippe d'Aquin. He was converted to Christianity at Aquino in the kingdom of Naples. He left many works relating to the Hebrew language and literature, among which were a translation into Latin of the commentary on the Book of Esther by R. Solomon ben Isaac, with extracts relating thereto from the Talmud and Yalḳuṭ (Paris, 1622), and a Latin translation of the first four chapters of Levi ben Gerson's commentary on the Book of Job (Paris, 1623).

Bibliography: Steinschneider, *Cat. Bodl.* col. 738.

G. S. K.

AQUIN, PHILIPPE D': Hebraist; born at Carpentras about 1578; died at Paris in 1650. Early in life he left his native town and went to Aquino, where he became converted to Christianity and changed his name Mordecai or Mardochée to Philippe d'Aquin. In 1610 he went to Paris, and was appointed by Louis XIII. professor of the Hebrew language. He is mentioned among the accusers in the proceedings for "the crime of Judaism," instituted in 1617 against Concini, Marquis d'Ancre, and his wife Leonora Galigai, in whose household he had occupied some subordinate position (Léon Kahn, "Les Juifs à Paris," p. 40). The following is a list of his works: (1) "Primigenæ Voces, seu Radices Breves Linguæ Sanctæ" (Paris, 1620). (2) "Pirḳe Aboth, Sententiæ Rabbinorum, Hebraice cum Latina Versione" (Paris, 1620); a Hebrew-Italian edition, under the title "Sentenze: Parabole di Rabbini. Tradotti da Philippo Daquin," appeared in the same year in Paris (see Steinschneider, "Monatsschrift," lxiii. 417), and was reprinted in Paris in 1629. (3) "Dissertation du Tabernacle et du Camp des Israélites" (Paris, 1623; 2d ed., 1624). (4) "Interpretatio Arboris Cabbalisticæ" (Paris, 1625). (5) "Beḥinat 'Olam (L'Examen du Monde)" of Yedaiah Bedersi, Hebrew and French (Paris, 1629). (6) "Ma'arik ha-Ma'areket, Dictionarium Hebraicum, Chaldaicum, Talmudico-Rabbinicum" (Paris, 1629). (7) "Ḳina, Lacrimæ in Obitum Cardinalis de Berulli," Hebrew and Latin (Paris, 1629). (8) "י״ג מדות, Veterum Rabbinorum in exponendo Pentateucho Modi tredecim" (Paris, 1620).

Bibliography: Zunz, *Z. G.* p. 448; Léon Kahn, as above; Steinschneider, *Cat. Bodl.* col. 739; idem, *Bibliographisches Handbuch*, No. 129.

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AQUINAS, THOMAS: Most eminent of the Christian theological philosophers of the Middle Ages; born 1227 at Aquino, kingdom of Naples; died 1274. Like his teacher Albertus Magnus, Thomas made philosophy his favorite study, and sought to harmonize it with religion. "All knowledge of principles, naturally possessed by us," he said, "comes from God, since God is the author of our nature. The divine wisdom possesses these principles in itself; therefore all that contradicts them is in contradiction to the divine wisdom and can not proceed from God" ("Contra Gentiles," i. 7).

Proofs of God's Existence.

Although, as a Dominican friar, Aquinas was not animated by kindly feelings toward the Jews (see Guttmann, "Das Verhältniss des Thomas von Aquino zum Judenthum und zur Jüdischen Literatur," pp. 3 *et seq.*; Geyraud, "L'Antisémitisme et St. Thomas d'Aquin," pp. 40 *et seq.*), he did not disdain to draw upon Jewish philosophical sources. His main work, "Summa Theologiæ," betrays a profound knowledge not only of the writings of Avicebron (Ibn Gabirol), whose name he mentions, but of all Jewish philosophical works then existing. His theodicy is modeled after that of the Jewish philosophers, and his arguments can easily be referred to Jewish sources. Thus he gives five proofs of the existence of God, three of which are directly taken from Jewish philosophers. The first runs as follows: "It is clear that there are in this world things which are moved. Now, every object which is moved receives that movement from another. If the motor is itself moved, there must be another motor moving it, and after that yet another, and so on. But it is impossible to go on indefinitely, for then there would be no first motor at all, and consequently no movement" ("Contra Gentiles," ii. 33). This proof is evidently taken from Maimonides, whose seventeenth proposition reads: "All that which is moved has necessarily a motor" ("Moreh," ii. 16).

Second proof: "We discern in all sensible things a certain chain of efficient causes. We find, however, nothing which is its own efficient cause, for that cause would then be anterior to itself. On the other side, it is impossible to ascend from cause to cause indefinitely in the series of efficient causes. . . . There must therefore exist one self-sufficient, efficient cause, and that is God" ("Contra Gent." i. 22). To this proof two Jewish sources seem to have contributed: Baḥya's "Duties of the Heart" (chapter on "Unity," 5) and Maimonides' "Moreh" (6th proposition, "Moreh," ii. 16).

The third proof runs: "We find in nature things which may be and may not be, since there are some who are born and others who die; they consequently can exist or not exist. But it is impossible that such things should live for ever, for there is nothing which may be as well as not be at one time. Thus if all beings need not have existed, there must have been a time in which nothing existed. But, in that case, nothing would exist now; for that which does not exist can not receive life but from one who exists; . . . there must therefore be in nature a necessarily existent being." This proof is based on Avicenna's doctrine of a necessary and possible being, and is expounded by Maimonides, from whom it is probably taken (see "Moreh," ii. 19).

In order to demonstrate God's creative power, Thomas says: "If a being participates, to a certain degree, in an 'accident,' this accidental property must have been communicated to it by a cause which possesses it essentially. Thus iron becomes incandescent by the action of fire. Now, God is His own power which subsists by itself. The being which subsists by itself is necessarily one" ("Summa Theol." i. 44, art. 1). The idea is expounded more clearly by Baḥya in his "Duties of the Heart." He says: "It is evident that all which exists in a thing as an accident must be received by the thing which has the accidental property only from one which already possesses it essentially, just as we see that the heat of the boiling water is communicated to it by the fire, of which this heat is an essential. . . . And in the same way we may prove the unity of God. Since the unity which occurs in every creature is accidental (not essential), as we have demonstrated, it must be derived from the essence of the efficient cause of all creatures" ("Duties of the Heart," on "Unity," 9).

Thomas pronounces himself energetically against the hypothesis of the eternity of the world. But as this theory is attributed to Aristotle, he seeks to demonstrate that the latter did not express himself categorically on this subject. "The argument," said he, "which Aristotle presents to support this thesis is not properly called a demonstration, but is only a reply to the theories of those ancients who supposed that this world had a beginning and who gave only impossible proofs. There are three reasons for believing that Aristotle himself attached only a relative value to this reasoning. . . ." ("Summa Theologiæ," i. 45, art. 1). In this Thomas copies word for word Maimonides' "Moreh," where those reasons are given (i. 2, 15).

Thomas, as a Christian, thinks it necessary to admit certain attributes which Maimonides and other Jewish peripatetics reject; but in all his reasoning on this subject the potent influence of Jewish theological philosophy predominates. His theories on Providence, God's omniscience, and the angels can be referred to Maimonides, and even his so-called original principle of individuation can easily be found in Jewish theological philosophy.

Aquinas' doctrines, because of their close relationship with those of Jewish philosophy, found great favor among Jews. Judah Romano (born 1286) translated Aquinas' ideas from Latin into Hebrew under the title "Ma'amar ha-Mamschalim," together with other small treatises extracted from the "Contra Gentiles" ("Neged ha-Umot"). Eli Hobillo (1470) translated, without Hebrew title, the "Quæstiones Disputatæ," "Quæstio de Anima," his "De Animæ Facultatibus," under the title "Ma'amar be-Koḥot ha-Nefesh," (edited by Jellinek); his "De Universalibus" as "Be-Inyan ha-Kolel"; "Shaalot Ma'amar beNimẓa we-biMehut." Abraham Nehemiah b. Joseph (1490) translated Thomas' "Commentarii in Metaphysicam." According to Moses Almosnino, Isaac Abravanel desired to translate the "Quæstio de Spiritualibus Creaturis." Abravanel indeed seems to have been well acquainted with the philosophy of Thomas Aquinas, whom he mentions in his work "Mif'alot Elohim" (vi. 3). The physician Jacob Zahalen (d. 1693) translated some extracts from the "Summa Theologiæ Contra Gentiles."

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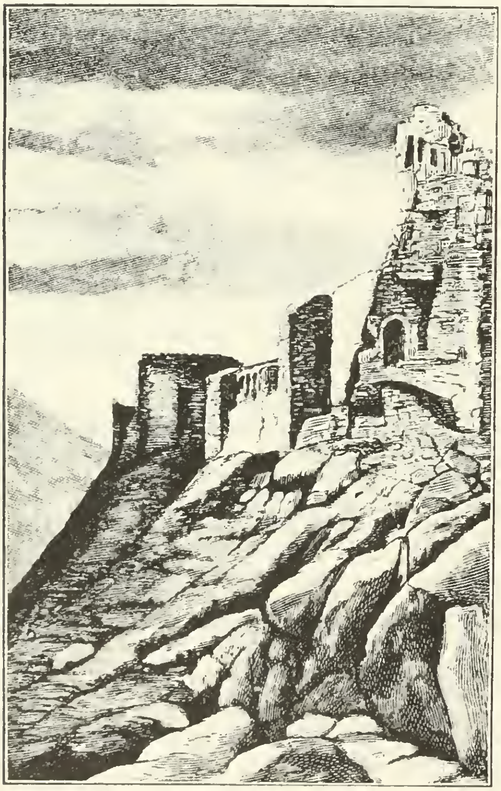
Prophetie des Joels; Hausbach, *Die Stellung des Thomas v. Aquina zu Maimonides*, in *Theol. Quartalschrift*, lxxxi. 553. The first three books of the *Summa* were translated into Hebrew by Bishop Joseph Ciantes, Rome, 1657.

T. I. Br.

AR, or **AR MOAB**: Occurs as follows in the Old Testament: Num. xxi. 15, 28; Deut. ii. 9, 18, 29; Isa. xv. 1. It is generally identified with the Hebrew "*'ir*" (city), so that "Ar Moab" would be "city of Moab," a supposed ancient capital of the Moabites. But even if this interpretation be admissible in certain of the passages cited above, it would not be very appropriate in Deut. ii. 9, which reads: "Distress not the Moabites, for I will not give thee of their land for a possession, because I have given Ar to the children of Lot for a possession"; or again, verse 18, "Thou art to pass over through Ar, the coast (or the border) of Moab"; or, finally, verse 29: "The children of Esau which dwell in Seir, and the Moabites which dwell in Ar." It is obvious that "Ar" here must stand either for the land of Moab, or for the principal part of it: if, therefore, "Ar" were a city, it must here be used as representing the country It would be simpler, however, to regard "Ar" as the actual name of a country, and this is appropriate also in Isa. xv. 1, 2; Num. xxi. 15, 28. Note also that the Septuagint translates Isa. xv. 1, "ἡ Μωαβῖτις." It is perhaps from this country that the capital of Moab (Rabbat Moab) derives the name of Areopolis ("Onomastica Sacra," edited by Lagarde, p. 277).



Ruins of Ar Moab.

(After Luynes, "Voyage d'Exploration à la Mer Morte.")

Bibliography: Buhl, *Geographie des Alten Palästina*, pp. 269, 270.

J. Jr. F. Bu.

ARABAH: The Hebrew word Arabah (ערבה) denotes desert, steppe. With the article, it refers especially to that extensive depression the center of which is marked by the Dead Sea. In some passages it is applied to the southern portion of this depression, namely, that between the Dead Sea and the Gulf of Akabah (Deut. i. 1, ii. 8); in others to the northern part (Deut. iii. 17; Josh. xi. 2, 16; II Sam. iv. 7; II Kings xxv. 4; Ezek. xlvii. 8); again, to the district east of the Jordan (Josh. xii. 1, 3), and also to the west (II Sam. ii. 29). The breadth varies from 3 to 14 miles. The whole formation of this depression is one of the remarkable phenomena of the earth's surface. At the northern end, north of the Sea of Galilee, the ground rises 500 feet above sea-level, then falls, within a distance of 118 miles, to 2,600 feet below it (the greatest depth of the Dead Sea bed); then rises south of that sea to an altitude of 800 feet, and falls away gradually to the Gulf of Akabah. On both banks of the Jordan and in the neighborhood of springs (as, for instance, near Jericho) the Arabah is covered with a luxuriant vegetation, otherwise it consists of blinding white desert without a leaf. South of the Dead Sea, the Arabah is covered with sand, gravel, and boulders, and is traversed by ridges of sandhills. The intense heat common to the whole depression, and which gives to the vegetation its tropical character, reaches in this section a degree that makes sojourn almost impossible. The old name El-Arabah is still applied to the southern portion between the Gulf of Akabah and the watershed south of the Dead Sea; the northern portion is now called El-Ghor.

Bibliography: G. A. Smith, *Historical Geography of the Holy Land*, pp. 782–784; Buhl, *Geographie des Alten Palästina*, passim.

J. Jr. F. Bu.

ARABAH. See Beth-Arabah.

ARABARCH, THE. See Alabarch.

ARABIA: Peninsula lying between the mainlands of Africa and Asia. It is separated from Africa on the south by the Red Sea and on the north by the Sinaitic peninsula and the strip of land which in modern times has been cut through for the Suez canal. On the south and southeast its shores are washed by the Indian Ocean, which has been constantly receding and allowing more of the land to emerge. On the east it is separated from Persia by the Persian Gulf, and on the north is bounded by the Syrian desert, which is but a continuation of the great desert lying in the heart of Arabia itself. This desert is relieved by a number of oases, on which grow palms and tamarisks in abundance, providing food and shade for the Bedouins. Arabia has no rivers, but is artificially irrigated. The land outside the desert is very fertile, especially on the western side; it is known on this account as Arabia Felix. Arabia has an average width of 600 miles and a length of about 1,200. Egress from the country is possible by the two land routes to the east and west; the eastern road leads into Babylonia and thence northward into Syria, the western into Egypt and thence southward, or directly north along the coast plain, which at some places furnishes an entrance into the interior of Palestine.

In Biblical Passages.

Conflicts with Arabs.

——**Biblical Data:** Arabia is mentioned in the Bible in the following passages: Ezek. xxvii. 21; Jer. xxv. 24*a*; Isa. xiii. 20, xxi. 13; Jer. iii. 2; Neh. ii. 19, iv. 1, vi. 1; II Chron. ix. 14, xvii. 11, xxi. 16, xxii. 1, xxvi. 7. To these might be added the doubtful passages: Jer. l. 37; I Kings x. 15; Ezek. xxx. 5; Jer. xxv. 24*b*. An examination of these, however, proves that the terms "Arabia" and "Arabians" are used in a number of senses. (1) In Jer. iii. 2 ("In the ways hast thou sat for them, as the Arabian in the wilderness") and in Isa. xiii. 20 ("Neither shall the Arabian pitch his tent there") reference is made to the wandering marauding Bedouin who looks for opportunities to plunder, or stops here and there to eat the fat of the land. In neither case is this "Arabian," strictly speaking, an inhabitant of Arabia. The passage in Isaiah presupposes frequent incursions into Babylonia of the tent-dwelling Bedouins referred to in the Assyrian inscriptions. Sometimes, however, the Bedouins traveled in companies large enough to do serious injury. To such is reference made in II Chron. xvii. 11, of whom Jehoshaphat exacts tribute, which they pay in rams and goats—the gold and silver of a nomadic people. The home of these marauding bands is vaguely indicated by the phrase, "which were near the Ethiopians" (II Chron. xxi. 16). They appear again in Jehoram's reign, when, owing to the weakness of the kingdom, they are able to make an incursion and, after plundering the land, escape with their booty. In Uzziah's reign they make a similar attempt, but with no success (II Chron. xxvi. 7). It would seem that these attacks were directed from the west, because the Arabians are named with the Philistines.

Trade with Arabia.

(2) In the strict sense of the word, Arabia is mentioned in Jer. xxv. 24*a*; but the addition, "All the kings of mingled multitude" ("Ereb"), to the phrase, "all the kings of Arabia," appears to be a dittography. From Arabia, gold and silver were sent to Solomon (II Chron. ix. 4), and, in accordance with this passage, in its parallel (I Kings x. 5) "Ereb" must be changed to "Arab." A similar change, suggested by Cornill, following Aquila, Symmachus, and the Peshitta, must be made in Ezek. xxx. 5 (Smend, on the passage), where Arabia is mentioned in connection with Lud, Put, and Egypt. The classic passage is Ezek. xxvii. 21, where Arabia is referred to as one of the contributors to the wealth of Tyre. As in the other citations, "Arabia" here means only the northern part. It contributed lambs, rams, and goats; other districts in Arabia sent their share, Kedar, Sheba, and Eden sending lambs, spices, gold, and precious stones. There is evidence that after and perhaps even during the Exile, Arabians made their fixed abode in Palestine. At the rebuilding of the walls they gave Nehemiah much annoyance (Neh. iv.), particularly Geshem, the Arabian (Neh. ii. 1, 19). Jer. l. 37 is a doubtful passage, but it can hardly refer to the Arabians. One other might be mentioned. In the Elijah story (I Kings xvii. 4), ravens ("'orebim") bring food to the prophet. The Talmud (Ḥul. 5*a*) reports an interesting discussion, wherein it is suggested that "'orebim" might be the name of men (Judges vii. 25), or perhaps men of a certain locality, this of course implying the reading "Arabians." And despite the fact that all the ancient versions read "ravens," the reading "Arabians" or "Bedouins" is still a possibility. The hiding-place of Elijah lay directly in the path of the bands who, in the period of drought, would have reason to remain near a brook (I Kings x. vii. 6).

(3) In later times "Arabian" signifies the more restricted Nabatæan. II Macc. v. 8 mentions Aretas, prince of the Arabians, who is known from other sources to have been a Nabatæan. The same restriction applies to the New Testament (Gal. i. 17, iv. 25; II Cor. xi. 32).

Arabs in Assyrian Inscriptions.

The Arabians are mentioned also on the Assyrian inscriptions with the same ambiguity (Bedouins or Arabians) as in the Hebrew sources, being variously given as "Aribu," "Arubu," "Arabi," or even "Arbi." They are first found in the days of Shalmaneser II. In a battle fought in 854 at Karkar, Gindibi the Arabian, with his 1,000 camels, took part. Tiglath-pileser III. makes an invasion into Arabia, and among others who pay homage and tribute are found the two queens, Zabibe and Samsi. In Sennacherib's reign the "tent-dwelling" Arabs have moved northward and, in conjunction with the Arami and the Kaldi, make trouble for the king. His son and successor, Esarhaddon, defeats them at Bazu. They are by no means destroyed, however, for they are still found in the empire in the reign of Asurbanipal.

Arabia as Home of the Semites.

The constant migration of the hordes from central Arabia into Babylonia, and thence along the Euphrates into Palestine, has been going on at all times, as appears from the Bible and the inscriptions. The episode of Abraham's journey is but one stage. From Arabia the wanderers poured into Babylonia and settled there. Pressure from Arabia dispersed them and they wandered north. On the west the Arabs entered Egypt and went south into Yemen and Abyssinia. It is quite probable that Semitic customs, mythology, and national traits were carried in successive stages from central Arabia to the other parts where Semites were found. Hommel, von Kremer, and Guidi assume that Mesopotamia was the original home of the Semite; but, as has been pointed out by De Göje, agriculturists and inhabitants of mountains never become nomads. The reverse is often true. Sayce, Sprenger, and Schrader favor Arabia. Schrader points out that on mythological, historical, geographical, and linguistic grounds Arabia must be the starting-point of Semitic culture. Nöldeke suggests Africa as the original home of the Semites—a view adopted by Brinton, Jastrow, and Barton; but this in nowise conflicts with Arabia as the Semitic center in Asia (see Semites, and Barton, "Semitic Origins," ch. i., New York, 1901).

J. JR. G. B. L.

——**Settlement of the Jews:** In the history of the Jews of Arabia three epochs may be noticed: (1) The pre-Islamic period; (2) Mohammed's lifetime; and (3) the period from Mohammed's death to the expulsion of Jews from the peninsula.

Pre-Islamic Period: Nothing certain is known as to the time of Jewish immigration into Arabia; but from various passages in the Mishnah (Shab. vi. 6; Ohalot xviii. 10) may be inferred the existence of Jewish settlements in northern Arabia (Ḥijaz) shortly after the destruction of the Second Temple. There is no doubt that whatever civilization existed in these parts in the first six centuries of the present era was fostered by the Jews. They evidently brought some knowledge of the Bible, the Talmud, and the prayer-book with them; but it does not appear that regular study had found a home among them, nor did they produce any rabbinic authority beyond those so considered by Mohammedan authors. Yet this sufficed to give them a much higher moral standing than that of their Arab neighbors.

The Jews not only tilled the soil and reared palm-groves, but were also skilled armorers and jewelers. Outwardly they hardly differed from the Arabs, whose customs they adopted, not only in the matter of tribal life, but also in other respects. From extensive lists of names it is seen that typically Jewish or Biblical names were in the minority. Even the names of the tribes are purely Arabic, and offer hardly any clue to their origin.

Early Accounts.

Although the settlement of the Jews did not extend further south than the town of Medina, the spread of their religion was not confined to that district. The accounts of this are rather fantastic and include the following: When Abu Karîb, the last of the Tobba kings of Yemen, besieged Yathrib (the ancient name of Medina), he was persuaded by two rabbis (to whom later sources give the names of Ka'ab and Asad) not only to raise the siege, but also to adopt the Jewish creed. Taking the two rabbis with him, he converted his army and subsequently his people; but it was not till the time of Ḏhu Nuwas (sixth century) that Judaism was more widely spread in Yemen.

Medinian Jews.

Jewish colonies were probably to be found in the whole northwestern coast-line; but only a few are known to history. These were at Taima, Fadak, Khaibar, Wadi al-Kura, and in the immediate vicinity of Medina. It was in the last-named place that Jews lived in large numbers, forming three tribes, viz., the powerful Banu Kainuka, in the north of the town, where they possessed a market named after them; the Banu al-Nadhir, who were their neighbors, and the Banu Ḳuraiza, who occupied the eastern suburbs. The last two tribes claimed their descent from the family of Aaron, and therefore styled themselves Al-Kahinan (the two Priests). Besides building villages, all three tribes constructed a number of forts, which afforded them protection during the numerous feuds of the Arab tribes. Through recent discoveries of inscriptions the names of several "kings" of tribes have been unearthed, and Glaser has arranged them chronologically in the following order: Talmay, Hanaus (Al-Aus), Talmay, Lawdan, Talmay.

Such was the position of the Jews in North Arabia, when, about the year 300, two Arab tribes, the Banu al-Khazraj and Al-Aus, moving northward with the stream of immigrants from the southern shores, found habitations in the environs of Medina. Like the Jews, the intruders built a number of castles for themselves and sought to insure their own safety by making allies of the former. Peaceful times had, however, gone forever. The Arab historians—the sole source regarding these events—consider the acts of violence committed by one of the Jewish tribes to be the cause of the outbreak of hostilities; but this is only natural. Following their report it is learned that part of the Banu al-Khazraj had settled in Syria under the sovereignty of the Ghassanide prince Abu Jubaila. Malik, chief of the Medinian Khazrajites, invoked his aid against the Jewish oppressors. Glad of the opportunity, he marched with an army toward Medina, whereupon the Jews retired to their castles. Pretending to be engaged in an expedition against Yemen, he assured them of his peaceful intentions, and invited them to a banquet in his camp. Those who availed themselves of the invitation were assassinated, and the murderers seized their wives and children. The fate of the unhappy victims was bewailed in elegies by the Jewess Sarah and by another poet, whose name is not known.

The only revenge taken by the Jews was to manufacture an uncouth effigy of the traitor, which they are said to have placed in their synagogue—a most unlikely place—where they showered blows and curses on it. This, if true, would enable one to form some idea of their intellectual status, and would seem to show that, in spite of their religious views, they shared their neighbors' belief in magic. That Arabs regarded such punishment as effective can be proved by occurrences which took place even in Islamic times; but compare Haman in Rabb. Lit.

After this event, which considerably weakened the power of the Jewish tribes, nothing is heard of their affairs for about a century, except that they took part in the quarrels of the two Arab clans with whom they intermarried, and that they fought occasionally on both sides.

Samau'al b. Adiya.

In the middle of the sixth century there flourished the Jew Samau'al b. Adiya, who lived in his castle Al-Ablaḳ in Taima, eight days' journey north of Medina. "More faithful than Al-Samau'al" became a proverbial saying. The following is the circumstance which gave rise to it: When the famous poet Imr al-Kais fled from the King Al-Mundhir of Ḥira, he confided his daughter and his treasures to the care of his friend Samau'al. Al-Mundhir besieged Al-Ablaḳ, and having captured a son of Samau'al, threatened to kill him unless his father gave up the treasures of his friend. This Samau'al refused to do, allowing his son to be slaughtered before his eyes in preference. Samau'al alluded to the incident in verse, thus securing for himself a place among the ancient Arab poets. Of other Jewish contemporaneous poets the best known is Al Rabi ibn Abu al-Ḥuḳaiḳ, who competed in poetic improvisation with another prominent Arab minstrel.

Mohammed's Lifetime: The second period in the history of the Jews in Arabia, viz., the rise of Islam and its effect on their fate, may now be considered. When the news spread that a Meccan prophet had arisen who endeavored to replace paganism by a monotheistic belief, the curiosity of the Jews was naturally aroused. Their own political prestige had by that time declined to such an extent that they were daily exposed to acts of violence from their pagan neighbors. They looked forward to the advent of a Messiah; and Moslem historians, chronicling these hopes, point vaguely to Mohammed. About this time, ambassadors from Mecca arrived in order to learn the Medinian Jews' opinion of the new prophet. The report which they are supposed to have brought throws very little light on this subject. On the other hand, the curiosity of the Jews was so great that they could not rest, but sent one of their chiefs to Mecca to ascertain what they had to hope for or to fear. Mohammed was plied, directly or through an intermediary, with questions; but with no satisfactory results. Probably, as long as he lived in Mecca, the Jews thought but little of the whole movement; indeed, there was little prospect of Islam ever assuming large proportions in Medina.

Mohammed Crushes the Jews.

Notwithstanding all that is related about Mohammed's having used the Medinian Jews as a source of information, their share in the actual building-up of Islam was but small. When Mohammed came to live among them, the essential portions of the faith had already been created. Such learning as he owed to Jews he had acquired at a much earlier period, probably in Syria. It was only natural, however, that Mohammed should be anxious to win the Jews over; but, being afraid of their intellectual superiority, he wished to accomplish this by intimidation rather than by persuasion. His first step was to advise the Medinians, who invited him to take up his abode with them, and dissolve their alliances with the Jews. The seemingly friendly attitude toward the Jews, that he at first assumed, and to which he gave expression in the treaty that he concluded with the Medinians, was but a stratagem. As soon as he perceived that they did not feel inclined to make advances, he covered them with abuse; this can be seen in the Medinian portions of the Koran. Observing that they remained obstinate, he proceeded to crush them as soon as his political power had become strong enough to enable him to do so with impunity. He commenced by expelling the Banu Kainuka, who retired to Adraat in the north. Subsequently he ordered the assassination of the poet, Ka'ab b. al-Ashraf, chief of the Banu al-Nadhir, who, by his verses, had incited the Meccans to revenge the defeat they had suffered at Badr. In the following year, to retrieve the disaster of the Moslem arms at Uhud, the whole tribe Al-Nadhir was expelled. Their expulsion formed the burden of an elegy by the Jewish poet Al-Samak. Finally, the Banu Ḳuraiza were besieged, and on their surrender were put to death by Mohammed. They numbered upward of seven hundred, and included the chiefs Ka'ab b. Asad and Ḥuḳaiḳ; their women and children were distributed among the Moslems.

Mohammedan authors have much to say about the Jewish apostate, Abdallah ben Salam, who is supposed to have become a follower of the prophet soon after the entry of the latter into Medina; but from more reliable sources it is gathered that the apostasy did not take place till shortly before Mohammed's death. Only a little of what Mohammed learned from this man appears in the Koran; but much more is given in the "Ḥadith," the traditional supplement to this book.

Lastly came the turn of the Jews of Khaibar to be attacked. After an unsuccessful fight they, as well as those of Fadak, Taima, and Wadi-al-Kura, surrendered. Being more skilled agriculturists than the Arabs, Mohammed permitted them to stay on the condition that they hand over one-half of their harvests to the Moslem authorities. But they lived in dread of ultimate expulsion; and this state lasted till Mohammed's death. His successor, Abu Bakr, also found it well to continue the same policy, from which the Moslem commonwealth derived considerable benefit. Omar, however, fearing that the danger Islam might undergo through continual contact with Jews would be greater than their material usefulness, drove them out of the country, and they left for Syria. For the history of the Jews in Arabia after Mohammed see Aden, San'aa, Yemen.

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G. H. Hir.

——In Rabbinical Literature: Both the land and the people of Arabia were familiar to the Jews of Palestine and Babylonia; and the notices of the Arabians, as given in the Talmuds and the Midrashim, are among the most valuable and reliable data extant concerning the pre-Islamic Arabians.

The Arabians are designated by the Jews ערבי, and more rarely ישמעאלי, the latter name being used principally to indicate the inhabitants of the desert (M. Ḳ. 24*a*) to emphasize their kinship to the Jews (Shab. 11*a*). In Babylonia the Arabians were also known by the name of טייעא ("Tayite"), after the great Arabian tribe of the Tayites; and the Hebrew transliteration with ע is based upon a popular etymology which connected this Arabic name with טעה and תעה ("to wander," "to wander about"). By the term "Arabians" the Jewish sources sometimes also indicate the Nabatæans, the Aramaized Arabians, although the word "Nabatæan" is also found.

It is impossible to tell to what extent the Arabian peninsula was known to the Jews during the first five centuries of the common era. With the exception of a passage in 'Erubin 19*a*, the Talmud and the Midrash speak of Arabia in a general way, without mentioning any particular locality. **The Land.** As regards the passage Lam. R. iii. 7, it is doubtful whether "Sugar" (thus in Buber's edition) is the name of a place at all, although Arabia has towns bearing the names of "Sajur" and "Sawajir." It is evident, from a remark in the Tosefta (Ber. iv. 16) and the Midrash (Gen. R. lxxxiv. 16), that the Arabs traded only in skins and naphtha, and not in spices and sweet-scented stuffs, and that southern Arabia must therefore have been altogether unknown to the Jews of Palestine.

The Arabs are spoken of as typical nomads. A very ancient source (Ohalot xviii. 10) speaks of their tents as unstable abodes, because the occupants wandered about from one place to another. Thus the settled Arameans looked down with contempt upon the Arabs, to whom, about the year 70, the phrase "contemptible nation" (אומה שפלה) came to be applied (Ket. 66*b*); and even in later times it was regarded as most humiliating for a woman to marry an Arab (Yer. Ned., end). Concerning the gods of the Arabs, mention is made ('Ab. Zarah 11*b*) of the idol Nashra (or Nishra), a deity revered by the tribes of both the south and the north (see Wellhausen, "Reste Arabischen Heidenthums," 2d ed., p. 23,. and the literature cited there). The passage states that this god's temple was open the year round; and it is further recorded that the "ḥajj [annual pilgrimage] of the Tayites" (חגתא דטייעי) was not always held upon the same date, or (according to Rashi) not regularly every year. A peculiar religious custom is mentioned (Yer. Ta'an. ii. 65*b*; Midrash Jonah, in Jellinek, "B. H." i. 100, and Ta'anit 16*a*). The tribes are also especially characterized as being given to immoral excesses; and the proverb runs that "the Arabs are guilty of nine-tenths of all the immorality in the world" (Ḳid. 49*b*; Esther R. [i. 3], however, has "Alexandria" in place of "Arabia," and assigns to the Ishmaelites nine measures of "stupidity" [טפשות]).

In a passage badly mutilated by censors (Shab. 11*a*) Abba Arika (Rab), who lived about the first half of the third century, remarks that he would rather be ruled by an Ishmaelite than by a Roman, and by a Roman rather than by a Parsee. **Habits and Customs of the People.** A century later, however, conditions seem to have changed for the worse. It is known that in the first half of the fourth century the Arabs seized the lands of both Jewish and non-Jewish inhabitants of Pumbedita, and compelled the rich proprietors to make out deeds of sale to them (B. B. 168*b*). Similar conditions at that time prevailed at Nehardea, where it was unsafe to leave cattle unguarded in the fields because the Arabs (Bedouins) that frequented the district stole whatever was within their reach (*ib.* 36*a*). Interesting, also, as bearing upon the life of the Arabs, are the allusions in the Mishnah to "the caldron of the Arabs," by which is meant an improvised fireplace for baking, and which consisted of a cavity, lined with clay, in the ground (Men. v. 9; Kelim v. 10). At a much later period, the chief food of the Arabs seems to have consisted of meat (Ḥul. 39*b*).

As to the garb of the Arabs, the Mishnah states (Shab. vi. 6; see Rashi's reference to the passage, p. 65*a*) that it was already then the custom for women—even for Jewesses living in Arabia—when they went out-of-doors, to cover the entire face, except the eyes, with a veil. In their journeys in the desert the men, too, used a face-cloth, about an ell square, as a protection from the flying sand (M. Ḳ. 24*a*; Mishnah Kelim xxix. 1; compare commentary of Hai Gaon). Among the Jews, however, this covering of the face was customary only as a sign of mourning (M. Ḳ. *l.c.*). There was, furthermore, a difference between the sandals of the Arabians and those of the Arameans, the latter being provided with an easy lacing arrangement, whereas the former were bound firmly to the feet with leather thongs (Shab. 112*a*; Yeb. 102*a*; compare Hananeel on the passage in Shab., which is also cited in 'Aruk, *s.v.* חמר, ed. Kohut, iii. 436*a*). **Weapons.** Of the arms of the Arabs little is said in rabbinical literature. Their usual weapon on their travels through the desert was the spear (B. B. 74*a*); and a small shield is mentioned as having been also used in mock combats (Kelim xxiv. 1). Another Arabian custom noted in the Talmud is that of wrapping meat in the skin of the animal and carrying it home on the shoulders from the slaughter-houses (Pes. 65*b*). Mention is also made of the wonderful faculty the Arabs were held to possess, of ascertaining, by merely smelling the ground, how far removed they were from a spring or other source of water (B. B. 73*b*).

The Arabs are represented in Jewish sources as magicians and idolaters of the lowest type. An authority of the third century relates that he himself witnessed an Arab slaughter a sheep in order to make predictions from its liver (Lam. R., introduction, xxiii.). Another source of about the same period notes that the Arabs worshiped the dust that remained clinging to their feet (B. M. 86*b*). **Religion and Language.** In regard to the language of the Arabs, Jewish sources contain more than twelve "Arabic" words, expressly designated as such, which have been collected by Brüll, not all of which, however, are really Arabic. Thus, for instance, for *'awila*, "boy" (Gen. R. xxxvi., beginning), is given the Arabic *'aiyil*; for *patia*, "youth" (*ib.* lxxxvii.), = Arabic, *fatan*; while the other words *adita*, "robbery," *sakkaia*, "prophet," and others, are originally Aramaic words used by the Nabatæans. Other words, again, like *yubla*, "ram," *ḳabaa'*, "to rob," can not be found either in the Arabic or in any dialect of the Aramaic, and can only refer to the dialect of Arabian Jews. See Ishmael and Rabba bar bar Ḥana.

Bibliography: Brüll, *Fremdsprachliche Redensarten und Ausdrücklich als Fremdsprachlich Bezeichnete Wörter in den Talmuden und Midraschim*, 1869, pp. 40–46; Fränkel, *Aramäische Fremdwörter*, pp. 2, 38, 39; Nöldeke, in *Z. D. M. G.*, xxv. 123.

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ARABIAN NIGHTS: Popular name of a collection of tales written in Arabic under the title "Alf Lailat wa Lailah" (One Thousand and One Nights), and rendered familiar to all Europe by Galland's French adaptation of 1703–1717. The constituent elements of the collection vary in different editions; Burton's edition, which is the completest, contains more than 230 stories, many of which include other stories, making the total not far short of 400. Joseph Jacobs, in an introduction to a reprint of Lane's edition (London, 1896), suggested that these stories may be divided into four successive strata: (1) a Persic-Indian nucleus consisting of Indian tales translated into Pahlavi at the same time as similar collections of tales—Barlaam and Bidpai and Sindbad—was adapted during the reign of Chosroes I. (531–79); this is set in a framework of local Persian origin; (2) an Arabic adaptation made at the court of Harun-al-Rashid in the ninth century, under the patronage of the Barmecides, by Abu Abdallah Mohammed al-Jahshiyari; (3) additions made in Cairo between the twelfth century and the fifteenth, and final redaction there which gave the whole collection an Egyptian tone; (4) additions found only in Galland's translation, including "Ali Baba," "Aladdin," and "Prince Aḥmad," which have been traced to the recital of a native Christian of Aleppo, named Hanna, who visited Paris in 1709. The Jewish interest in the "Arabian Nights" connects itself with the first and third of these sections.

Based on Book of Esther.

De Goeje has suggested that the framework story of the whole collection, in which the queen Shahrazad averts execution by telling tales for one thousand and one nights, is the same story as that of the Biblical book of Esther. Shahrazad, in the Persian tradition, is the mother-in-law of Ahasuerus, who in the Biblical story also beguiles his nights by having tales read to him; his wives also hold office only for one night, until Esther obtains a more secure tenure. M. de Goeje thinks that the "Arabian Nights" preserves a more original form of the story, as the writer of the Bible narrative has modified the fate of Esther's co-wives.

F. Perles, in a series of papers contributed to "Monatsschrift" (xxii.), has pointed out that several of the stories of the "Arabian Nights"—mainly those taken from the Cairene additions—deal with Jewish topics or are derived from Jewish sources. V. Chauvin, in a special treatise on the Egyptian recension of "One Thousand and One Nights" (Brussels, 1899), has suggested that these Jewish tales and others were introduced by one of the last redactors, a converted Jew, probably the author of the "Story of a Man of Jerusalem," sometimes attributed to Abraham, son of Maimonides. The Jewish tales themselves are probably extracted from a work of a Jewish convert to Islam, Wahb ibn Munabbih (638–738), entitled "Jewish Matters."

Tales from Jewish Sources.

The following are the tales of the "Arabian Nights" that appear from several investigations to be from Jewish sources. The numbers are those in W. F. Kirby's comparative list given in all forms of Burton's edition; the letters in parentheses refer to the identifications by Perles:

22. Ala Al-Din Abu Al-Shamat.
41. Ali Shah and Zumurrud.
52. Devout Israelite (F.).
114. Angel of Death and the Proud King.
115. Angel of Death and the Rich King.
116. Angel of Death and the King of the Children of Israel.
117. Izkander (Alexander the Great) and the Poor Folk.
119. The Jewish Cadi and His Pious Wife (A.)
122. Devout Tray-Maker and His Wife (J.).
126. The Moslem Champion.
127. The Christian King's Daughter.
128. Prophet and Providence (C.).
130. Island King and Pious Israelite.
132. Queen of Serpents: (a) Adventures of Bulukuia; (b) Story of Jamshah.
133 gg. The Seventh Voyage of Sindbad.
136. Judar and His Brethren.
137. Ajib and Gharib.
155. Hassan of Bassorah.
161 k. The Blind Man and the Cripple (G.).
163. Abdallah the Fisherman.
168. Abdallah ibn Fazil and His Brothers.
183 a. Harun al-Rashid and Tuḥfat al-Ḳulub.
196. Story of Ali Cogia (K.—one of Galland's additions).
203. Sultan of Yemen and His Three Sons.
256. Story of Abdallah (E.).

Besides these stories, there are several others obviously inserted by the same hand. Thus, the whole collection from 114 to 132 appears to be by the hand of Wahb ibn Munabbih, while "The Blind Man and the Cripple" (161 k.) is part of a section of eighteen stories which are all told together under the title of "King Jali'ad of Hind." Altogether some forty-five stories—nearly one-ninth of the whole—can be traced to this Jewish editor of the Cairene edition, and Chauvin suggests that fifteen others were inserted, though not written, by him.

One of the tales can be traced to the Cairene redaction by a reference to Jewish customs. In the "Ensorcelled Prince" (2 b) the Peri transforms the fish of different colors into the former inhabitants of the city, the yellow fish being turned into Jews because the Jews of Egypt wore yellow badges, owing to the pact of Omar (see Badge).

Bibliography: Perles, *Rabbinische Haggadas in 1,001 Nacht*, in *Monatsschrift*, xxii.; De Goeje, *Thousand and One Nights*, in *Encyc. Brit.*; Lane, *Arabian Nights*, with an Introduction by Joseph Jacobs (London, 1896); V. Chauvin, *La Recension Egyptienne des Mille et Une Nuits* (Brussels, 1899); Israel Lévi, in *Rev. Et. Juives*, xxxix. 141–143 (review of Chauvin). For parallel with *Testament of Solomon*, see *Jew. Quart. Rev.* xl. 14. See also Aḥiḳar.

G. J.

ARABIC-JEWISH PHILOSOPHY, General View of: So thoroughly were the writings of Arabic-speaking Jews influenced by what may be termed Mosaism, that it is necessary to bear this constantly in mind when considering the peculiar contribution of these Jews to the history of philosophy. Mosaism from its outset could scarcely claim to be called a philosophy. It was, in the most pointed sense of the word, a religion of law. If, as is quite reasonable, the Decalogue be accepted as the oldest portion of the Biblical canon—as the religious backbone, so to speak, of Mosaism—it becomes evident at once that a moral Will speaks therein with the "categorical imperative." The Mosaic religious system was therefore neither the product of cold intellect like the Greek religious

Mosaism a System of Mandates.

philosophy, nor an ardent emotional evolution like Brahmanism or Buddhism; nor was it the result of over-subtle cogitation like the teachings of Confucius and Zoroaster. It consisted of the imperative commands of an Omnipotent Will speaking in mandatory accents. The religions of intellect addressed their followers in the subjunctive; emotional religions in the optative; Mosaism, a Will- or Law-religion, admonished its believers in terse, unconditional imperatives.

The sacred writings of no other of the great religions contain so little speculative reflection as the Old Testament; and if it be true that all religion is but imperfect philosophy—that is, philosophy in the guise of sentiment (Schleiermacher), and never in the form of the concept (Hegel)—then Mosaism affords a most imperfect system of metaphysics. History (Genesis as an attempt at the history of the world; Exodus as a national history, etc.), poetry (Deborah's Song, the Psalms, and the Prophetical writings), together with jurisprudence (Leviticus)—these are the vital elements in Mosaism. There is no room for philosophy. The philosophical tinge in the two books of the canon, Job and Ecclesiastes, is distinctly due to foreign influences: the former plunges immediately into the angelology and demonology of Parseeism, and the latter is dyed in the somber hues of the Hellenism of Alexandria.

Position of Philo.

Still more practical evidence of the aversion of Mosaism to philosophy is afforded by the fact that, when Jewish Hellenism in Alexandria evolved not only such fitful stars of small magnitude as Aristæus and Aristobulus, but also a great and enduring luminary like Philo, it was rudimentary Christianity that blossomed forth in response to the Jewish-Hellenic doctrine of the Logos: Judaism remained entirely uninfluenced by the Philonic philosophy. This accounts for the fact that Maimonides—the sole Jewish philosopher of the Middle Ages with a full appreciation of the historical sequence of his faith—knew as little of the existence of Philo as of the works of Josephus. Indeed, all medieval Judaism may be said to have remained in ignorance of Philo, the only philosopher produced by ancient Judaism, and the greatest one down to the present time, Spinoza alone excepted—a circumstance all the more significant when contrasted with the assiduous development of the historical sense in other fields. Even with Philo himself philosophy was not indigenous: it was a product imported from other climes; for Philo was absolutely dependent upon Plato, just as Maimonides and all Arabic-Jewish philosophers, with the exception of Ibn Gabirol, were upon Aristotle.

Authoritative Nature of Mosaism.

The explanation of this remarkable phenomenon—the cold and almost hostile attitude of Judaism, as a religion, toward philosophy—may perhaps be found in the fact that every religion based upon law is thereby necessarily authoritative in its utterances. The Jews did not need to speculate upon the origin of all things. The Babylonian legend of the creation was presented to them in Genesis as a dogma, as an unquestionable article of faith. All other religious systems had to think out for themselves a foundation for the world; in Judaism one was ready to hand. Thus, what elsewhere was the aim and object of all speculative philosophy—the account of the origin of the universe—was in Judaism posited at the very beginning of the Bible.

Optimistic Character of Mosaism.

One other fact remains to be mentioned; namely, that of all ancient religions Mosaism was the only optimistic one. All the others glorified death; Mosaism was alone in extolling life: ובחרת בחיים, "Choose life" (Deut. xxx. 19); "keep my statutes . . . which if a man do, he shall live in them" (Lev. xviii. 5). While pessimistic religions proclaimed as their watchword, "Choose death, choose non-existence" (Nirvana), Mosaism, on the contrary, never ceased to enjoin, "Choose life." "Serve the Lord with gladness, come before His presence with singing," joyously exhorts the Psalmist (Ps. c. 2); "I shall not die, but live," he exults in the delirium of happy existence (Ps. cxviii. 17). Buddhism was a religion of commiseration; Mosaism, one that shared the happiness and joy of all living creatures. Such a religion, whose God surveyed all creation with satisfaction, and emphasized each successive stage with the exclamation "It is good," "It is very good," needed no philosophy, and therefore produced none. All philosophy originates either in a puzzled incomprehensibility of things (ἐπὶ τὸ θαυμάζειν, as Aristotle says) or in a deep dissatisfaction with the existing arrangement of the world. Neither of these motives obtained with the Jews; for them there was neither theoretical impulse nor practical inducement. For them, acknowledging revelation as they did, there existed no mystery as to the origin of the universe; nor was there anything in its government crying out for improvement. Their faith, on the one hand, and their exemplary fortitude in life, on the other—in short, their native optimism—sealed for them all the sources of philosophy. Thus there was never an original Jewish philosophy, but only, as with Philo, a Helleno-Jewish, or, as in the Middle Ages, an Arabic-Jewish, philosophical system.

In the Arabic-Jewish philosophy four distinct types or tendencies may be discerned, all, however, dependent upon Greek models.

(1) The first of these is the rabbinical Kalâm (theology or science of the word), appearing first with Saadia, attaining its highest point with Maimonides in literary development, and with Ḥasdai Crescas in speculative attainment, and sinking with Joseph Albo to the level of mere pulpit-rhetoric. The scientific models for this school were, among Arabian philosophers, the Motazilites (who denied all limiting attributes of the Deity, and were champions, therefore, of His unity and justice); and, among Greeks, Porphyry and the so-called Aristotelian theology, that is, Plotinus' "Enneads." But as soon as Aristotle's actual writings became known, first through the medium of Arabic versions, and later through Hebrew translations, this Neoplatonic dilution of true Aristotelianism began gradually to give way, and approach was made to a purer form of it. As Boethius among Christian scholastic philosophers was alluded to as "the author," so Aristotle came to be termed

הפילוסוף, the philosopher *par excellence* among Arabic and Jewish thinkers. This tendency toward Aristotle was no less marked in the Byzantine and Latin-Christian scholasticism than in the Arabian and Jewish systems, the last of which conformed to the Arabic. Among the Arabs there was a continual and gradual ascent through Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Roshd toward an ever purer and exacter presentation of the genuine Aristotle; in the last the ascent was through Saadia, Baḥya ben Joseph Ibn Paḳuda, Judah ha-Levi, Abraham ibn Daud, Maimonides, Gersonides, and Crescas. Throughout this school Aristotle remained the model and arbiter.

Tendencies of the Philosophy.

(2) The second school was that of the Karaite disciples of the Kalâm. An analogous development is discernible with them. While David ben Merwan al-Moḳammeẓ (about 900), and especially Joseph al-Basri, found their system exclusively upon the Motazilite Kalâm, the latest straggler of them all, the philosophizing Karaite, Aaron ben Elijah of Nicomedia (fourteenth century), reverts, in his "'Ez Ḥayyim," to Aristotle.

(3) A place by himself must be assigned to Avicebron (Avicebrol), long venerated as an authority by Christian scholasticism, but proved by Munk to be identical with the Jewish poet-philosopher Solomon ibn Gabirol (died about 1070). Gabirol was influenced by Plato exactly as Maimonides was by Aristotle. In Gabirol's work Plato is the only philosopher referred to by name; while in Maimonides' "Moreh Nebukim," Plato is quoted only four times in the whole course of the book—once from the "Timæus" (II. ch. xiii.; Munk, II. ch. cix.), probably the only Platonic work with which Maimonides was acquainted. Aristotle, on the contrary, whom Maimonides knows so thoroughly, is named at the outset (I. ch. v.) as ראש הפילוסופים ("The Chief of Philosophers"), and in II. ch. xvii. (Munk, II. ch. xxii. 179) occurs the unqualified declaration that "everything that Aristotle teaches of sublunary matters is the unconditioned truth" (see also book II. ch. xix. and xxiv.).

Gabirol's Conception of Intermediary Beings.

Ibn Gabirol's relation to Plato is similar to that of Philo, and that without his suspecting even the existence of the Alexandrian thinker. Characteristic of the philosophy of both is the conception of a Middle Being between God and the world, between species and individual. Aristotle had already formulated the objection to the Platonic theory of Ideas, that it lacked an intermediary or third being (τρίτος ἄνθρωπος) between God and the universe, between form and matter. This "third man," this link between incorporeal substances (ideas) and idealess bodies (matter, the μὴ ὄν), is, with Philo, the "Logos"; with Gabirol it is the divine will. Philo gives the problem an intellectual aspect; while Gabirol conceives it as a matter of volition, approximating thus to such modern thinkers as Schopenhauer and Wundt. For the rest, Gabirol suffered precisely the same fate as his predecessor, Philo; his philosophy made not the slightest impression on Judaism. Among Jews he is esteemed as a poet; while Christian scholasticism, in the persons of its two chief representatives, Albertus Magnus and his pupil, Thomas Aquinas, defers to him quite as frequently and gratefully as in their time the Gnostics and the Church Fathers—particularly Clement of Alexandria, Origen, and Ambrose—did to the Logos doctrine of Philo.

Jewish Mysticism and the Cabala.

(4) Cabala, or the Jewish mysticism. This "secret lore" has always claimed descent from ages of hoary antiquity. There is some slight warrant for this assertion, since faint traces of cabalistic modes of thought have been detected by Frankel and by Munk among the Essenes. Nor may it be denied that the work that is at the foundation of the Zohar, namely "Sefer Yeẓirah," the so-called "Book of Creation" (see article), contains material reaching back to an older tradition.

The Cabala and Number-Symbolism.

In sequence of thought, the Cabala is as completely dominated by Pythagoras—or rather by the Neopythagorean school—as Jewish Hellenism was by Plato, or the Arabic-Jewish Philosophy by the sage of Stagira. It matters really little whether the rise of the Jewish Cabala and of Christian mysticism, the Μυστικὴ θεολογία of Dionysius the Areopagite, be dated a few centuries back or forward; its vital elements are always the Pythagorean number-symbolism on the one hand, and the Neoplatonic emanation-theory on the other. Its distinguishing feature is the combination of both elements. The Cabala also looks for "middle beings," exactly as Philo and Gabirol do, upon whom it may be dependent. But while Philo found these intermediaries in the divine Logos, and Gabirol in the divine will, the Cabala sought them in fantastic arithmetic. The Unlimited ("En Sof"), or God, is the originally undifferentiated unity of the cosmos, entirely identical with the Indian Nirvana and the Πάντα ὁμοῦ of the Greeks. Differentiation began with the archetypal Man (Adam Ḳadmon) compounded of ten light-circles, spheres, or intelligences (Sefirot: to wit, Keter, Ḥokmah, Binah, Ḥesed, Din, Tiferet, Neẓaḥ, Hod, Yesod, Malkut). God dissolves Himself into attributes. This feature is peculiar to the whole of the Middle Ages. Natural forces are transformed into attributes of God; and attributive thought takes the place of substantive. While in antiquity every natural force was a divinity, and while Monotheism condensed all these divinities into one personality, recourse was now had to the expedient of degrading the forces of nature into attributes of God. Trinity, Tritheism, Logos-doctrine, and Sefirot are the stammering utterances of ancient and medieval thought, endeavoring to explain the relation of multiplicity to unity, of natural forces to nature itself, of the attributes of God to God Himself.

The cabalists, however, occupied a proportionately small space in the history of Arabic-Jewish Philosophy. They were far more numerous in southern France or Languedoc than in Moorish Spain. There are no independent cabalistic works written in Arabic, though the philosophical works of the Arabic-Jewish philosophers were written in Arabic, the vernacular of every-day life in Moorish Spain. There seems to have been a certain system in the employment of Hebrew and Arabic. For halakic decisions (Saadia Gaon and Maimonides), for religious poetry (Ha-Levi and Gabirol), and especially for Biblical exegesis (Ibn Daud, Gersonides, Ibn Ezra, and Abravanel) the Hebrew language was used; while for philosophic writings the Arabic idiom was currently employed. The vulgar tongue seemed most appropriate for things profane; possessing as it did the advantage of a finely developed philosophical vocabulary, which the Hebrew acquired only after the school of the Tibbonides had accomplished their labors of translation.

Arabic Suited to Philosophical Terminology.

A fundamental difference between the cabalists and the exponents of pure philosophy in the conception of the philosophical problem may be found in the position assigned by either to human Reason. The former rejected the authority of the conclusions of Reason, and relied upon tradition, inspiration, and intuition. Those thinkers, on the other hand, who based upon Reason considered inspiration and "intellectual intuition" as pertaining to prophets only; for themselves and ordinary human beings Reason was the prior requisite for all perception and knowledge.

Reason and Tradition.

Saadia (892–942) in his "Emunot we-De'ot" (The Principles of Faith and Knowledge) posits the rationality of the Jewish faith with the restriction that Reason must capitulate wherever it contradicts tradition. Dogma must take precedence of Reason. Thus, for example, in the question concerning the eternity of the world, Reason teaches since Aristotle, that the world is without beginning; that it was not created; Dogma asserts a creation out of nothing. Again, Reason insists—also since the time of Aristotle—upon only a general immortality; Dogma, on the contrary, maintains the immortality of the individual. Reason, therefore, must give way.

The "Cuzari."

While Baḥya ben Joseph (eleventh century) in his "Ḥobot ha-Lebabot" (Duties of the Heart)—a book still popular among Eastern Jews—maintained an almost hostile attitude toward rationalistic thought and was satisfied with mere pulpit-moralizing, the poet-philosopher Judah ha-Levi (twelfth century) in his religio-philosophical work "Cuzari" took the field with strenuous arguments against all philosophizing. He became thus the Jewish Algazali, whose "Destructio Philosophorum" was the model for the "Cuzari." Against Mohammedanism and Christianity his antagonism is somewhat milder than against Peripatetic philosophy: he inclines rather toward Sufi's skeptical mysticism. Human reason does not count for much with him; inward illumination, emotional vision, is everything. The "Cuzari" is interesting as a literary type. It describes representatives of the different religions and of philosophy disputing before the king of the Khazars concerning the respective merits of the systems they stand for, the palm of course being ultimately awarded to Judaism. Herein is the germ of those comparative studies of religion which the Frenchman, Jean Bodin (1530–96), developed in his "Heptaplomeres" (partially translated into German by Guhrauer, 1841), and which has been still further continued in our age as the science of comparative religion.

Gersonides and Ḥasdai Crescas.

But not even a Judah ha-Levi could bar the progress of Aristotelianism among the Arabic-writing Jews. As among the Arabs, Ibn Sina and Ibn Roshd leaned more and more on Aristotle, so among the Jews did Abraham ibn Daud and Moses Maimonides, whose "Moreh Nebukim" has remained the text-book for Arabian-Jewish Aristotelianism. The commentaries on the "Guide for the Perplexed" are always in Hebrew (by Falaquera, Ibn Caspi, Moses Narboni, and Isaac Abravanel), and are beyond the scope of an article dealing with Arabian-Jewish philosophers; these thinkers do not belong to Moorish Spain, but to Provence or Portugal. For similar reasons, the Aristotelian, Levi b. Gershon (RaLBaG) (1288–1345) who wrote "Milḥamot Adonai" (Wars of the Lord), can not be discussed here: he was a denizen of Bagnols, in southern France, and wrote in Hebrew. Among scholastics, Levi b. Gershon (Gersonides) was by far the most advanced; for he, and he only, had the courage to place reason above tradition, or, to express it differently, to oppose the theory of creation out of nothing. Similarly, Ḥasdai Crescas (1340–1410), another writer in Hebrew, combated another dogma of Judaism, the freedom of the will, so energetically that he may be considered a rara avis among Jews; and so valiantly did he break a lance for fatalism that he enjoyed the honor of being appreciatively quoted by Spinoza. His "Or Adonai" (Light of the Lord) is one of the most original and independent works of scholasticism in general and not of Jewish scholasticism alone. Apart from its hardihood in openly and unreservedly attacking Maimonides' claims of infallibility for Aristotle in all matters pertaining to the sublunary world, it has the merit of projecting the problem of causes into the very foreground of philosophical thought. The mental heights of Crescas were by no means maintained by his pupil Joseph Albo, the last Jewish scholastic in the Spanish peninsula. In his "'Iḳḳarim" (Fundamental Doctrines) he sinks to the level of an ordinary philosophizing rhetorician and moralist. It is difficult perhaps to penetrate the depth of thought and deft language of Crescas; but it is just as difficult to work one's way through the pitiful shallows of Albo's unctuous commonplaces. These last-named philosophers wrote in Hebrew, and therefore can hardly be reckoned among Arabic-Jewish philosophers. The chief representative of Arabic-Jewish scholasticism, Maimonides, must now receive attention.

Maimonides holds tenaciously, as against Aristotle, to the doctrine of creation out of nothing. God is not only the prime mover, the original form, as with Aristotle, but is as well the creator of matter. Herein Maimonides approaches more closely the Platonic "Timæus" than the Stagirite. Of God, the All-One, no positive attributes can be predicated. The number of His attributes would seem to prejudice the unity of God. In order to preserve this doctrine undiminished, all anthropomorphic attri-

Maimonides the Chief Scholastic.

butes, such as existence, life, power, will, knowledge,—the usual positive attributes of God in the Kalâm—must be avoided in speaking of Him. Between the attributes of God and those of man there is no other similarity than one of words (homonymy), no similarity of essence ("Moreh," i. 35, 56). The negative attributes imply that nothing can be known concerning the true being of God, which is what Maimonides really means. Just as Kant declares the Thing-in-itself to be unknowable, so Maimonides declares that of God it can only be said that He is, not what He is.

Finally, it may be stated that in the question of universals—the chief problem of scholasticism—Maimonides takes strict Aristotelian ground ("Moreh," i. 51, iii. 18; treatise on "Logic," ch. 10), in so far as he denies reality to the human species, but admits its true essence to exist only in the individual (according to the formula "Universalia in re"). In his "Ethics" (as systematized by D. Rosin, 1876) he follows the Stagirite in consistently insisting upon the "fitting mean" (*μεσότης*) as well as in the elevation of the intellectual virtues over the ethical. Thus, the Arabic-Jewish philosophy presents the same endeavor as the contemporary Arabian, Byzantine, and Latin-Christian scholasticism, namely, to bring about from the standpoint of the knowledge of the day a reconciliation between religion and science.

Position in the History of Thought.

However insignificant, compared with the fund of our present knowledge, this Arabic-Jewish philosophy may appear in its attitude toward the various problems and their solutions, two things must not be overlooked. In the first place, modern pride of culture should not prevent the confession that not a single step taken since the days of Maimonides has brought the solution of such problems any nearer. And, in the second place, it must not be forgotten that the scholastics preserved the continuity of philosophical thought. Without the activity of these Arabic-Jewish philosophers, especially of those Jewish translators of whose work Steinschneider has treated so exhaustively, the mental culture of the Western world could scarcely have taken the direction it has, and certainly not at the rapid rate which was made possible through the agency of the Humanists and of the Renaissance. The Arabic-Jewish philosophers were the Humanists, the agents of culture, of the Middle Ages. They established and maintained the bond of union between the Arabic philosophers, physicians, and poets on the one hand, and the Latin-Christian world on the other. Gabirol, Maimonides, and Crescas are of eminent importance in the continuity of philosophy, for they not only illumined those giants of Christian scholasticism, Albertus Magnus and Thomas Aquinas, but their light has penetrated deeply into the philosophy of modern times. Leibnitz speaks with no little respect of Maimonides, as does Spinoza of Crescas. Moses Mendelssohn and Solomon Maimon, the two Jewish friends of Immanuel Kant, took their point of departure from the Arabic-Jewish philosophy, as Baruch Spinoza had done. Sufficiently indicative of the bond of intellectual continuity is the fact that the same Solomon Maimon, who assumed the name Maimon simply out of reverence for Maimonides, was gratefully described by Kant in a letter to Marcus Herz as the critic who understood him best, and who had penetrated most deeply into his "Critique of Pure Reason."

Jews play merely a secondary rôle in the history of philosophy: they are transmitters of thought, apostles of culture, typical representatives of the intellectual continuity of the human race. The first Jew who was a real philosopher of prime magnitude, Spinoza, evolved his system not as a Jew; no more than Descartes framed his as a Frenchman and Catholic, or Leibnitz his as a Protestant and German. Philosophy has divested itself, more and more decisively, of all narrowing restraints of sectarianism and nationalism, and, like science itself, has become more and more cosmopolitan. The Arabic-Jewish philosophy was the last that could be designated Jewish. To-day there are still Jews who philosophize; but there are no Jewish philosophers.

BIBLIOGRAPHY: There is a mine of information in the annotations to Solomon Munk's *Guide des Égarés*; as also in Steinschneider's monumental *Hebr. Uebers.* Berlin, 1893. General treatises upon Arabic-Jewish philosophy exist only in the form of sketches, such as that of Munk, already mentioned, and in the manuals of the history of medieval philosophy by Ritter and Stöckl; Lasswitz, *Gesch. der Atomistik*; Prantl, *Gesch. d. Logik*; also in the Encyclopedias of Ersch-Gruber, Herzog, and Encyc. Britannica. Useful for the literary history is the Ueberweg-Heinze *Grundriss der Gesch. d. Philosophie*, 8th ed., 1898, ii. 237-253. The sketch of I. S. Spiegler, *Gesch. d. Philosophie d. Judenthums*, 1881, is of little practical value. Much that is valuable may be found in the larger histories of Jost, Graetz, and David Cassel. The essay on Jewish-religious philosophy by Philip Bloch in Winter-Wünsche, *Jüd. Lit.* 1894, ii. 699-793, is thoroughly reliable, as is also G. Karpeles, *Gesch. d. Jüd. Lit.* 1886, pp. 419 *et seq.* Of monographs may be mentioned: On the Cabala, Ad. Franck, *Système de la Kabbale*, 1843, 2d ed., 1889 (German by A. Jellinek, 1844); D. H. Joël, *Die Religionsphilosophie des Sohar*, 1849. Among works dealing with special problems and individual exponents of Arabic-Jewish philosophy, the most important are M. Joël, *Beiträge zur Gesch. d. Philosophie*, 1876, and David Kaufmann, *Gesch. d. Attributenlehre in d. Jüd. Religionsphilosophie*, 1877. See also the studies by Moritz Eisler and A. Schmiedl. Optimism and pessimism in Jewish religious philosophy have been treated by H. Goitein, 1890; the doctrine of the Freedom of the Will, by L. Knoller, *Das Problem der Willensfreiheit*, 1884, and by L. Stein, *Die Freiheit des Willens*, 1882. J. Guttmann has furnished excellent monographs upon Saadia, Ibn Gabirol, and Ibn Daud. A conclusive monograph upon Maimonides' philosophy has not yet been written; but his "Ethics" has been luminously treated by Jaraczewsky, *Zeitschrift für Philosophie*, 1865, and by D. Rosin, 1876.

K. L. S.

ARABIC LANGUAGE AMONG JEWS, USE OF: The precise period of the first settlement of Jews in Arabia is unknown, and it is therefore impossible to say when the Arabic language was first employed by them. Historical data concerning the Jews of Arabia do not reach further back than the first century of the common era; but, judging by the important positions which they occupied then in parts of Arabia (compare Yakut, "Geog. Wörterbuch," ed. Wüstenfeld, iv. 461 *et seq.*) and by the purely Arabic names which they bore, Jews must have already been settled in the country for several centuries.

Among the ante-Islamic poets there were a number of Jews; and a certain Sarah, a Jewess, wrote some Arabic verses, in which she poured forth her grief at the massacre of her tribe of Ḳuraiza (Nöldeke, "Beiträge zur Kenntniss der Poesie der Alten Araber," p. 54). A Jew, named Al-Samau'al, made himself as famous by his loyalty as by his poetry, and the Arabs to-day still use the phrase, "as loyal as Al-Samau'al," to express unswerving fidelity (Freytag, "Proverbia Arabum," ii. 828). The son of Al-Samau'al, Shuraikh, also occupied an honorable place among ante-Islamic poets.

In adopting the Arabic language, the Jews introduced into it a number of Hebrew words and expressions which, in certain portions of Arabia, where Jews were numerous and influential—as in the Yemen district, for example—have entered into the native vocabulary. It is owing to this that the Himyaritic inscriptions abound in Hebraisms and words which are altogether unintelligible to Arabs of other localities.

Adopted by Eastern Jews.

With the conquests that began immediately after the death of Mohammed, the Arabic language crossed the frontiers of Arabia and spread rapidly among the Jews of other countries. In Egypt, Syria, Palestine, and Persia, which were conquered by the second calif, Omar, the Jews soon learned to use the language of the conquerors and adopted it as their mother-tongue. As early as the beginning of the eighth century, scarcely fifty years after the conquest, a Babylonian Jew, Jawaih de Bassora, translated a medical work from Syriac into Arabic; it is thus evident that at that period the Babylonian Jews were already familiar with the Arabic language. As Babylonia then exercised a religious hegemony over the whole Jewish world, it became necessary for the Jews of other countries—at least for Jewish scholars—to understand the official language of Babylonia. Consequently, when Africa and Spain were conquered under Walid I., the Jews found no difficulty whatever in sustaining intercourse with the Arabs.

The adoption of the Arabic language by the Jews residing in Moslem countries had a salutary effect also upon the Hebrew tongue. The Arabs attached great importance to the correct use of their language; and thus the Jews, who always cherished a deep love for the Hebrew tongue, were led to turn their attention to the deplorable state into which their own language had fallen. They set about polishing it, as it were, and created a grammar for it, modeled after that of the Arabic. Hebrew poetry, which in the seventh century resembled nothing so much as a lyre with broken strings—it was without rime or meter—began, under the influence of the study of Arabic poetry, to assume elegant rhythmic forms, and soon surpassed the latter in sonorousness and polish.

Characteristics of Jewish-Arabic.

But upon the written or literary Arabic language the Jews likewise exerted a special influence which was not so wholesome. Jewish writers, treating of subjects pertaining to religion and Judaism, were forced in some degree to conform to the culture of the people for whom they wrote, the great mass of whom, though speaking Arabic as their mother tongue, were not able to read it, and were unfamiliar with its niceties of style and complicated grammar. Jewish authors were therefore compelled to transliterate the Arabic into Hebrew characters and to simplify the grammar. The system of transliteration was as follows: for each Arabic letter the corresponding Hebrew was given. The letters ث خ ذ ض ظ غ, which have no equivalents in Hebrew, were represented by ת̇ כ̇ ד צ̇ ט ג, with dots above or below the letters. The vowel-points were rendered either by the same signs as used in the Arabic or by the vowel-letters אוי. In regard to grammar, the Jews avoided whatever could embarrass a reader who was not well versed in Arabic literature. Thus, for example, the broken-plural forms, so numerous in literary Arabic, were reduced to a minimum, only such being retained as were familiar to all. The purely orthographic signs, like the *alif* in the third person of the plural, were generally omitted. Contrary to grammatical usage, the second or third radical letter of a weak verb was generally retained in the conditional and imperative moods, to indicate to the reader the three radical letters of which the verb was composed. The rules of syntax were very much relaxed; and the style of what may be conveniently termed "Judæo-Arabic" often presents the same characteristics of disorder and confusion that are met with in the Hebrew vernacular literature of the Middle Ages.

With the overthrow of the dynasty of the Almohades at the close of the thirteenth century, the Arabic language ceased to be spoken by the western Jews; but for many centuries it continued to be cultivated by Jewish scholars of all countries for the sake of the many beautiful literary relics which Jewish authors have left in that language. It is still spoken by the Jews of Algeria, Morocco, Tunis, Egypt, Tripoli, Yemen, and Syria.

BIBLIOGRAPHY: Steinschneider, in *Jew. Quart. Rev.* xiii. 303-311.

G. I. Br.

ARABIC LITERATURE OF THE JEWS:

From the time that the Arabs commenced to develop a culture of their own, Jews lived among them and spoke their language. Gradually they also employed the latter in the pursuit of their studies, so that Jewish literature in Arabic extends over all the branches in which Jews took an interest. Indeed, the material is so vast that it is impossible to give a comprehensive survey of it in small compass; and it is owing to this circumstance that there is no work on the subject, although one by Steinschneider has been in preparation for many years (see "Z. D. M. G." liii. 418).

1. Early Literature: The earliest literary productions are not of a specifically Jewish character, but are similar to those of the Arabs. They consist of poems composed in celebration of public or private events, and date from the second half of the fifth century of the present era. The first was composed by a poetess of Medina named Sarah, who bewailed the slaughter of a number of her people by an Arab chief. The same event is alluded to in some other verses by an unknown poet. About the middle of the sixth century there flourished in North Arabia Samau'al (Samuel) ibn 'Adiya, whose name is often mentioned and whose verses are to be found in the most notable compilations of ancient Arabic poetry. At the

First Poem Is by a Woman.

time of Mohammed there lived in Medina the poets Al-Rabi ibn Abi al-Ḥuḳaiḳ, Ka'ab ibn Asad, Asma (a woman), Ka'ab ibn al-Ashraf (assassinated by order of Mohammed), Al-Sammak, Aus of Kuraiza, Abu al-Diyal, Shuraiḥ, Jabal ibn Jauwal, and finally Marḥab of Khaibar. Toward the end of Mohammed's career the convert Al-Ḥusain, who assumed the name Abd Allah ibn Salam, wrote homilies and sacred legends drawn from Jewish sources, thus furnishing the first elements of the "Ḥadith" (Moslem tradition). He was followed by Yamin ibn Yamin (Benjamin), Ka'ab ibn Aḥbar, and Wahb ibn Munabbikh (the last two hailing from Yemen), all of them converts to Islam. Of other literary productions by Arab Jews in this early epoch there is no record, except of the so-called "Kitab al-Ashma'at," mentioned by an anonymous author of the ninth century. This work, which Sprenger ("Leben und Lehre Mohammed," i. 49) believes to have been an ancient book of revelation, was not an Arabic work, but was probably only a compendium of rabbinical discussions, which its author naturally styled "Shema'ata." Abd Allah ibn Saba, who is supposed to have been a Jew, was the first to ascribe divine honors to the calif Ali. He founded the Shiite sect of the Sabaiyya. This ends the first period, a special feature of which is that all its literary productions have been transmitted through Mohammedan channels (see Delitzsch, "Jüd. Arabische Poesien aus Mohamm. Zeit," 1874; Nöldeke, "Beiträge zur Kenntniss der Poesie der Alten Araber," pp. 52–86; Hirschfeld, "Essai sur l'Histoire des Juifs de Medine," in "Revue Etudes Juives," vii. 167–193, x. 10–31).

2. Karaites: It was in the second period that Arabic began to be used as a scientific language. The first to employ it for theological works were the Karaites. The founder and oldest teacher of this sect, indeed, still employed the rabbinic dialect; but later on, when the gulf between the Karaites and the Rabbinites widened, the former employed Arabic, not merely on account of the spread of that language, but apparently out of spite to the Rabbinites, whom they wished to prevent from reading their books. It was evidently for the same reason that the Karaites afterward employed Arabic characters for Hebrew quotations and translations.

There is not much variety in the Arabic writings of the Karaites, as they nearly all have the same tendency, and were composed in defense of narrow religious views. The branches chiefly dealt with are Biblical Exegesis, Halakah and Theology, Polemics against Rabbinites, and Linguistics. There is, however, still so much uncertainty as to many details, that final results can not in many cases be obtained till further researches shall have been made among the manuscripts in the various public libraries.

Apogee of Karaite Literature.

With the beginning of the tenth century Karaite literature enters its fullest period. The struggle was reciprocal, and is no doubt largely responsible for the growth of Arabic works among Rabbinite Jews. There was hardly one prominent Karaite writer of this period who did not attack Saadia. The first claiming mention is Sulaiman ibn Ruḥaim (Salomon b. Jeroham), who wrote commentaries on the Psalms, Lamentations, and Ecclesiastes (MSS. British Museum, 2515–17, 2520; Hirschfeld, "Arab. Chrestom." pp. 103-109). Next to him must be mentioned Yusuf Ḳirḳisani, whose "Kitab al-Anwar we al-Manaḳib" (ם האורים) forms an introduction to his commentary on the Pentateuch (Bacher, "Jew. Quart. Rev." vii. 687–710; Harkavy, "Mém. Russ. Arch. Soc. Sect. Orient." viii. 247–321; Poznanski, in Steinschneider, "Festschrift," pp. 195–218; *idem*, "Semitic Studies in Memory of A. Kohut," pp. 435–456; Hirschfeld, *ib.* pp. 116–121). The most fertile of all, however, is Jefeth ibn 'Ali ha-Levi (Ḥasan al-Baṣri) (Commentary on Daniel, ed. D. S. Margoliouth, Oxford, 1891). Besides his "Sefer ha-Miẓwot," he wrote commentaries on all the Biblical books, and paid more attention to linguistic questions than his contemporaries. His son Levi (Abu Sa'id) commented on the Pentateuch and on Joshua, and composed a compendium of the "Agron" (dictionary) by David ben Abraham of Fez. David b. Boaz (993) wrote commentaries on the Pentateuch and on Ecclesiastes, and also a "Kitab al-Uṣul."

Karaite Literature in Egypt.

The beginning of the eleventh century is marked by Yusuf al-Baṣir (Ha-Ro'eh), who wrote several works on theology and halakah: for example, "Al Muḥtawi" (The Comprehensive One), several responsa, the "Kitab al-Istibṣar," on the law of inheritance, of which some fragments are still extant, and the "Kitab al-Isti'ána," of philosophic character (see P. F. Frankl, "Ein Mu'tazilit. Kalām," in "Sitzungsber. der Wiener Acad." 1872, pp. 169 *et seq.*). About 1026 Abu al-Faraj Harun ibn al-Faraj completed his grammatical work "Al-Mushtamil" (Poznanski, "Rev. Et. Juives," xxxiii. 24-39). He was also the author of a commentary on the Pentateuch. Ali b. Sulaiman, of the twelfth century, left, besides an exegetical work on the Pentateuch, an igron based on that of the above-named David ben Abraham. Karaite literature, after its decay in Asia, found a new home, in the thirteenth century, in Egypt; but its productions were inferior to those of the preceding epoch. Israel b. Samuel ha-Dayyan of Maghreb composed a treatise on "Six Articles of Creed," another on the ritual slaughter of animals, and, finally, a "Sefer ha-Miẓwot." A work similar to the last-named was written by his pupil, the physician Jefeth ibn Saghir (Al-Ḥakim al-Ṣafi); and another is known as the "Siddur of Al-Fadhil" (Isaiah Cohen ben Uzziyahu) (Steinschneider, "Cat. Berlin," ii. 48; other ritual works, MSS. Brit. Mus. Or., 2531–32, 2536). Judah ben Meïr (also called Al-Ḥakim al-Ṭhafi) wrote a commentary on Esther. Among commentators on the Pentateuch mention should be made of Al-Mu'allim Abu Ali (Sahl ben Maẓliaḥ al-Imam), Abu al Sari, Abu al-Faraj-Furḳan, and Al-Muḳaddasi.

The most important author of the fourteenth century is the physician Samuel of Maghreb, whose chief work was "Al-Murshid" (The Guide). Besides this, he wrote prolegomena to the Pentateuch. In 1415 Elijah ha-Dayyan wrote a work on the calendar rules, of which a Hebrew translation exists in St. Petersburg. An important "Chronicle of Karaite Doctors" was compiled at the beginning of the fifteenth century by Ibn al-Hiti (G. Margoliouth, "Jew. Quart. Rev.," ix. 429–443). As late as the seventeenth century David b. Moses **Fairuz** composed a treatise in imitation of Baḥyah ibn Paḳudah's "Guide to the Duties of the Heart." Even at the present day, Arabic is used, although not largely, by Karaites in Egypt: in that language they read the Passover Haggadah (ed. Presburg, 1868).

3. Saadia: The development of Arabic literature among Rabbinites is indirectly due to the Karaites. Saadia of Fayum (see SAADIA GAON) was the first to enter the lists against the latter with various polemical treatises, of which various fragments have lately come to light. His works not only extend over every branch of Jewish learning then in existence, but he even created a new one; namely, religious philosophy. It was evidently his intention to prevent Rabbinite Jews from making use of Karaite writings of any kind. His translation and commentaries on nearly the whole Bible earned for him the name of "The Commentator"; and his version of the Pentateuch in particular obtained such popularity that it was looked upon in the light of a Targum, and is still so considered in Arabic-speaking countries. It is found in Yemen MSS. side by side with the Targum Onkelos. Under the title "Agron," he also produced a philological work, the only existing fragment of which has recently been published by Harkavy, together with the remains of his "Sefer ha-Galuy" ("Studien und Mittheilungen aus der Kaiserl. Bibl. zu St. Petersburg," v.). He also wrote a treatise on "Ninety [seventy] Unique or Rare Words in the Bible" (the original is lost, but the Hebrew version has been edited by A. Jellinek) and a large grammatical work. For liturgical purposes he provided a prayer-book, which he enriched with many compositions of his own, whilst the directions were written in Arabic. He also wrote a chronological treatise, and another on the law of inheritance (H. Derenbourg and Mayer Lambert, ix., "Traité des Successions," etc., Paris, 1897). (For Saadia's philosophical writings see below.) To the number of pseudonymous writings under his name, belong a Midrash on the Decalogue (ed. Eisenstädter, Vienna, 1868; Joseph Shabbethai Farkhi, 1849)—which is, however, nothing but a paraphrase made for liturgical purposes—and a description of man (Steinschneider, "Cat. Berlin," i. 48).

4. Bible: Having thus briefly sketched the manner in which Jewish-Arabic literature was brought into existence among Rabbinites, it will be best to outline its further development according to subject-matter. Next to Saadia, Gaon Samuel b. Ḥofni of Bagdad (died 1034) wrote commentaries on various Biblical books, but only part of them survive (Samuel b. Ḥofni, "Trium Sectionum Posteriorum Libri Genesis Versio Arabica," 1886). The decline of Jewish learning in Iraḳ was followed by its rise in Spain; and Arabic appears as the favorite language for Jewish writings. Ḥafẓ al-Ḳuṭi, the Goth (1000–1050), composed a metrical paraphrase of the Psalms (A. Neubauer, "Revue Etudes Juives," xxx. 65–69). Moses ha-Kohen Giḳatilla of Cordova (1050–1080), stimulated by Abu al-Walid's grammatical and lexical writings, composed commentaries on the Pentateuch, the Prophets, Psalms, Job, Canticles, and Daniel; but only fragments of them have been preserved, in the form of quotations in the works of later authors (S. Poznanski, "Ibn Jiqatilla Nebst den Fragmenten Seiner Schriften," Leipsic, 1895). To the same period probably belong two anonymous translations of Ruth. Isaac ben Judah ben Ghayat (1039) left a version of Ecclesiastes (ed. J. Loewy, Leyden, 1884). A younger contemporary but very bitter opponent of Moses Giḳatilla was Judah b. Balaam of Toledo (1070–1090). His commentaries on the Bible have likewise been but incompletely handed down (see Neubauer, "The Fifty-third Chapter of Isaiah," pp. 384–385; Bacher, Stade's "Zeitschrift," xiii. 129–155). Fragments of an anonymous commentary on the Psalms, dating from the twelfth century, are preserved in the library of St. Petersburg. In 1142 the physician Ḥibat Allah (Nathanael) commented on Ecclesiastes. He subsequently embraced Islam. At the beginning of the thirteenth century Joseph b. Aknin, Maimonides' renowned pupil, is supposed to have written a commentary on Canticles and a treatise on Biblical measures (Munk, "Notice sur Joseph b. Jehoudah," in "Journal Asiatique," 1842, xiv.; Steinschneider and Neubauer, in "Magazin," 1888). A commentary of his on the Pentateuch is mentioned by Al-Muwakkit (MS. Brit. Mus. Add. 27294, p. 166). **Commentaries.** Somewhat later Tanḥum of Jerusalem composed commentaries on the Pentateuch and on many other parts of the Bible ("Commentary on Joshua," ed. Th. Haarbrücker, Berlin, 1862; "Comm. on Judges," ed. Goldziher). Isaac b. Samuel ha-Sefardi (end of the fourteenth century), who commented on the Prophets, likewise lived in Palestine (Steinschneider, "Hebr. Bibl.," xix. 135, xx. 10). A commentary on the second book of Samuel was written by Isaac b. Samuel (Margoliouth, "Jew. Quart. Rev.," x. 385–403). Part of this commentary is to be found in the Bodleian Library, Oxford. In the fifteenth century there flourished in Yemen Abraham b. Solomon, who compiled notes on the Prophets (Poznanski, *l.c.* p. 68). A commentary on Esther, regarded as a pseudonymous work of Maimonides, was edited (Leghorn, 1759) by Abraham b. Daniel Lumbroso. It probably dates from the sixteenth century, and is written in the dialect of Maghreb. The last century has witnessed a new awakening of literary interest among the Jews of Asia and Africa; and the printing-presses of Leghorn, Cairo, Algiers, Oran, Jerusalem, Bombay, Poona, and Calcutta are busy with translations, chiefly of those books of the Bible that are used in the liturgy, viz., Pentateuch, Haftarot, Psalms, the Five Scrolls, and Job ("Hebr. Bibl." xiii. 49). A translation of the whole Bible by Ezekiel Shem-Ṭob David was printed in Bombay in 1889, and one of the Apocrypha by Joseph David in 1895.

Following in the wake of exegesis there sprang up a literature of Midrashic and homiletic explanation of the Bible. The British Museum possesses manuscripts (Or. 66–70) of discourses on the Pentateuch, which are attributed to David b. Abraham, Maimonides' grandson. The bulk of the homiletic

Midrashim and Homilies.

literature belongs to Yemen. In the middle of the fourteenth century Nathanael ben Isaiah compiled a kind of Midrash under the title "Nur al Ṭhulm," specimens of which are still extant (*idem*, xii. 59; Alexander Kohut, "Light of Shade and Lamp of Wisdom," New York, 1894; Hirschfeld, "Arab. Chrestom." pp. 11–14). The physician Yaḥya b. Sulaiman (Zakariyya, about 1430) was the author of the Midrash Ḥefeẓ, written in a mixture of Hebrew and Arabic (Steinschneider, "Cat. Berlin," i. 64, 71), a commentary on which exists under the title "Al-Durrah al-Muntakhaba" (MS. Brit. Mus. Or. 2746). A few decades later Sa'id b. Da'ud al-Adani wrote homilies on the Pentateuch under the title "Kitab najat al-ghariḳin" (*ib.* 2785). Abu Manṣur al-Dhamari was the author of the "Siraj al-'Uḳul" (see Kohut, "Aboo Manzur al-Dhamâri," New York, 1892); and, finally, David al-Lawani composed a Midrashic work, "Al-Wajiz al-Mughni." Glosses on the Decalogue were written by Moses b. Joseph al-Balidah (MS. Brit. Mus. Or. 2746). Various anonymous compilations, belonging to the same class and written in vulgar dialect, also exist (Hirschfeld, *l.c.* pp. 14–19).

Philology.

5. Linguistics: Jewish philologists modeled their works on those of the Arabs. It is, therefore, not surprising that many of them were written in Arabic. The earliest Jewish grammarian is Judah b. Ḳoraish, of Tahort, in North Africa (ed. Bargès, Paris, 1859). His "Risalah" (Epistle), exhorting the community of Fez not to neglect the study of the Targum, embodies the first attempt at a comparative study of Semitic languages. He is, however, far outranked by Saadia, who was the first to make philological studies a special science. Saadia's first work, styled "Agron," of which only some fragments have been preserved, was partly lexicographical, partly grammatical. More details on the latter subject were to be found in his chief work, "Book on the [Hebrew] Language," in twelve parts; but unfortunately this is not now in existence. The only two works of his that have been preserved are his etymological essay on "Ninety [seventy] Unique or Rare Words in the Bible," and his commentary on the "Sefer Yeẓirah," which contains grammatical paragraphs. In the middle of the tenth century there flourished in Kairwan Dunash ben Tamim. Soon after Saadia, Abu al-Faraj Harun of Jerusalem, the Karaite, composed a work on grammar and lexicography under the title "Al Mushtamil" (Poznanski, "Rev. Et. Juives," xxx. 24–39, 197–218).

The oldest linguistic studies in Spain were not written in Arabic, but in Hebrew; and there is none of real importance till Judah Ḥayyuj (of Fez), who, at the beginning of the eleventh century, witnessed the famous struggle between the pupils of Menaḥem and Dunash ben Labrat. Ḥayyuj was followed by Abu al-Walid Merwan (Jonah) ibn Janaḥ, whose writings are of a more comprehensive nature. The latter not only criticized and supplemented Ḥayyuj, but wrote important grammatical works and a dictionary ("The Book of Hebrew Roots," ed. A. Neubauer, Oxford, 1875; Hebrew version, ed. W. Bacher, Berlin, 1894). Judah b. Bal'am wrote on the accents of the first three books of the Hagiographa, on homonyms ("Kitab al-Tajnis"), and several smaller treatises. Prominent alike as commentator of the Bible and grammarian was Moses Giḳatilla, who wrote on the "Masculine and Feminine"; but this work is lost. To the same century belongs Isaac b. Jashush, who was the author of a work on Inflections ("Kitab al-Taṣarif"). The twelfth century shows further development. Abu Ibrahim b. Barun wrote "Kitab al-Muwazana," a treatise on comparative Hebrew and Arabic philosophy (ed. with a Russian introduction and annotations, by P. v. Kokovzow, St. Petersburg, 1893). Judah ha-Levi's "Alkhazari" has a grammatical chapter with interesting features (ed. Hirschfeld, pp. 128–138). After this period Hebrew preponderated over Arabic for philological pursuits. In the fourteenth century there is only Tanḥum of Jerusalem, who wrote a dictionary on the Mishnah ("Al Murshid") in connection with Maimonides' commentary on the same. In the fifteenth century the African, Saadia ben Danan, composed a grammatical work and a Hebrew-Arabic dictionary. Another glossary on Maimonides' Mishnah commentary was compiled by David ben Yesha ha-Lewi of Aden (Steinschneider, "Cat. Berlin," No. 113). Of anonymous writings mention may be made of a grammatical compendium attached to a Karaite prayer-book (MS. Brit. Mus. Or. 25–36), an Arabic-Persian vocabulary (MS. Brit. Mus. Add. 7701), a treatise on difficult words in Bible and Mishnah (Hirschfeld, "Arab. Chrestom.," pp. 31–34), and a chapter on Biblical Aramaic (*ib.* pp. 54–60).

6. Talmud and Halakah: It was but natural that in the Talmud and Halakah Arabic did not become so popular as in other branches of Jewish literature. The rabbinic dialect for discussions on Halakah was too firmly established to suffer the intrusion of Arabic; and much that has been written on such subjects in Arabic has either perished, or has been chiefly studied in Hebrew versions. There is no sufficient evidence to prove that an Arabic version of the Mishnah by Saadia was ever written, since the short notice given by Pethahiah of Regensburg is too scant to admit of any definite conclusions. Some of his Arabic responsa have been preserved. The translation made by Saadia's Spanish contemporary, Joseph ben Abi Thaur, was not made to supply a want felt by Jews, but at the request of a bibliophile ruler. It is therefore not surprising that it should have been lost, as probably not more than one copy of it ever existed.

Maimonides.

Joseph b. Abraham b. Sheth and Isaac al-Faz wrote responsa in Arabic. Maimonides, while writing his commentary on the Mishnah in Arabic, left the text untranslated; and it was the Hebrew version of this commentary which became popular, although the original was also frequently copied. Many portions of the same exist in print; and its study is of the utmost importance in the verification of the version attached to present-day editions of the Talmud. Maimonides also wrote a "Sefer ha-Miẓwot" in Arabic, to serve as a kind of introduction to his Mishnah Torah (introduction and the first three paragraphs edited, with German translation, by M. Peritz, Breslau, 1882; the whole edited, with French translation, by M. Bloch, Paris, 1888). Lastly, he used Arabic for numerous responsa; and the autographs of a few of these are fortunately still in existence (Margoliouth, "Responsa of Maimonides in the Original Arabic," in "Jew. Quart. Rev." xi. 553; Simonsen, "Arabic Responsa," *ib.* xii. 134–137; "Hebr. Bibl." xix. 113). His son Abraham, though not inheriting his father's genius, possessed much Talmudic learning, and endeavored to supplement the latter's writings by a work wherein religious observance was discussed in a semi-philosophical manner ("Kitab al-Kifayah"). In a correspondence with David b. Ḥisdai of Bagdad ("Maasē Nissim," edited by B. Goldberg, Paris, 1867), he defends the theories of his father. There also exists a collection of Arabic responsa by him under the title "Megillat Setarim" (MS. Montefiore [Halberstam], p. 56). Among the fragments brought from the Genizah in Egypt, there are a host of smaller Arabic essays and letters on matters of Halakah. Ritual commentaries in Arabic are attached to many prayer-books now in use in Asiatic and African communities. Samuel b. Jam' wrote on the slaughter of animals ("Karmel," iii. 215; Geiger's "Jüd. Zeit." 1862). A volume on the laws to be observed by women was published by Jacob Anḳawa (Algiers, 1855), who translated the "Sefer Dat Yehudit" (published Leghorn, 1827) from Spanish into Arabic.

Ritual.

7. Liturgy: The employment of Arabic for liturgical purposes commenced with the translation of such portions of the Bible as held a place in public worship. It has been stated above that Saadia supplemented his prayer-book with an Arabic text containing ritual regulations—a practise imitated in the Yemen prayer-books, the oldest of which date from the fifteenth century ("Hebr. Bibl." xxi. 54; "Cat. Berlin," i. 69, 117–130; W. H. Greenburg, "The Haggadah According to the Rite of Yemen," London, 1896). Although in the prayer itself Hebrew was adhered to, Arabic began to encroach upon the piyyuṭim in the sixteenth century, and was subsequently very largely employed. Some of these piyyuṭim enjoy great popularity, as, for example, the Habdalah "Song of Elijah" (Hirschfeld, "Journal Royal Asiatic Society," 1891, pp. 293–310), the tale of Hannah (*idem*, "Jewish-Arabic Liturgies," in "Jew. Quart. Rev." vi. 119–135, vii. 418–427), other "ḳinot," the Arabic version of Bar Yoḥai, etc. The prayer-books printed for use in Oriental and African communities have many Arabic piyyuṭim appended; and a survey of this neglected field of Jewish literature would well reward the labor bestowed on it, because it offers interesting linguistic problems besides. A special feature of these prayer-books is the (vulgar) Arabic version of the Aramaic Targums of some portions of the Pentateuch, such as the blessing of Jacob, the Song of Moses, and the Decalogue; also prominent Hafṭarot, as that of the last day of Passover and the Ninth Day of Ab; finally, of the Five Scrolls, and the Megillat Antiochus (*idem*, "Arab. Chrestom." pp. 1–6). Favorite subjects for translation are Ibn Gabirol's "Azharot," Judah ha-Levi's famous piyyuṭ, מי כמוך (Alexandria, 1879), for the Sabbath before Purim. and a legendary paraphrase of Abot, v. 9 (שיר שבחה, Leghorn, 1846). Besides the last-named, the whole of the Pirḳe Abot (רוכב ערבות, ed. Joseph Shabbethai Farḥi, Leghorn, 1849) has in many prayer-books its Arabic version side by side with the original. The Passover Haggadah has often been edited with Arabic translation and commentaries. Karaite prayer-books show similar features. Arabic directions are already to be found in Fadhil's (Isaiah Cohen b. Uzziyahu) "Siddur" (see above, par. 2), not to speak of later compilations. Isaac b. Solomon gave an Arabic version of "Ten Articles of Creed" (פנת יקרת, Eupatoria, 1840).

8. Philosophy and Theology: The employment of Arabic for philosophical discussion grew out of conditions that differed from those which affected most of the preceding branches. Jews would probably never have written on philosophy, had they not been impelled to do so by the Arabs, whose works formed their sole sources of information on this subject. These latter provided them with a terminology, for which the Hebrew language offered no facilities; and their influence is so apparent that the Hebrew translations from Arabic, as well as works written originally in Hebrew, bear a thoroughly Arabic stamp. All Jewish philosophical works that were epoch-making are written in Arabic, and most of them are evidently meant for Arab readers also.

Development of Jewish Thought.

Although not exactly the oldest philosophical author, Saadia was the first to form his ideas on Jewish theology into a system. He was therefore the father of Jewish philosophy. His method is that of the class of Mohammedan philosophers known as Motazilites. Somewhat earlier than Saadia was Abu Ya'aḳub Isḥaḳ b. Sulaiman (Isaac Israeli the elder, died about 950), physician to Abu Muḥammed 'Ubaid Allah al-Mahdi in Kairwan. He was the author of a "Book of Definitions"—probably the oldest of its kind—preserved in a Hebrew version only (ed. H. Hirschfeld, pp. 233, 234; Steinschneider, "Festschrift," pp. 131–141). The first period also includes Baḥya b. Josef b. Paḳodah (lived in Spain 1040), the author of "Duties of the Heart" and "Reflections of the Soul." His contemporary, Solomon b. Gabirol, was the first to introduce Neoplatonic ideas into Jewish philosophy. His Arabic works are "The Source of Life," "Improvement of Morals," and the ethical treatise "Choice of Pearls" (Munk, "Mélanges de Philosophie Juive et Arabe," Paris, 1859). Judah ha-Levi (1140) treats Jewish theology from quite a different point of view. In his famous "Kitab Alkhazari" (ed. H. Hirschfeld, with the revised Hebrew version, Leipsic, 1887) he discards the method of the Kalâm as well as Aristotelianism in general, and takes his stand on tradition. He also vigorously attacks the doctrines of the Karaites. Joseph b. Ẓaddiḳ of Cordova (died 1149), in his "Microcosm," discussed ideas fostered by Ibn Gabirol. Abraham ibn Daud (died 1180) paved the way toward absolute Aristotelianism in his "Emunah Ramah."

Jewish philosophy reached its apogee in Moses Maimonides. Maimun (the father) himself was the author of the "Letter of Consolation" (ed. L. M.

Maimonides.

Simmons, "Jew. Quart. Rev." ii. 335), in which he warned Jews not to forget their belief, although compelled to appear outwardly as Moslems. His son Moses, the greatest of Jewish thinkers, composed, when still young, a compendium of logic, and a treatise on the "Unity [of God]," in Arabic. The introduction to his commentary on Abot is also of philosophical character, and is known under the separate title, "Eight Chapters" (Pocock, "Porta Mosis," pp. 181 *et seq.*, ed. M. Wolff, with German translation, Leipsic, 1863). The commentary on "Heleḳ," the tenth chapter of Sanhedrin (*ib.* pp. 133 *et seq.*), contains the "Thirteen Articles of Creed" formulated by him. A system of his theology is laid down in his chief work, "Guide of the Perplexed" (ed. S. Munk, with French translation, Paris, 1856–66; compare H. Hirschfeld, "Kritische Bemerkungen zu Munk's Ausgabe des Dalālat al-Ḥairin," in "Monatsschrift," xxxix. 404–413, 460–473). Another work of his is the "Consolatory Epistle," sent to the Jews of Yemen. Maimonides was so exhaustive that after him not much was composed that could claim originality. Of those who followed in his steps, mention must first be made of his son Abraham, whose chief theological work has already been mentioned. His co-disciple, Joseph b. Judah b. Aknin (Abu al-Ḥajjaj Joseph b. Yaḥyah al Sabti al Maghrabi), to whom the "Guide" was dedicated, was himself the author of a work "Medicine of the Soul," and of another discovered by Munk. A kind of imitation of the "Moreh" is to be found in the anonymous work "Pearls of the Secrets." An abstract of Aristotelian philosophy in the style of Maimonides is given by Musa b. Tubi in his poem "Al-Sab'iniyyah," consisting of seventy verses (the original, with the Hebrew version and a commentary by Solomon b. Immanuel da Piera, edited and translated by H. Hirschfeld, Ramsgate, 1894).

With the decline of Jewish philosophy the employment of Arabic also diminishes. A commentary on Maimonides' "Sefer ha-Madda'" was written by 'Ala al-Din al-Muwaḳḳit (MS. Brit. Mus. Add. 27294). There still remains to be mentioned Judah b. Nissim b. Malka, whose work "Anas al-Gharib" contains a commentary on the "Sefer Yeẓirah" and the "Chapters on R. Eliezer" (Hirschfeld, "Arab. Chrestom." pp. 19–31), and several anonymous treatises on "Macrocosm and Microcosm" ("Cat. Berlin," ii. 105), which Steinschneider believes to be an abstract from Joseph Kirkisani's work mentioned above. An ethical treatise exists in manuscript in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS.," No. 1422).

9. Polemics: Here may be recorded some works of a polemical character, because they are theological as well. These comprise not only the conflicts between Rabbinites and Karaites, but also treatises written to repel the encroachments of philosophy and the dogmas of other creeds. Among these writers is David al-Meḳammeẓ, to whom is attributed a work entitled "Twenty Treatises" (Steinschneider, "Cat. Bodl." col. 880). The writings of Sulaiman b. Ruḥaim and Jefeth (see above) abound in attacks upon the Rabbinites; but these were completely defeated by Saadia. Further attacks were made by Samuel b. Ḥofni (*ib.* col. 1034; "Z. D. M. G." viii. 551, ix. 838), by Samuel ha-Nagid (who also criticized the Koran), and especially by Judah ha-Levi. Affiliated to the "Alkhazari" of the last-named, and written in defense of Judaism, was Sa'ad b. Manṣur's (1280) "Tanḳiḥ al-Abḥath" (L. Hirschfeld, "Sa'ad b. Manṣur ibn Kammūna," Leipsic, 1893; Goldziher, in "Steinschneider Festschrift," pp. 110–114). Pseudonymously attributed to Sa'ad is a work dealing with the "Differences Between the Rabbinites and the Karaites" (H. Hirschfeld, "Arab. Chrestom." pp. 69–103). Another anonymous work is the "Report of the Discussion with a Bishop." Finally, mention must not be omitted of two Jewish renegades, viz., Ibn Ḳusin, a physician in Mosul, and an anonymous writer who pretended to prove the truth of Mohammed's prophethood.

10. Cabala: Arabic commentaries on the "Sefer Yeẓirah" were written by Isaac Israeli (Steinschneider, "Cat. Berlin," i. 55), Saadia (ed. with French translation by M. Lambert, Paris, 1891), and Judah b. Nissim b. Malkah (see above). Greater activity has been displayed in the present age. An Arabic translation of the "Sefer Yeẓirah" was made by Abraham David Ezekiel, in Bombay (Poona, 1888). He also translated into Arabic portions of the Zohar ("Idra Zuṭṭa") (*ib.* 1887; Algiers, 1853), "Joseph Ergas" (Bombay, 1888), "Shomer Emunim," and the sermons of Isaac Lopez of Aleppo (Bombay, 1888).

11. Poetry and Tales: Many productions that come under this heading have already been noticed at the commencement of this article and in the paragraph on Liturgy. Several poems by Karaite authors have been published by Pinsker. Single Arabic verses are to be found in many of Ibn Ezra's Hebrew poems (Rosin, "Reime und Gedichte des Abraham ben Ezra," Breslau, 1888); and in one of Al-Ḥarizi's Makamas (No. xi.) a poem is inserted in which each verse is divided into Hebrew, Aramaic, and Arabic portions. The Makamas are preceded by an Arabic preface (Steinschneider, "La Prefazione Arabica delle Makamat di Giuda Al-Harizi," etc., Florence, 1879). Abraham b. Sahl, although born a Jew, ranks among Mohammedan poets. The philosophical poem of Musa ben Tubi has already been mentioned. In the eighteenth century there flourished in Aden, Shalom b. Joseph Shabbezi (ספר עין חיים, MS. Brit. Mus. Or. 4114), who compiled a diwan of Arabic poems, many of which are of his own composition. Of more recent works mention may be made of the interesting collection of epigrams, quatrains, and ditties, styled "Safinah Ma'luf," by Solomon b. Ḥayyim Bunan (Leghorn, 1877). For prose works on the subject of belles-lettres the chief place belongs to Moses ibn Ezra's "Kitab al-Muḥadharah wal-Mudaḥarah" (Schreiner, "Rev. Et. Juives," xxxi. 98–117, xxxii. 62–81, 236–249; R. K. Kokowzow, "Kitab al-Muḥadharah," St. Petersburg, 1895: portions of Arabic text with Russian introduction; H. Hirschfeld, "Arab. Chrestom." pp. 61–63). A collection of proverbs was printed in Bombay in 1889. Isaac Crispin's ethical treatise was translated by Joseph b. Ḥasn. A translation of ס' מוסר מלכים, by Abu Yusuf Ḥabib, was printed at Oran in 1889. There also exists a rich literature of tales, mostly of sacred character, both originals and translations, namely, legendary biographies of the Patriarchs, of Joseph, of Moses, and of Solomon (Bombay, 1886). Of more secular character is a volume entitled מעשה שעשעים (Leghorn, 1868), which contains a version of Sindabad's travels. An anonymous historical work was edited by Ad Neubauer ("Medieval Jewish Chronicles," ii. 89 *et seq.*).

12. Medicine: Jews distinguished themselves early in medicine, partly by translating from Greek and Syriac, partly by independent works. The oldest is Meserjawaih (883), to whom Steinschneider has devoted a special article ("Z. D. M. G." liii. 428–434). The most prominent Jewish physician of the tenth century was Isaac Israeli (Wüstenfeld, "Gesch. d. Arab. Aerzte," p. 51; Steinschneider, "Hebr. Uebers." p. 761) of Kairwan, mentioned above, who made himself famous by his treatise on "Fevers." Moses b. Eleazer al Israili ("Ibn Abi Osaibia," ed. A. Müller, ii. 87), as well as his sons Isaac and Ishmael, and Jacob the son of the last-named, were physicians to the Vizier Muizz al-Din (end of the century). At the beginning of the twelfth century Jewish physicians in Spain also began to write in Arabic. Abu Ja'far Joseph Aḥmad b. Ḥisdai (a friend of the philosopher Ibn Baja) (*ib.* p. 51) translated the works of Hippocrates for Al-Ma'mun, vizier to the Egyptian calif, Amir bi aḥkam Allah. Likewise in Cairo flourished (1161) the Karaite, Sadid b. Abi al-Bayyan (Steinschneider, "Hebr. Bibl." xiii. 61–63). Maimonides was distinguished as a medical author: among other works on medicine he wrote a commentary on the Aphorisms of Hippocrates (*idem*, "Z. D. M. G." xlviii. 218–234; *idem*, "Hebr. Uebers." p. 769). His son Abraham (Wüstenfeld, *ib.* p. 111), also, was a medical authority, and so was Joseph b. Judah (Munk, "Notice sur Joseph b. Jehouda," p. 58). In the middle of the twelfth century flourished Amram al-Israili ("Ibn Abi Oseibia," p. 213; Steinschneider, "Zwei Jüd. Aerzte Imran b. Sadaga und Muwaffak b. Sebua," in "Z. D. M. G." 1871), born in 1165 at Damascus; died 1239 at Emesa (Ḥimṣ). Samuel b. Judah b. Abbas (see ABBAS) wrote a work styled "Kitab al-Mufid" (*ib.* p. 31). Abu al-Ḥayyaj Jusuf of Fez (*ib.* p. 213) studied under Maimonides. He lived later on in Aleppo and composed a commentary on Hippocrates, as well as a work on pharmacy. To the twelfth century belongs also Al-Asad al-Mahalli (b. Jacob ben Isaac), who lived in Egypt and afterward in Damascus (*ib.* p. 118). In the thirteenth century Ibn Abi al-Ḥasan al-Barkamani wrote on hygiene. A medical encyclopedia was compiled by Abu Mansur al-Haruni (end of the fourteenth century; Steinschneider, "Cat. Berlin," ii. 98, 102; see "Z. D. M. G." xlvii. 374) under the title "Al-Muntakib."

13. Mathematics: The oldest Jewish mathematician was Mashallah (Steinschneider, "Z. D. M. G." xlviii. 434–440), who was a prolific writer. An anonymous work on astronomy by a Yemen Jew is described by Steinschneider ("Cat. Berlin," p. 80).

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G. H. HIR.

ARABIC PHILOSOPHY — ITS INFLUENCE ON JUDAISM: Arabic philosophy dates from the appearance of dissenting sects in Islam. A century had hardly elapsed after Mohammed revealed the Koran, when numerous germs of religious schism began to arise. Independent minds sought to investigate the doctrines of the Koran, which until then had been accepted in blind faith on the authority of divine revelation. The first independent protest was that of the Kadar (from the Arabic *kadara*, to have power), whose partisans affirmed the freedom of the will, in contrast with the Jabarites (*jabar*, force, constraint), who maintained the belief in fatalism.

Rise of First Radical School.

In the second century of the Hegira, a schism arose in the theological schools of Bassora, over which Ḥasan al-Baṣri presided. A pupil, Wasil ibn Atha, who was expelled from the school because his answers were contrary to tradition, proclaimed himself leader of a new school, and systematized all the radical opinions of preceding sects, particularly those of the Kadarites. This new school or sect was called Motazilite (from *itazala*, to separate oneself, to dissent). Its principal dogmas were three: (1) God is an absolute unity, and no attribute can be ascribed to Him. (2) Man is a free agent. It is on account of these two principles that the Motazilites designate themselves the "Aṣhab al-'Adl w'al Tauḥid" (The Partizans of Justice and Unity). (3) All knowledge necessary for the salvation of man emanates from his reason; he could acquire knowledge before as well as after Revelation, by the sole light of reason—a fact which, therefore, makes knowledge obligatory upon all men, at all times, and in all places. The Motazilites, compelled to defend their principles against the orthodox religious party, looked for support to the doctrines of philosophy, and thus founded a rational theology, which they designated "'Ilm-al-Kalam" (Science of the Word); and those professing it were called Motekallamin. This appellation, originally designating the Motazilites, soon became the common name for all seeking philosophical demonstration in confirmation of religious principles. The first Motekallamin had to combat both the orthodox and the infidel parties, between whom they occupied the middle ground; but the efforts of subsequent generations were entirely concentrated against the philosophers.

From the ninth century onward, owing to Calif al-Ma'mun and his successor, Greek philosophy was introduced among the Arabs, and the Peripatetic school began to find able representatives among them; such were Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Roshd, all of whose fundamental principles were considered as heresies by the Motekallamin.

Aristotle, the prince of the philosophers, demonstrated the unity of God; but from the view which he maintained, that matter was eternal, it followed that God could not be the Creator of the world. Again, to assert, as the Peripatetics did, that God's knowledge extends only to the general laws of the universe, and not to individual and accidental things, is tantamount to giving denial to prophecy. One other point shocked the faith of the Motekallamin—

Argument for Creation.

the theory of the intellect. The Peripatetics taught that the human soul was only an aptitude—a faculty capable of attaining every variety of passive perfection—and that through information and virtue it became qualified for union with the active intellect, which latter emanates from God. To admit this theory would be to deny the immortality of the soul (see ALEXANDER OF APHRODISIAS). Wherefore the Motekallamin had, before anything else, to establish a system of philosophy to demonstrate the creation of matter, and they adopted to that end the theory of atoms as enunciated by Democritus. They taught that atoms possess neither quantity nor extension. Originally atoms were created by God, and are created now as occasion seems to require. Bodies come into existence or die, through the aggregation or the sunderance of these atoms. But this theory did not remove the objections of philosophy to a creation of matter. For, indeed, if it be supposed that God commenced His work at a certain definite time by His "will," and for a certain definite object, it must be admitted that He was imperfect before accomplishing His will, or before attaining His object. In order to obviate this difficulty, the Motekallamin extended their theory of the atoms to Time, and claimed that just as Space is constituted of atoms and vacuum, Time, likewise, is constituted of small indivisible moments. The creation of the world once established, it was an easy matter for them to demonstrate the existence of a Creator, and that He is unique, omnipotent, and omniscient.

Toward the middle of the eighth century a dissenting sect—still in existence to-day—called Karaites, arose in Judaism. In order to give a philosophical tinge to their polemics with their opponents, they borrowed the dialectic forms of the Motekallamin, and even adopted their name (Mas‘udi, in "Notices et Extraits des Manuscrits de la Bibliothèque Royale," viii. 349–351), and thus transplanted the Kalam gradually to Jewish soil, to undergo the same transformations there as among the Arabs.

Saadia.

The oldest religio-philosophical work preserved is that of Saadia (892–942), "Emunot we-De‘ot" (Book of Beliefs and Opinions). In this work Saadia treats of the questions that interested the Motekallamin so deeply—such as the creation of matter, the unity of God. the divine attributes, the soul, etc.—and he criticizes the philosophers severely. For to Saadia there is no problem as to creation: God created the world *ex nihilo*, just as Scripture attests; and he contests the theory of the Motekallamin in reference to atoms, which theory, he declares, is just as contrary to reason and religion as the theory of the philosophers professing the eternity of matter. To prove the unity of God, Saadia uses the demonstrations of the Motekallamin. Only the attributes of essence (*sifat-al-datiat*) can be ascribed to God, but not the attributes of action (*sifat-al-af ‘aliyat*). The soul is a substance more delicate even than that of the celestial spheres. Here Saadia controverts the Motekallamin, who considered the soul an "accident" (compare "Moreh," i. 74), and employs the following one of their premises to justify his position: "Only a substance can be the substratum of an accident" (that is, of a non-essential property of things). Saadia argues: "If the soul be an accident only, it can itself have no such accidents as wisdom, joy, love," etc. Saadia was thus in every way a supporter of the Kalam; and if at times he deviated from its doctrines, it was owing to his religious views; just as the Jewish and Moslem Peripatetics stopped short in their respective Aristotelianism whenever there was danger of wounding orthodox religion.

The Neoplatonic Philosophy.

Jewish philosophy entered upon a new period in the eleventh century. The works of the Peripatetics —Al-Farabi and Ibn Sina (Avicenna)—on the one side, and the "Encyclopedia of the Brethren of Purity"—a transformed Kalam founded on Neoplatonic theories—on the other side, exercised considerable influence upon Jewish thinkers of that age. The two leading philosophers of the period are Ibn Gabirol (Avicebron) and Baḥya ben Joseph ibn Pakuda—the former standing upon a purely philosophical platform, the latter upon a religio-philosophical one; and both attaining similar results. Both believe in a universal matter as the substratum of all (except God) that exists; but Baḥya goes further and determines what that matter is: it is Darkness ("Ma‘ani al-Nafs," translated by Broydé, p. 17). But this matter did not exist from all eternity, as the Peripatetics claimed. It is easy to perceive here the growth of the Peripatetic ideas as to substance and form; but influenced by religion, these ideas are so shaped as to admit the non-eternity of matter. In all that pertains to the soul and its action, Gabirol and Baḥya are undoubtedly influenced by the "Brethren of Purity." Man (the microcosm) is in every way like the celestial spheres (the macrocosm). Just as the heavenly spheres receive their motion from the universal soul—which is a simple substance emanating from God—so man receives his motion from the rational soul—another simple substance emanating from Him (*l.c.*, p. 60; Munk, "Mélanges de Philosophie," p. 266). In fact, creation came through emanation, and in the following sequence: (1) The active intellect; (2) the universal soul—which moves the heavenly sphere; (3) nature; (4) darkness—which at the beginning was but a capacity to receive form; (5) the celestial spheres; (6) the heavenly bodies; (7) fire; (8) air; (9) water; (10) earth ("Ma‘ani al-Nafs," 72; compare Munk, *l.c.*, p. 201). But as regards the question of the attributes which occupy the Jewish and Moslem theologians so much, Baḥya, in his work on ethics, "Ḥobot ha-Lebabot," written in Arabic under the title of "Kitab al-Hidayat fi faraidh al Kulub" (The Duties of the Heart), is of the same opinion as the Motazilites, that the attributes by which one attempts to describe God should be taken in a negative sense, as excluding the opposite attributes. With reference to Gabirol, a positive opinion can not be given on this point, as his "Fons Vitæ" does not deal with the question; but there is reason to believe that he felt the influence of the Asharites, who admitted attributes. In fact, in his poetical philosophy, entitled "Keter Malkut" (The Crown of Royalty), Gabirol uses numerous attributes in describing God.

By way of a general statement, one may say that the Neoplatonic philosophy among the Jews of the eleventh century marks a transitional epoch, leading either to the pure philosophy of the Peripatetics or to the mysticism of the Cabala.

The Apotheosis of Philosophy.

The twelfth century saw the apotheosis of pure philosophy and the decline of the Kalam, which latter, being attacked by both the philosophers and the orthodox, perished for lack of champions. This supreme exaltation of philosophy was due, in great measure, to Gazzali (1005–1111) among the Arabs, and to Judah ha-Levi (1140) among the Jews. In fact, the attacks directed against the philosophers by Gazzali in his work, "Tuḥfat al-Falasafa" (The Destruction of the Philosophers), not only produced, by reaction, a current favorable to philosophy, but induced the philosophers themselves to profit by his criticism, they thereafter making their theories clearer and their logic closer. The influence of this reaction brought forth the two greatest philosophers that the Arabic Peripatetic school ever produced, namely, Ibn Baja (Aven Pace) and Ibn Roshd (Averroes), both of whom undertook the defense of philosophy.

Since no idea and no literary or philosophical movement ever germinated on Arabian soil without leaving its impress on the Jews, Gazzali found an imitator in the person of Judah ha-Levi. This illustrious poet took upon himself to free religion from the shackles of speculative philosophy, and to this end wrote the "Cuzari," in which he sought to discredit all schools of philosophy alike. He passes severe censure upon the Motekallamin for seeking to support religion by philosophy. He says, "I consider him to have attained the highest degree of perfection who is convinced of religious truths without having scrutinized them and reasoned over them" ("Cuzari," v.). Then he reduced the chief propositions of the Motekallamin, to prove the unity of God, to ten in number, describing them at length, and concluding in these terms: "Does the Kalam give us more information concerning God and His attributes than the prophet did?" (*Ib.* iii. and iv.) Aristotelianism finds no favor in his eyes, for it is no less given to details and criticism; Neoplatonism alone suited him somewhat, owing to its appeal to his poetic temperament.

But the Hebrew Gazzali was no more successful than his Arabian prototype; and his attacks, although they certainly helped to discredit the Kalam—for which no one cared any longer—were altogether powerless against Peripatetic philosophy, which soon found numerous defenders. In fact, soon after the "Cuzari" made its appearance, Abraham ibn Daud published his "Emunah Ramah" (The Sublime Faith), wherein he recapitulated the teachings of the Peripatetics, Al-Farabi and Ibn Sina, upon the physics and metaphysics of Aristotle, and sought to demonstrate that these theories were in perfect harmony with the doctrines of Judaism. "It is an error generally current," says Ibn Daud in the preface of his book, "that the study of speculative philosophy is dangerous to religion. True philosophy not only does not harm religion, it confirms and strengthens it."

Maimonides.

The authority of Ibn Daud, however, did not suffice to give permanence to Aristotelianism in Judaism. This accomplishment was reserved for Maimonides, who endeavored to harmonize the philosophy of Aristotle with Judaism; and to this end the author of the "Yad ha-Ḥazaḳah" composed his immortal work, "Dalalat al-Ḥairin" (Guide of the Perplexed)—known better under its Hebrew title "Moreh Nebukim"—which served for many centuries as the subject of discussion and comment by Jewish thinkers. In this work, Maimonides, after refuting the propositions of the Motekallamin, considers Creation, the Unity of God, the Attributes of God, the Soul, etc., and treats them in accordance with the theories of Aristotle to the extent in which these latter do not conflict with religion. For example, while accepting the teachings of Aristotle upon matter and form, he pronounces against the eternity of matter. Nor does he accept Aristotle's theory that God can have a knowledge of universals only, and not of particulars. If He had no knowledge of particulars, He would be subject to constant change. Maimonides argues: "God perceives future events before they happen, and this perception never fails Him. Therefore there are no new ideas to present themselves to Him. He knows that such and such an individual does not yet exist, but that he will be born at such a time, exist for such a period, and then return into non-existence. When then this individual comes into being, God does not learn any new fact; nothing has happened that He knew not of, for He knew this individual, such as he is now, before his birth" ("Moreh," i. 20). While seeking thus to avoid the troublesome consequences certain Aristotelian theories would entail upon religion, Maimonides could not altogether escape those involved in Aristotle's idea of the unity of souls; and herein he laid himself open to the attacks of the orthodox.

Averroism.

Ibn Roshd (Averroes), the contemporary of Maimonides, closes the philosophical era of the Arabs. The boldness of this great commentator of Aristotle aroused the full fury of the orthodox, who, in their zeal, attacked all philosophers indiscriminately, and had all philosophical writings committed to the flames. The theories of Ibn Roshd do not differ fundamentally from those of Ibn Baja and Ibn Tufail, who only follow the teachings of Ibn Sina and Al-Farabi. Like all Arabic Peripatetics, Ibn Roshd admits the hypothesis of the intelligence of the spheres and the hypothesis of universal emanation, through which motion is communicated from place to place to all parts of the universe as far as the supreme world—hypotheses which, in the mind of the Arabic philosophers, did away with the dualism involved in Aristotle's doctrine of pure energy and eternal matter. But while Al-Farabi, Ibn Sina, and other Arab philosophers hurried, so to speak, over subjects that trenched on religious dogmas, Ibn Roshd delighted in dwelling upon them with full particularity and stress. Thus he says, "Not only is matter eternal, but form is potentially inherent in matter; otherwise, it were a creation *ex nihilo* (Munk, "Mélanges," p. 444). According to this theory, therefore, the existence of this world is not only a *possibility*, as Ibn Sina declared—in order to make concessions to the orthodox—but also a *necessity*. Driven from the Arabian schools, Arabic philosophy found a refuge with the Jews, to whom belongs the honor of having transmitted it to the Christian world. A series of eminent men—such as the Tibbons, Narboni, Gersonides—joined in translating the Arabic philosophical works into Hebrew and commenting upon them. The works of Ibn Roshd especially became the subject of their study, due in great measure to Maimonides, who, in a letter addressed to his pupil Joseph ibn Aknin, spoke in the highest terms of Ibn Roshd's commentary.

Influence on Exegesis.

The influence which the Arabic intellect exercised over Jewish thought was not confined to philosophy; it left an indelible impress on the field of Biblical exegesis also. Saadia's commentary on the Bible bears the stamp of the Motazilites; and its author, while not admitting any positive attributes of God, except those of essence, endeavors to interpret Biblical passages in such a way as to rid them of anthropomorphism. The celebrated commentator, Abraham ibn Ezra, explains the Biblical account of Creation and other Scriptural passages in a philosophical sense. Naḥmanides, too, and other commentators, show the influence of the philosophical ideas current in their respective epochs. This salutary inspiration, which lasted for five consecutive centuries, yielded to that other influence alone that came from the neglected depths of Jewish and of Neoplatonic mysticism, and which took the name of CABALA.

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K. I. BR.

ARABIC POETRY: The poetic literature of the Arab Jews, to judge from the specimens handed down, must be about as old as Arabic Poetry in general, and in the main is of the same form and stamp. Two epochs may be distinguished: viz.: (1) The pre-Islamic or lyrical, and (2) that which is coeval with Mohammed and entirely polemical. Of the first epoch the oldest verses known are by the poetess SARAH, of the tribe of the Banu Ḳuraiza, who, in a short dirge, bewailed the treacherous slaughter by an Arab chief of many of her compatriots. This incident, which took place toward the end of the fifth century, is also alluded to in a verse of an unknown Jewish poet. The Jewish poetry of this epoch culminates in the songs of the famous Samau'al (SAMUEL) IBN 'ADIYA, who inhabited the castle Al-Ablaḳ in Taima (middle of sixth century). Among Arab authors of all ages he is the prototype of fidelity; having sacrificed his son's life in order to keep a pledge given to a friend, who was no other than Imr al-Kais, the most eminent of the old Arab poets. The poem composed by Samau'al on the incident has often been printed, both in the original and in different translations, although various recensions obscure the true text. Another poem attributed to him is of doubtful authenticity. Samau'al's son Jarid is also said to have been a poet.

Pre-Islamic Poetry.

At the time of the birth of Mohammed there flourished in Medina the poet AL-RABI IBN ABU AL-ḤUḲAIḲ, of the Banu al-Nadhir, of whose poems several are still extant. In one of them the sentence occurs: "There is a remedy for every illness; but folly is incurable."

The poet Shuraiḥ, whose epoch is uncertain, is the author of a fine distich of which the following is a translation:

> "Associate thyself to the noble, if thou find a way to their brotherhood;
> And drink from their cup, though thou shouldest drink twofold poison."

To the pre-Islamic period belongs also a poet named Abu al-Diyal, who was not, however, a Jew by birth.

Poetry of Mohammed's Time.

A great change is noticeable in Jewish poetry in the second period, when Mohammed had settled in Medina. After the expulsion of the Banu Kainuka, the poet Ka'ab ibn al-Ashraf, of the Banu al-Nadhir, recognized the danger which now threatened all the Medinian Jews. He traveled to Mecca and incited the Ḳuraish in poems to revenge themselves for the defeat suffered at Badr. It appears that Mohammed alluded to Ka'ab's polemic poetry in the simile of "a dog which, if thou drive him away, putteth forth his tongue, or, if thou let him alone, putteth forth his tongue also" (Koran, vii. 174). The points of the simile are not only the alliteration of "Ka'ab" and "kalb" (dog), but also the putting forth of the tongue, which was regarded as a symbol of poetic satire. Ka'ab was soon afterward assassinated at the instigation of Mohammed. His poems have been preserved by Moslem biographers of Mohammed; and his death was bewailed in verse by another Jewish poet, Al-Sammāk, whose effusions are also still in existence.

Shortly before Mohammed attacked the Banu Ḳuraiza—the last remaining Jewish tribe in Medina—a woman of this tribe embraced Islam. Her husband, named Aus, tried to entice her to return, and addressed a few lines of entreaty to her which are still extant. The murder of Ḥujaij, rabbi of the Banu al-Nadhir, was lamented in a poem by JABAL IBN JAUWAL, who also bewailed the fate of the expelled and massacred tribes. The last poet of this class was MARḤAB. He was a native of Yemen who had adopted Judaism, and fought against the Moslems when they attacked Khaibar, the last Jewish stronghold. In a poem of three verses he challenged one of Mohammed's heroes to single combat, and fell in the contest. This closes the list of Arabic-Jewish poets of ancient times. The next centuries did not develop Jewish poetry in Arabia, save a few lines in one of Hariri's makamas (xi.) and Ibn Ezra's poems. At the beginning of the fourteenth century there lived in Seville Musa b. Tubi, who wrote a philosophic poem styled "Al-Sab'iniyya" (poem of seventy verses), following the lines of Maimonidean argumentation.

A number of Jewish poets writing in Arabic lived in Spain; but, unfortunately, hardly more than their names have come down. Among them are: Moses ben Samuel ibn Gikatilla (eleventh century; see Poznanski, "Ibn Gikatilla," p. 23, Berlin, 1895); Abraham ibn Sahl (Seville, thirteenth century); Nasim al-Israili (Seville); Abraham Alfakar (thirteenth century, Toledo); Ismail al-Yahudi and his daughter Ḳasmunah. All of these wrote Muwashshaḥ poetry (Hartmann, "Das Arabische Strophengedicht," pp. 45, 63, 73, 74, 225, 244).

Revival at Close of Middle Ages.

A kind of revival took place in Arabic-speaking countries at the end of the Middle Ages; but the poetry of this epoch is almost entirely of a liturgical character, and the language is not classical, but is modeled on the dialect of the country in which the Jews happened to live. Many of these are printed among the collections of piyyuṭim for Maghrebine and Eastern rites; but a comprehensive and critical study of them has yet to be undertaken.

Within the last decades have come to light the collections of poems of the Yemenian poet Shalom b. Joseph Shabbezi, who largely made use of the later forms of Arabic poetry, notably the "Muwashshaḥ" (girdle rime).

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G. H. Hir.—G.

ARABIC SCRIPT. See Arabic Language.

ARABIC VERSIONS OF THE BIBLE. See Bible Translations.

ARAD: 1. Son of Beriah in the genealogical list of Benjamin (I Chron. viii. 15).

2. A Canaanite city in the wilderness of Judah (Judges i. 16), against which the Jews fought successfully (Num. xxi. 1, xxxiii. 40). Later it was inhabited by the Kenites (Judges i. 16). The site has been identified by Robinson with Tell 'Arad, southeast of Hebron.

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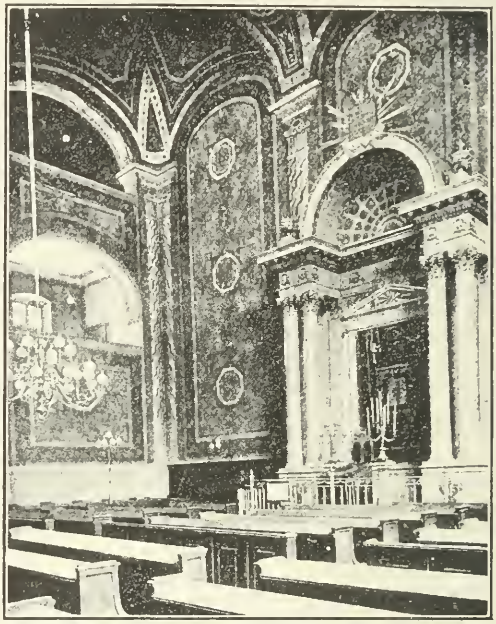
J. Jr. G. B. L.

Early History.

ARAD (ALT-ARAD): A royal free city and market town of Hungary, on the Maros, 145 miles southeast of Budapest. Among the Jewish communities of Hungary that of Arad holds a prominent place. Its history begins in the first half of the eighteenth century. The passport issued by Lieut. Field-Marshal Baron Cosa, May 1, 1717, to two Jews residing in the suburbs, is, so far as is known, the oldest historical document containing information concerning the Jewish community there. In 1741 there lived in Arad only one Jew, named Mandel, who purchased the right to sell, at first groceries, and then liquors, under the protection of Colonel Horvath of the boundary guard. Other Jews soon settled there. A census taken in 1743 showed that six of them lived in their own houses. The congregation, together with its associated "Ḥebrah Ḳaddishah," was organized about this time. In 1754 there were 24 Jewish families residing in Arad; among them Jacob Isaac, rabbi and teacher, with an annual salary of 36 florins. The year 1789 marks the turning-point in the history of the Arad community. In May of that year Aron Chorin entered upon his duties as rabbi of the congregation. The whole history of the community and its struggles, its successes, and its renown thenceforth center in him. With touching devotion and patriarchal sentiment he applied himself to its elevation, and organized most of the benevolent institutions that are its pride to-day. Another man who, with the rabbi, deserved well of the congregation was Moses Hirschl, who for several decades devoted his attention mainly to its educational interests. Together with the principal, Lazar Skreinka, he succeeded in raising the intellectual grade of the school to the satisfaction of the governmental authorities. Of especial importance, however, for the true development of the congregation was the success attending Chorin's efforts to induce the youths in the community to acquire a knowl-

Aron Chorin and Moses Hirschl.



Interior of the Synagogue at Arad.
(From a photograph.)

Diversity of Trades.

edge of handicrafts. The Arad congregation led those of Hungary, both in the number of its mechanics and in the variety of trades represented. The inspiration of the movement originated with Chorin, who in this matter took his stand upon Talmudic precepts. "From this congregation," he wrote in 1831, "seventy-eight young men have gone forth to follow various handicrafts, and in addition several have devoted themselves to such professions as the law permits. Some of these latter already have large practises as physicians and surgeons." In a letter to Gabriel Ullmann, president of the Pesth congregation, he names the trades that were followed by the Jews of Arad: there were goldsmiths, tanners, confectioners, furriers, coopers, watchcase-makers, braid-makers, soap-boilers, horseshoe-makers, smiths, locksmiths, gunsmiths, bookbinders, painters, tailors, pipe-mounters, glaziers, shoemakers, saddlers, etc.

Philanthropic interests were taken charge of by the Humanitätsverein, founded in 1830, and enlarged later by a women's society with similar aims; their special charge being the excellent Jewish hospital, a creation of the Ḥebrah Ḳaddishah, which was first organized in 1790 by Chorin. After Chorin's death, 1844, the Arad congregation, which in 1839 aggregated 812 souls, called Jacob Steinhardt as their temporary rabbi and school-superintendent. A year and a half later he became chief rabbi, and was followed in 1885 by Alexander Rosenberg, previously rabbi in Kaposvar. During the whole of the last half of the nineteenth century the Arad congregation developed and prospered. All branches of congregational activity kept pace with the numerical growth of the congregation, which in 1860 aggregated 2,700 souls, and which since then has doubled. The affairs of the congregation are conducted according to well-devised rules; schools have been reorganized; additional benevolent institutions have been established, of which the Orphan Home deserves especial mention; and a home for pensioned employees of the congregation has been opened.

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D. E. N.

ARADUS (Arados, I Macc. xv. 23): A Phenician city on the island now called Ruad, eighty miles north of Sidon. It is the Arvad of Ezek. xxvii. 8, 11, the Armad of Tiglath-pileser III., and is also mentioned on the Egyptian monuments. Jews had migrated thither in Maccabean times (I Macc. xv. 23). See Arvad.

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J. JR. G. A. B.

ARAG (ARAK): Village in the district of Kyurin, Daghestan, Transcaucasia, Russia. When the traveler Judah Chorny visited the place in 1868, he found eighty Jewish families there, who lived in a separate part of the village. Their chief occupation was the cultivation of tobacco on land rented from their Mohammedan neighbors. They had a synagogue, and used the Sephardic rite. Fifty school-children were instructed in religion and Hebrew by two teachers. Their language was a mixed dialect of Tataric and Persian. Under the rule of the Tatar Khans they were burdened with heavy taxes, their position being almost that of slaves. With the annexation of the province by Russia their condition improved somewhat. In 1900 the Jewish population of Arag was 710.

Polygamy is still practised among the inhabitants. Up to 1868 the names of the rabbis (who had succeeded one another) were: Moses, Mattithiah, Bezalel, Hanukah, Johai, Moses of Gursi, and Ezekiel, who was still holding office. Among their names the following are Caucasian: Valbikah, Vanavsha, Gulbahar, Desdeyul, Zarungul, Momari, Mamali, Tzaatchair, Kuztaman, Luzergal, Shachatav, Tazagil, Tavriz.

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H. R.

Position Under Jaime I.

ARAGON: An independent medieval kingdom, later a province of Spain, in the northeastern part of the Iberian peninsula. Its population included Jews as early as the ninth century. In Saragossa (which until 1118 was under the rule of the Moors), in Jaca, Huesca, Barbastro, Daroca, Tarazona, Calatayud, Monzon, Lerida, and other cities of Aragon, the Jews in early times lived under special *fueros* or laws. Aragon passed through the same phases of church development and culture as southern France, until the time of Jaime I.; and the circumstances of the Jews there corresponded exactly with those of their French brethren. Their industry, learning, and wealth secured for them the protection and favor of their rulers. Pedro II. of Aragon, who, owing to his frequent wars, was usually in debt, was often compelled to borrow money of his Jewish subjects, and to mortgage the greater portion of his possessions and revenues to them. Under Pedro's son and successor, Jaime I., surnamed "el Batallador" (the Fighter) and "el Conquistador" (the Conqueror), the political and legal position of the Jews was an enviable one. Jaime I. issued the following decree: "All Jews and Saracens dwelling in our domains belong to the king and are, with all their possessions, under the king's especial protection. Any one of them who shall place himself under the protection of a nobleman shall lose his head; and all his possessions, wherever they be, shall be forfeited to the king." As a consequence, no Jew or Saracen could become a bondman to any nobleman; nor could Jews or Saracens be called prisoners or serfs (*captivi* or *servi*) even of the king, because, according to the law, they had full liberty of movement.

The Jews of Aragon thus stood in direct relation with the king and under the jurisdiction of the crown, as represented by the *baile-general*, under whose authority stood the *bailes* of all the towns and hamlets of the country. They were permitted to buy and sell among themselves; but for trade with Christians a special permission from the *baile* was necessary. Similarly, Christians were prohibited from buying or taking in pledge the goods of Jews. The Jews lived in the "Juderías," or Jews' quarters, outside of which they could not dwell without royal permission; nor were they at liberty to change the city of their abode. The permission of the king was also necessary to build synagogues, establish cemeteries, open schools, purchase or export wheat, and even to bake Passover bread. Besides the poll-tax, Jews were required to pay special taxes and to contribute toward the repair of walls and fortifications, as well as to the equipment of the fleet and the general expenses of war. Whenever the king visited a city, the Jews there had to provide beds for him and his retinue. The assessment of individual taxes was made by the representatives of the Jews, chosen by themselves and confirmed by the king. The division of the taxes among the various congregations was determined by the king, upon consultation with these representatives of the synagogue. Sometimes the king remitted these taxes for a time, as in the cases of Uncastillo and Montcluz, to which a respite was given by Jaime I. Some Jews received special privileges from the king. They were permitted to take four denarii per pound as weekly interest (about 86 per cent. per annum). But they were forbidden to lend to students. Frequently the king released all debtors of the Jews from their obligations, and declared the Jewish claims void. There existed for the Jews of Aragon two special forms of oath: one, upon the law of Moses; the other, much more formidable, called "the oath of curses." All such oaths had to be taken in the synagogue or other places of worship.

Enforced Social Isolation of Jews.

In their social relations a sharp line of demarcation was drawn between Jews and Christians. Jews were forbidden to keep Christian slaves and servants, or to have Christian women in their houses in any capacity whatever. Christians and Jews were not permitted to dwell together; even Jewish prisoners were separated from Christians. Jaime I., whose confessor was the zealous missionary Raymundo de Peñaforte, ardently favored the conversion of the Jews to Christianity—conversion to Islam was prohibited—and gave his assistance to the work in every way. In 1249 he repealed an ordinance, then operative in many provinces, to the effect that Jews embracing Christianity must surrender their property, or most of it, to the treasury. The law protected those who had embraced Christianity from insult at the hands of their former coreligionists; and it was forbidden to call them renegades, turncoats, or any such disparaging names. Whenever a prelate, or a brother of one of the orders, announced a missionary sermon in a place where Jews resided, the latter were compelled by the king's officers to listen to it; and no excuse for absence was accepted, save a special royal dispensation, such as was granted to the Jews of Lerida. Baptized children of Jews could not reside with their parents. In 1263, in order further to facilitate the conversion of the Jews, Jaime I. arranged a public debate at the royal palace in Barcelona, under the presidency of Peñaforte, between the missionary Fra Paolo (or Pablo Christiani), a baptized Jew, and the eminent Spanish rabbi, Moses ben Naḥman (Bonastruc de Porta).

Religious Disputation at Barcelona.

Jews in High Public Offices.

Aside from these clerical annoyances, the position of the Aragonian Jews under Jaime I. was not an unhappy one. They owned houses and estates, were permitted to farm the royal grist-mills, and to follow agriculture and trades, and, though they could not occupy judicial positions, other honorable posts were open to them. When Jaime conquered Majorca he was attended by Don Baḥiel as his private secretary; and when he besieged Murcia he employed Don Astruc Bonsenyor as his interpreter of Arabic to negotiate with the inhabitants of the town. Jehudano de Cavallería, the wealthiest and most influential Jew of Aragon, was head bailiff and royal treasurer; Bondia and a certain Abraham were bailiffs in Saragossa, and Vidal Solomon was bailiff of Barcelona. Maestros David and Solomon were the king's body-physicians; and Maestro Samson was physician to the queen. Pope Clement IV. in vain requested Jaime to remove Jews from all public offices; but his son, Pedro III., yielding to the stormy demands of the Cortes in Saragossa, decreed that no Jew should thenceforth occupy the position of bailiff. Pedro and his successors took the Jews under their protection, possibly for their own interests. In the wars of Africa and Sicily the material aid of the Jews was indispensable, and large sums were exacted from them for the equipment of the fleet and the conduct of the war.

Although Jaime II., like his grandfather, earnestly desired the conversion of the Jews, he showed himself tolerant toward them. He permitted a certain number of Jewish refugees from France to settle in Barcelona and other places; and, in recognition of their liberal contributions toward the equipment of the fleet, he released the Jewish congregations for several years from all taxes, according at the same time special privileges to the congregations of Barcelona, Saragossa, and Huesca. The king protected them, but the populace, repeatedly aroused by the clergy, continually annoyed them. In Barcelona in 1285, one Berenguer Oller, supported by several other ordinary citizens, instigated a serious riot against the Jews. On a certain day of Passover he announced that he would kill all the barons and the Jews and plunder their houses; but he was prevented from carrying out his plans through the timely intervention of the king.

The Jews of Aragon proved themselves generous and self-sacrificing in every emergency. When in 1323 the Infante Alfonso (afterward Alfonso IV.) embarked upon the conquest of Sardinia, they placed large sums of money at his disposal; and the congregation of Tortosa hired sailors to man the galleys furnished by the city. Alfonso IV. in return showed himself favorably inclined toward his Jewish subjects. He accorded special privileges to the Jews of Fraga, Barcelona, and Gerona, and put down the insurrection of the shepherds, which had extended to parts of Aragon. When a large number of Jews desired to leave the country, he attempted to retain them by reducing their taxes. Under his successor Don Pedro IV., who was devoted to astrology, which he studied under his body-physician Don Rabbi Menahem, the condition of the Jews was a very painful one, owing to the contest between the Aragonian Unionists and the king, and to the war between Aragon and Castile. The congregations of

Murviedro, Gerona, Tarazona, Daroca, and Calatayud were especially ill-treated.

Massacre of 1391.

Persecutions Under Pope Benedict XIII.

The great persecution of 1391, which began in Seville, affected the Jews of Aragon and Catalonia severely; entire communities, such as those of Valencia, Lerida, and Barcelona, were wiped out; thousands of Jews were slain; and 100,000 professed to embrace Christianity. The resulting large number of pseudo-Christians, or Maranos, was materially increased twenty years later by the exertions of the fanatical preacher Vicente Ferrer. All Jews who remained faithful to their ancestral religion were ordered by King Martin of Aragon to wear a mark of identification. Another public disputation took place between the rabbis of the more important congregations of Aragon, on the one side, and Joshua ha-Lorḳi, named after his conversion Jerome de Santa Fé, assisted by the converts, Andres Beltran and Garcia Alvarez de Alarcon, on the other. This discussion, which had the effect of still further increasing the number of pseudo-Christians, was held at Tortosa in 1413 in the presence of Pope Benedict XIII. Severer sufferings were in store for the Jews of Aragon in the last eighty years of their sojourn in the province. After the Tortosan disputation, Pope Benedict issued the bull, "Etsi Doctoribus Gentium" (see De los Rios, ii. 627), which was promulgated throughout Aragon in 1415. It interdicted the study or the reading of the Talmud and similar works, every copy of which was to be surrendered and destroyed. Jews were not allowed to possess antichristian literature. They were debarred from holding any office or from following the vocations of physician, surgeon, accoucheur, apothecary, broker, marriage-agent, or merchant. Christians were forbidden to live in the same house with Jews, to eat or bathe with them, to render them any services, such as the baking of Passover bread, or to buy from or sell for them meat prescribed by the Jewish law. Each congregation was permitted to have only a small and scantily furnished synagogue, and new synagogues were not allowed to be built or old ones repaired. Finally, all Jews of either sex over the age of twelve years were compelled to listen to three Christian sermons every year.

To all these sufferings were added the terrible epidemics of the plague which scourged Aragon in 1429, 1439, 1448, 1450, 1452, and 1457. Commerce and trade in the formerly flourishing cities of Saragossa, Huesca, and Daroca came to a standstill; the Jewish merchants and their trade became impoverished and could no longer pay taxes. In order to prevent their emigration, however, Queen Maria, consort of Alfonso V., and queen regent in his absence, reduced the royal imposts considerably. For instance, the Jewish congregation of Barbastro had only 400 sueldos jaqueses to pay; Calatayud and Monzon, 350; Saragossa and Huesca, 300; and Fraga and Tarazona, 200. The very wealthy Marano families of Saragossa, Huesca, Calatayud, and Daroca—the Caballerías, Santangels, Villanovas, Paternoys, Cabreros, Zaportas, Rivas, and others—occupied influential positions in the Cortes, in public life, and at the court of Juan II., and often intermarried with aristocratic families, and even with the Infantas. After Juan's death in 1479, the two kingdoms, Aragon and Castile, were united into one under the rule of Ferdinand and Isabella; and henceforward the history of the Jews of Aragon becomes one with that of all the other Jews of Spain.

The Aragonian Jews possessed a special ritual-liturgy (Maḥzor Aragon), which was preserved for a long time in several cities of the Orient by communities of fugitive Jews from Aragon. (See MAḤZOR.)

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Judios de España*, passim; Ersch and Gruber, *Encyklopädie*, ii. 27, 210; Tourtoulon, *Jaime I., le Conquérant, Roi d'Aragon*, vol. ii. Montpellier, 1867; Swift, *James I. of Aragon*, Oxford, 1894; Zunz, *Ritus*, p. 41. On the many documents relating to the Jews of Aragon now in the "Archiv. de la Corona de Aragon" in Barcelona, see Jacobs, *Sources of Spanish-Jewish History*, xv. 9 *et seq.*

G. M. K.

'ARAKIN (ערכין, "estimations"; the German-Polish Jews use the Aramaic form ערכין, pronounced by them 'Erchin or 'Erechin): A treatise of the Mishnah, the Tosefta, and the Babylonian Talmud in the order Ḳodashim.

Analysis of the Mishnah.

In the Mishnah the treatise 'Arakin consists of nine chapters (peraḳim), forming in all fifty paragraphs (mishnayot). It deals chiefly with an exact determination of the regulations in Lev. xxvii. 2–29, concerning the redemption, according to fixed rates (ערך, "estimation"), of persons or things consecrated to the sanctuary by a vow. It is presupposed by the Halakah that the above-mentioned Bible passage refers to the consecration not only of persons that belong to the one who consecrates them, but of any person; for the consecration of a person signifies nothing more than a vow to dedicate to the sanctuary the value which that person represents. Consequently, the first chapter treats of the persons capable of making such a vow, as well as of the qualifications of those whose value must be paid by the consecrator.

Following exactly the order of the Bible, the second chapter discusses the maximum and the minimum of the amount to be given to the sanctuary, according to the financial condition of the dedicator. The mention of this special case of a maximum and a minimum gives occasion for discussing the maximum and the minimum for various religious precepts. Incidentally, many an interesting item of information is imparted concerning Temple affairs; as, for instance, certain details about the Temple music.

In a similar way, the third chapter, discussing the uniformity of assessment of values of dedicated lands irrespective of their mercantile values, takes occasion to group together all such cases of indemnity for which the Biblical law prescribes a fixed amount to be paid, regardless of attendant conditions.

After this digression, the fourth chapter lays down detailed rules for the various "estimations" mentioned in Lev. xxvii. 2–8, and at the same time intimates wherein these rules differ from those applying to sacrificial vows and gifts.

The fifth chapter treats of particular instances; for example, the consideration of cases wherein the weight or the value of a limb of a person or a portion of his value is dedicated. This brings to an end the Halakot dealing with estimations put upon persons.

The sixth chapter is to be regarded as an appendix. It gives minute precepts relative to assessments in general, called "shum" (שום, in contradistinction to ערך), and concerning distraint for debts incurred by dedication.

After this exhaustive treatment of the estimation of persons, chapters vii. and viii. give a fuller explanation of the estimation of consecrated land found in Lev. xxvii. 16, and in addition—as in the Bible—the Halakot concerning Ḥerem ("devoted thing)," that is voted to be the irredeemable property of the sanctuary or of the priests (Lev. xxvii. 28).

The ninth and last chapter consists chiefly of the regulations concerning the redemption in the jubilee year of landed property that has been sold (Lev. xxv. 25–34). These rules are given in this connection because they have points of contact with the valuation of a consecrated piece of ground.

The Tosefta.

The Tosefta to this treatise, comprising five chapters, is of great value for the comprehension of the single articles of the Mishnah, as well as for their composition. Thus Tosefta i. 1 illustrates the exegetical basis (Midrash) for the proposition in Mishnah i. 2; and, according to the reading of Tosefta iii. 1, the difficulty in Mishnah v. 1, which provides the Gemara 19*a* with much matter for discussion, is removed. This treatise of the Tosefta contains also a number of explanatory amplifications of the Mishnah, as well as many points not touched in the latter.

Mishnah in the Light of Tosefta.

The Tosefta also gives to some extent many a valuable intimation for distinguishing the older and the more recent constituent elements or strata of the Mishnah. Beginning with the first chapter, a comparison of the Mishnah 1–4 and the Tosefta 1–4 shows that of these paragraphs only 1 and 4 belong to the older Mishnah compilation, and that 2 and 3 emanate from a school later than Akiba. Similarly, the second chapter betrays the work of two redactors. The compilation of the maxima and the minima in this section is probably to be ascribed to Akiba, who was the first to attempt such an arrangement of the halakic material. To the later redaction, however, is to be attributed the discussion in Mishnah 1, between R. Meïr and the Ḥakamim (sages). Likewise, Mishnah 4 and the second half of Mishnah 6 must be regarded as later additions.

The whole of the third chapter must be regarded as belonging to the older Mishnah compilation, with the exception, however, of the second half of Mishnah 2, where "Eleazar [ben Shammua]" should be read instead of "Eliezer [ben Hyrcanus]."

It is noteworthy that in this chapter (Mishnah 2) the gardens of Sebaste (Samaria) are represented as very fruitful, a characteristic which could apply only to the time previous to Bar Kokba. For this reason R. Judah in the Tosefta (ii. 8) speaks of the gardens of Jericho instead of those of Sebaste.

The fourth chapter of the Mishnah seems to belong wholly to the more recent redaction. In the fifth chapter it is difficult to distinguish old and new. Here the beginning is derived from the time before Akiba, possibly even from the period during the existence of the Temple, or, at all events, not long after; but the second half of the very same Mishnah is of a much later date, whereas the Tosefta (iii. 2) preserves the old form of the Halakah, to which the Mishnah bears the relation of an explanation and discussion. Chapters vi.–ix. also contain various compilations of Halakot, which were so much altered by the redactor that attempts to trace them back to their sources have been unsuccessful.

The Gemara.

In the present article an analysis of the Gemara, which comprises thirty-four pages, can be given only in brief outline. Starting from the word הכל ("all"), with which the treatise begins, the discussion brings into array nearly all tannaitic Halakot, commencing with that word, to prove that this word is used to intimate that the tanna desires to include in the rule a class of subjects that otherwise would have been excluded.

This introduction to the treatise 'Arakin (pp. 2–4*a*) probably comes from the time of the Saboraim. Of importance are the elaborations of the Gemara on Mishnah i. 2, in regard to the sacrifices and gifts of the heathen (עכו"ם) (pp. 5*b*–6*b*).

In regard to the second chapter, special reference must be made to pp. 8*b*–13*b*, in which, along with explanations of the Mishnah, many details are given in regard to the construction of the calendar and to customs in the Temple service.

The third chapter of the Gemara is the only one in the treatise in which haggadic material is treated at length. Pages 15*a* to 17*a* contain admonitions and precepts concerning "the evil tongue," in which it is urged that man must be careful of speech.

Chapters iv. and v. contain chiefly elucidations and explanations of the corresponding Mishnayot.

Basing itself on the Mishnah, chapter vi. gives many important regulations concerning compulsory auctions and the legal procedure in regard to them, and with regard to legal attachments (pp. 21*b*–24*a*).

Chapter vii. is devoted to the regulations regarding the year of jubilee at a time when this Biblical institution is enforced (24*a*–27*a*).

Chapter viii. treats of the regulations governing landed estate devoted to the sanctuary, when the law of the jubilee year is no longer in force (27*a*–29*a*).

The last chapter deals mainly with the laws for the sale and redemption of land and houses that have been sold, on which subject the Mishnah in the corresponding chapter contains only a few particulars.

Bibliography: Mordecai Eliezer b. David Weber, *Erek Dal* (commentary), Jerusalem, 1885; Latin translation of the treatise *'Arakin* by Magnus Ronnow, Utrecht, 1690 (only a part printed).

J. SR. L. G.

ARAM.—Biblical Data: The name of a group of kindred tribes scattered over portions of Syria, Mesopotamia, and Arabia. It is not the name of a country or of a politically independent people; for the Aramaic peoples were never all independent

Location.

at the same period; neither did they form a large independent state. They are mentioned by Tiglath-pileser I., about 1110 B.C. (Schrader "K. B." i. 33), as dwelling east of the Euphrates; also by Shalmaneser II.

(*ib.* i. 165). Tiglath-pileser III. describes them as extending from the Tigris, the Euphrates, and the Surappi to the River Ukni at the shore of the Persian Gulf (*ib.* ii. 11). Sargon and Sennacherib attest this in part by stating that on their return from Babylon to Assyria they conquered various Aramaic tribes (compare Schrader, "K. G. F." pp. 109 *et seq.*); and the presence of Aramaic inscriptions in Assyria and Babylonia from the eighth to the third century B.C. confirms these statements (compare "C. I. S." ii.). The inscriptions found at Zenjirli and Nerab prove that Aramaic was spoken in the northern part of Syria as early as the seventh century B.C., though this region was largely occupied by Hittites. Aramaic tribes appear to have extended as far as the Taurus valleys, including Armenia and Cilicia (compare Dillmann, on Gen. x. 22). Aramaic inscriptions have been found in Arabia as far south as Teima, which date from about 500 B.C. These tribes had therefore penetrated Arabia at that date.

The part of this territory known in the Old Testament as Aram is the portion west of the Euphrates, to various parts of which were given different names, as described below (ARAM-ZOBAH, ARAM-MAACHAH, etc.). Greek writers applied to the people of this region the term "Syrians"—perhaps a corruption of Assyrians; hence the name "Syria."

Aramaic and Hebrew.

In Gen. x. 22 Aram is described as a son of Shem. Gen. xxii. 21 makes him a grandson of Nahor, Abraham's brother. The Aramaic dialects form a well-defined group of the languages classed as Semitic, and thus attest the fact, for which these traditions stand, that the Arameans were akin to the Hebrews. From II Kings xviii. 26 and Isa. xxxvi. 11 it would seem that by the end of the eighth century B.C. Aramaic had become the language of international communication between the nations of western Asia. Its influence on Hebrew diction may be detected in some of the books composed before the Exile, while in Esther, Ecclesiastes, and some of the Psalms the form of expression is largely Aramaic. Parts of Daniel and Ezra are extant only in this tongue, which before the beginning of the common era had quite displaced Hebrew in popular usage. The Aramaic peoples of northern Arabia introduced writing into that country some centuries before the Arabs of the region had their own system of writing; and the Aramaic inscriptions found by Euting in the Sinaitic peninsula, and shown to have been the work of Arabs, prove that for a time it was the language used for written communication in north Arabia. The Nabatæans, who were in reality Arabians, have also left in the neighborhood of Palmyra many Aramaic inscriptions dating back to about the beginning of the common era.

Aram in the Pentateuch.

Josephus calls Aram the grandson of Nahor, Abraham's brother (Gen. xxii. 21), and afterward defines his locality as Aram Naharaim (Gen. xxiv. 10). Gen. xxviii. 10 says that Jacob fled to Haran, where he went to his mother's kindred, thus making Aram Naharaim a region beyond the Euphrates. In the Pentateuch the country about Haran is no doubt the region designated. That Abraham resided in Haran is definitely stated in the Pentateuch (Gen. xii. 4, 5). The place to which Jacob fled is called Padan-Aram (Gen. xxviii. 6, R. V.). "Padana" in Aramaic signifies "yoke," or "plow," and may also have meant, as in some other tongues, "cultivated land." Some find in this meaning the origin of the name "Padan" in Genesis, and have supposed that "the field of Aram" (Hosea xii. 13 [A.V. 12]) is a Hebrew translation. It is tempting to identify it with the Aramaic "Paddānā" (Wright, "Catalogue Syriac Manuscripts," 1127*a*), called in Greek *φαδανᾱ* (Sozomen, vi. 33), and in Arabic "Faddain" (Yaḳut); but this town was situated in the Hauran, and can not have been the Padan of the Bible, unless it was there intended to say that Laban, like Abraham, had migrated far from Haran. It may be, as Nöldeke suggests, that this name arose from a localization of the patriarchal tradition by the early Christians. That a place in the neighborhood of Haran, or in that region, was intended, there can be little doubt. All the sources place the Aram of the patriarchs in the direction of Haran. Deuteronomy mentions Aram only when Jacob is called an Aramean (Deut. xxvi. 5).

Damascus.

By far the most important part of Aram, so far as the Hebrews were concerned, was Damascus. Amos (i. 5) and Isaiah (vii. 8) indicate this; the one by equating Aram with Damascus, the other by declaring that Damascus is the head of Aram. The name occurs in a list of cities conquered by Thothmes III. (W. Max Müller, "Asien und Europa," p. 227), and in two of the El-Amarna letters (139, 63 and 142, 21) of the fifteenth century B.C. David, some centuries later, made it tributary to himself (II Sam. viii. 6), and its kings, Rezin, Ben-hadad I., Ben-hadad II., Hazael, and Ben-hadad III., were at various times in conflict with the kings of Israel and Judah. Compare DAMASCUS, DAVID, BEN-HADAD, HAZAEL, and REZIN. See also ARAM-GESHUR, ARAM-MAACHAH, ARAM-NAHARAIM, ARAM-REHOB, and ARAM-ZOBAH.

BIBLIOGRAPHY: Nöldeke, *Die Namen der Aramäischen Nation und Sprache*, in *Z. D. M. G.* 1871, xxv. 113 *et seq.*; Schrader, *K. G. F.* 1878, pp. 109 *et seq.*; *C. I. O. T.* pp. 110 *et seq.*; Friedrich Delitzsch, *Wo Lag das Paradies?* 1881, pp. 257-259; Dillmann, *Commentary to Genesis*, x. 22, 23.

J. JR. G. A. B.

——**In Rabbinical Literature**: "Aramean" was from the earliest times the equivalent of "heathen" in the Jewish vernacular, because the heathen neighbors of the Jews used the Aramean tongue. An old Targum, mentioned by the Mishnah (Meg. iv. 9), employs the word "Aramiyu-uta" in the sense of heathendom; as does also R. Ishmael in the first half of the second century (Yer. Meg. iv. 75*c*). In Palestine the word "Aramean" was so tabooed that the Jews preferred to use the Greek word "Syriac" to designate their mother-tongue, rather than call it "Aramean." This usage also passed over to the Arabian-Jewish authors, as, for instance, Judah b. Koraish, who calls the Arameans of the Bible and of the Targum "Syrians." But to avoid misconception, in translating the Bible into Aramean, the word *Aramaa* (after the Hebrew "Arami") was employed for the national sense and *Armaa* for the religious sense of the word.

It is of historical interest to note that after the conversion of the Arameans to Christianity, the former Jewish significance attached to the word

"Aramean" was also given to it by Christians. With the Syrians, even in the Peshitta, "Armaia" means "heathen," while "Aramaia" means "one of the people of Aram." In Palestinian sources the terms "Aram" and "Arameans" are used to designate Rome and the Romans; the Palestinian pronunciation of the word "Aromi" may have served to screen what they dared not say against the Romans. In most cases, however, ארם, for Rome, is a mistake of the copyist; it should read אדום, Edom.

Bibliography: Nöldeke, *Z. D. M. G.* xxv. 115–120; Dictionaries of Levy, Kohut, and Jastrow.

J. Sr. L. G.

ARAM-GESHUR: An Aramean district and a small kingdom near Maachah (II Sam. xv. 8) (see Aram-Maachah), and associated with it in Josh. xiii. 13. David married the daughter of its king (II Sam. iii. 3). She became the mother of Absalom, who fled thither after killing his brother Amnon (II Sam. xiii. 38).

J. Jr. G. A. B.

ARAM-MAACHAH (I Chron. xix. 6): A district south of Damascus, bordering on the trans-Jordanic territory of Manasseh. Maachah is said in Gen. xxii. 24 to have been a descendant of Nahor, Abraham's brother, and the territory called after him is declared in Josh. xiii. 13 not to have been conquered in the first Israelitish settlement of Canaan. David made its petty king tributary (II Sam. x. 6–8), and by the time of the chronicler, Maachah was regarded as an ancestress of a Manassite clan (I Chron. vii. 16). Strangely enough, II Sam. x. 6 has "king Maacah," which makes it doubtful if Aram-Maachah is the correct form.

J. Jr. G. A. B.

ARAM-NAHARAIM (translated as "**Mesopotamia**" in A. V.): A region somewhat ill-defined, mentioned six times in the Bible. In the title of Ps. lx., and in I Chron. xix. 6, it is used for the region beyond the Euphrates (compare II Sam. x. 16). It is stated in Judges iii. 8, 10, that the king of Aram-Naharaim invaded Palestine. Gen. xxiv. 10 calls the region of Haran, Aram-Naharaim (compare Gen. xxviii. 10); while Deut. xxiii. 5 calls Pethor, the home of Balaam, a city of Aram-Naharaim. Pethor appears as a city of the region near the Euphrates in a list of Thothmes III. in the fifteenth century B.C. (compare Müller, "Asien und Europa," p. 267), and in an inscription of Shalmaneser II. of the ninth century B.C. (compare Schrader, "K. B." ii. 163) as a city west of that river.

Aram-Naharaim, literally, "Aram of the two rivers," suggested to the ancients the region between the Euphrates and the Tigris; to some moderns, that between the Euphrates and Chaboras (Ḥabur) (see Kiepert, "Lehrbuch der Alten Geographie," p. 154); to others, the Euphrates and Orontes (Howorth, in "Academy," Jan. 17, 1891, p. 65); while still others select different rivers. Meyer ("Gesch. Ægyptens," p. 227), Müller ("Asien und Europa," pp. 249 *et seq.*), and Moore (Commentary on Judges, pp. 87, 89) are probably right in regarding the Hebrew dual as fictitious. If plural, it was no doubt the country called by the Egyptians "Naharin," an Aramaic name, meaning "the land of the rivers." It embraced a considerable extent on both sides of the Euphrates, extending east as far as the Tigris and west to the Orontes, running south not only to Hamath, but to Kadesh (compare Müller, *ib.* pp. 249–267). All the Biblical references are to places in this region. The name is not found in Babylonian or Assyrian inscriptions, but occurs as Nahrima in three of the El-Amarna letters. Nahrima is associated with the Hittites—a fact which confirms the view taken above.

J. Jr. G. A. B.

ARAM-REHOB (II Sam. x. 6, 8): A district of Syria, of which the chief city was Rehob or Beth-Rehob, associated with Aram-Zobah as hostile to David. Num. xiii. 21 and Judges xviii. 28 place a Beth-Rehob in the Lebanon region near Dan. Moore (Commentary on Judges, p. 399) conjecturally identifies it with Paneas.

J. Jr. G. A. B.

ARAM-ZOBAH (Ps. lx., title): The capital of an Aramean state, at one time of considerable importance. The statement in I Sam. xiv. 47, that its king fought with Saul, has hitherto been unconfirmed. No such doubt, however, attaches to the account of the war of its king Hadadezer with David, who made the kingdom tributary to Israel (II Sam. x.). In this war Hadadezer brought to his help Arameans from beyond the Euphrates (II Sam. x. 16). Upon the accession of Solomon, Zobah became independent of Israel (compare I Kings xi. 23 *et seq.*). Berothai, a city belonging to Hadadezer (II Sam. viii. 8) is identified by many with Berothah (Ezek. xlvii. 16), which was between Hamath and Damascus. Zobah was probably located near this city, though Halévy claims to have identified Zobah with Chalkis.

After the tenth century, Zobah is not mentioned in the Bible, but the city of Subiti, which is mentioned in the annals of Assurbanipal as having been conquered by him in the seventh century, is probably identical with it (compare Schrader, "K. B." ii. 217). The same city is mentioned in some broken cuneiform lists of towns in connection with Hamath and Damascus.

Bibliography: Schrader, *K. B.* ii. 121 *et seq.*; Delitzsch, *Wo Lag das Paradies?* pp. 279 *et seq.*

J. Jr. G. A. B.

ARAMA, DAVID BEN ABRAHAM: Rabbinical author, born in Turkey, 1525; lived in Salonica. When barely twenty years old, he published "Perush 'al Sefer Mishneh Torah," a commentary on Maimonides' Yad ha-Ḥazaḳah (Salonica, 1546–1572; second edition, Amsterdam, 1706). He also is the author of "Teshubot," consisting of a commentary on difficult Talmudic passages (Constantinople, 1579), which seems to be entirely lost.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 694; Steinschneider, *Cat. Bodl.* No. 4790.

L. G. G. A. D.

ARAMA, ISAAC BEN MOSES: Spanish rabbi and author; born about 1420; died in Naples 1494. He was at first principal of a rabbinical academy at Zamora (probably his birthplace); then he received a call as rabbi and preacher from the community at

Tarragona, and later from that of Fraga in Aragon. He officiated finally in Calatayud as rabbi and head of the Talmudical academy. Upon the expulsion of the Jews in 1492, Arama settled in Naples, where he died.

Arama is the author of "'Aḳedat Yiẓḥaḳ" (Offering of Isaac), a lengthy philosophical commentary on the Pentateuch, homiletic in style. From this work he is frequently spoken of as the "Ba'al 'Aḳedah" (author of the "'Aḳedah"). He also wrote a commentary upon the Five Rolls, and a work called "Ḥazut Ḳashah" (A Burdensome Vision), upon the relation of philosophy to theology; also "Yad Abshalom" (The Hand of Absalom), a commentary on Proverbs, written in memory of his son-in-law, Absalom, who died shortly after his marriage.

As Talmudist and Philosopher.

Arama was the very type of the Spanish-Jewish scholar of the second half of the fifteenth century. First of all he was a Talmudist. The study of the Talmud was of the utmost importance to him; so that he lamented deeply when his rabbinical pupils could not follow him from Zamora to Tarragona, because the latter community was unable to support them. In the next place, he was a philosopher. The study of philosophy was so universal in Spain at that period that no one could assume a public position who had not devoted himself to it. Arama had paid particular attention to Maimonides; but independent philosophical thought is hardly to be found in his work. His remarks concerning the nature of the soul ("'Aḳedah," chap. vi.) are noteworthy. After a detailed account of the various theories about the soul which had prevailed, he comes to the conclusion that the first germ of the soul, common to the whole human race, has its origin with and in the body. His theory is that of Alexander of Aphrodisias—that the soul is the "form" of the organic body—but Arama is able to adduce support for it from Talmud and Cabala. The third element in Arama's mental composition was Cabala as expounded in the Zohar, which he believed to have been written by Simon ben Yoḥai. He did not, however, occupy himself so much with the mystical side of Cabala as with its philosophy.

His earliest work, the "Ḥazut Ḳashah," presenting in a certain sense an enunciation of Arama's religious philosophy, includes also much that is interesting pertaining to the history of the Jews in Spain prior to their expulsion. The aim of the work was to furnish a rejoinder to the missionary sermons of the Church, to which, under the laws then prevalent, the Jews were compelled to listen. Hence his polemic against the Christian dogma of Grace is the *résumé* of an oral disputation between Arama and a Christian scholar. In support of his attack upon this Christian dogma, Arama adduces the doctrine of the freedom of the will as formulated by Aristotle, and the consideration of God's transcendent justice, which would make Grace to consist of nothing but the exercise of the will of a despot. Besides this instance of his polemics, his treatment of the Deluge contains several attacks upon Christianity. The greater portion of the work, however, is devoted to the confutation of that philosophy which refuses to recognize Jewish revelation, or recognizes it only as identical with philosophy. For his extensive use of the allegorical mode of interpretation, see ALLEGORICAL INTERPRETATION.

Sermons Models for Future Preachers.

Arama's chief work, which exercised great influence upon Jewish thought, and is still much read, is the "'Aḳedat Yiẓḥaḳ." This is considered by many as the classical work upon Jewish homiletics. The form of the sermons contained therein was closely imitated by the DARSHANIM. The old sermon was either didactic—among Germans, upon ritual matters; among Spanish and Provençal Jews, upon philosophy—or else it was of an edifying, moralizing nature, such as the Haggadot. Arama's sermons in this work were the first attempt to unite both these tendencies. Though not artistic, he should not be reproached therefor, but should rather be commended for having established a model for generations of darshanim and modern Jewish preachers. Beginning with a Biblical text, Arama constructs his sermon along the lines of some saying of the Haggadah, the connection of which with the text is expounded by means of a philosophic disquisition, popularly told, and interspersed with specifically rabbinical interpretations; each sermon thus satisfied the lovers of philosophy as well as of the Talmud. His commentary on the Five Scrolls partakes of the same philosophical and homiletic nature as the "'Aḳedat Yiẓḥaḳ"; it has not, however, received much attention at the hands of moderns.

Arama also attempted to write poetry, and is the author of a *Baḳḳashah* (supplication), which, although of no poetic excellence, has a certain charm.

Arama's writings enjoyed universal esteem immediately upon their appearance, to such an extent indeed that Isaac Abravanel, a younger contemporary of his, did not scruple to embody long passages in his own works. Arama himself, however, very often copied from Rabbi Abraham Bibago without mentioning him, as J. S. Del Medigo pointed out in his "Maẓref la-Ḥokmah" (Crucible for Wisdom). Arama's works were likewise esteemed by the Christian world; for in 1729 an academical dissertation by M. A. J. van der Hardt, of the University of Helmstedt, was published under the title "Dissertatio Rabbinica de Usu Linguæ in Akedat Ischak," treating of section 62 of Arama's work, giving it in Hebrew with Latin translation.

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L. G.

ARAMA, MEÏR BEN ISAAC: Philosopher and Biblical commentator; born at Saragossa at the end of the fifteenth century; died about 1556 in Salonica. His father was exiled from Spain in 1492 and died in Naples. Meïr Arama, who had gone thither with his father, remained there until the French army invaded Naples in 1495. He then went to Salonica and settled there, devoting himself to literary pursuits.

Arama is the author of the following works: (1) "Urim we-Tumim" (Light and Perfection), a philosophical commentary on Isaiah and Jeremiah, published by Menahem Jacob ben Eliezer Judah, Venice, 1603; (2) "Me'ir Iyyob" (The Illuminator of Job), commentary on Job written in 1506, and published, together with the text, at Salonica, 1517; (3) "Meïr Tehillot" (The Illuminator of the Psalms), commentary on the Psalms, written in 1512, and published, together with the text, at Venice, 1590; (4) "Perush," commentary on Song of Songs, published in the Bible of Amsterdam 1724–27, which latter bears the title "Ḳehillot Mosheh"; (5) commentary upon Esther, still extant in manuscript (Codex Rossi, No. 727). Arama quotes in his works a commentary of his on the Pentateuch. It is no longer in existence. The commentaries of Arama are, like those of his father Isaac, full of allegories and moral aphorisms. He wrote also a pamphlet against Isaac Abravanel, accusing him of plagiarizing the works of his father, which pamphlet was republished recently by Gabriel Polak.

Bibliography: Rossi, *Dizionari Storico*, German translation, 2d ed., p. 45; Steinschneider, *Cat. Bodl.* cols. 1693–94; Azulai, *Shem ha-Gedolim*, p. 120.
K. I. Br.

ARAMAIC LANGUAGE AMONG THE JEWS: Of all Semitic languages the Aramaic is most closely related to the Hebrew, and forms with it, and possibly with the Assyrian, the northern group of Semitic languages. Aramaic, nevertheless, was considered by the ancient Hebrews as a foreign tongue; and a hundred years before the Babylonian exile it was understood only by people of culture in Jerusalem. Thus the ambassador of the Assyrian king who delivered an insolent message from his master in the Hebrew language and in the hearing of the people sitting upon the wall, was requested by the high officials of King Hezekiah not to speak in Hebrew, but in the "Syrian language," which they alone understood (II Kings xviii. 26; Isa. xxxvi. 11). In the early Hebrew literature an Aramaic expression occurs once. In the narrative of the covenant between Jacob and Laban it is stated that each of them named in his own language the stone-heap built in testimony of their amity. Jacob called it "Galeed"; Laban used the Aramaic equivalent, "Jegar sahadutha" (Gen. xxxi. 47). This statement undoubtedly betrays a knowledge of the linguistic differences between Hebrews and Arameans, whose kinship is elsewhere frequently insisted on, as for instance in the genealogical tables, and in the narratives of the earliest ages. One of the genealogies mentions Aram among the sons of Shem as a brother of Arphaxad, one of the ancestors of the Hebrews (Gen. x. 23). In another, Kemuel, a son of Nahor, the brother of Abraham, is called "the father of Aram" (Gen. xxii. 21). Other descendants of this brother of the Hebrew Abraham (Gen. xiv. 13) are termed Arameans; as, for instance, Bethuel, Rebekah's father (Gen. xxv. 20, xxviii. 5), and Laban, the father of Rachel and Leah (Gen. xxv. 20; xxxi. 20, 24). The earliest history of Israel is thus connected with the Arameans of the East, and even Jacob himself is called in one passage "a wandering Aramean" (Deut. xxvi. 5). During the whole period of the kings, Israel sustained relations both warlike and friendly with the Arameans of the west, whose country, later called Syria, borders Palestine on the north and northeast. Traces of this intercourse were left upon the language of Israel, such as the Aramaisms in the vocabulary of the older Biblical books.*

Considered Foreign by Ancient Hebrews.

Aramaic Displaces Hebrew.

Aramaic was destined to become Israel's vernacular tongue; but before this could come about it was necessary that the national independence should be destroyed and the people removed from their own home. These events prepared the way for that great change by which the Jewish nation parted with its national tongue and replaced it, in some districts entirely by Aramaic, in others by the adoption of Aramaized-Hebrew forms. The immediate causes of this linguistic metamorphosis are no longer historically evident. The event of the Exile itself was by no means a decisive factor, for the prophets that spoke to the people during the Exile and after the Return in the time of Cyrus, spoke in their own Hebrew tongue. The single Aramaic sentence in Jer. x. 11 was intended for the information of non-Jews. But, although the living words of prophet and poet still resounded in the time-honored language, and although Hebrew literature during this period may be said to have actually flourished, nevertheless among the large masses of the Jewish people a linguistic change was in progress. The Aramaic, already the vernacular of international intercourse in Asia Minor in the time of Assyrian and Babylonian domination, took hold more and more of the Jewish populations of Palestine and of Babylonia, bereft as they were of their own national consciousness. Under the Achæmenidæ, Aramaic became the official tongue in the provinces between the Euphrates and the Mediterranean (see Ezra iv. 7); therefore the Jews could still less resist the growing importance and spread of this language. Hebrew disappeared from their daily intercourse and from their homes; and Nehemiah—this is the only certain information respecting the process of linguistic change—once expressed his disapproval of the fact that the children of those living in "mixed marriage" could no longer "speak in the Jews' language" (Neh. xiii. 24).

How long this process of Aramaization lasted is not known. About the year 300 B.C. Aramaic makes its appearance in Jewish literature. The author of Chronicles uses a source in which not only documents concerning the history of the Second Temple are reproduced in the original Aramaic (Ezra iv. 8–22; v. 1–6, 12; vii. 12–26), but the connecting narrative itself is written in Aramaic (Ezra iv. 23, v. 5, vi. 13–18). In the time of Antiochus Epiphanes, the author of the Book of Daniel begins his narrative in Hebrew, but when he introduces the Babylonian sages and scholars as speaking Aramaic to the king, as if only awaiting this opportunity, he continues his history in Aramaic (Dan. ii. 4, vii. 28).* The employment of the two languages in these Biblical books well illustrates their use in those circles in which and for which the books were written. In point of fact, at the time of the Second Temple, both languages were in common use in Palestine: the Hebrew in the academies and in the circles of the learned, the Aramaic among the lower classes in the intercourse of daily life. But the Aramaic continued to spread, and became the customary popular idiom; not, however, to the complete exclusion of the Hebrew. Nevertheless, while Hebrew survived in the schools and among the learned—being rooted, as it were, in the national mind—it was continuously exposed to the influence of Aramaic. Under this influence a new form of Hebrew was developed, which has been preserved in the tannaitic literature embodying the traditions of the last two or three centuries before the common era. So that even in those fields where Hebrew remained the dominant tongue, it was closely pressed by Aramaic. There is extant an almost unique halakic utterance in Aramaic (‘Eduy. viii. 4) of Yose b. Joezer, a contemporary of the author of Daniel. Legal forms for various public documents, such as marriage-contracts, bills of divorce, etc., were then drawn up in Aramaic. Official messages from Jerusalem to the provinces were couched in the same language. The "List of the Fast-Days" (Megillat Ta‘anit), edited before the destruction of the Temple, was written in Aramaic. Josephus considers Aramaic so thoroughly identical with Hebrew that he quotes Aramaic words as Hebrew ("Ant." iii. 10, § 6), and describes the language in which Titus' proposals to the Jerusalemites were made (which certainly were in Aramaic) as Hebrew ("B. J." vi. 2, § 1). It was in Aramaic that Josephus had written his book on the "Jewish War," as he himself informs us in the introduction, before he wrote it in Greek. That he meant the Aramaic is evident from the reason he assigns, namely, that he desired to make this first attempt intelligible to the Parthians, Babylonians, Arabs, the Jews living beyond the Euphrates, and the inhabitants of Adiabene. That the Babylonian diaspora was linguistically Aramaized is shown by the fact that Hillel loved to frame his maxims in that language.

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* [Modern Bible critics have endeavored to determine accurately the influence of Aramaic upon the various authors of Biblical books, and to use the results thus obtained in determining the age and authorship of the books (see, for example, König, "Einleitung in das Alte Test." p. 149; Holzinger, "Einleitung in den Hexateuch," *passim*; D. Giesebrecht, "Zur Hexateuch-Kritik," in Stade's "Zeitschrift," i. 177 *et seq.*; and compare xiii. 309, xiv. 143; S. R. Driver, "Journal of Philology," xi. 201–236).—G.]

The Targum, the Aramaic Version of the Scriptures.

The oldest literary monument of the Aramaization of Israel would be the Targum, the Aramaic version of the Scriptures, were it not that this received its final revision in a somewhat later age. The Targum, as an institution, reaches back to the earliest centuries of the Second Temple. Ezra may not have been, as tradition alleges, the inaugurator of the Targum; but it could not have been much after his day that the necessity made itself felt for the supplementing of the public reading of the Hebrew text of Scripture in the synagogue by a translation of it into the Aramaic vernacular. The tannaitic Halakah speaks of the Targum as an institution closely connected with the public Bible-reading, and one of long-established standing. But, just as the translation of the Scripture lesson for the benefit of the assembled people in the synagogue had to be in Aramaic, so all addresses and homilies hinging upon the Scripture had to be in the same language. Thus Jesus and his nearest disciples spoke Aramaic and taught in it (see Dalman, "Die Worte Jesu").

When the Second Temple was destroyed, and the last remains of national independence had perished, the Jewish people, thus entering upon a new phase of historical life, had become almost completely an Aramaic-speaking people. A small section of the diaspora spoke Greek; in the Arabian peninsula Jewish tribes had formed who spoke Arabic; and in different countries there were small Jewish communities that still spoke the ancient language of their home; but the great mass of the Jewish population in Palestine and in Babylonia spoke Aramaic. It was likewise the language of that majority of the Jewish race that was of historical importance—those with whom Jewish law and tradition survived and developed. The Greek-speaking Jews succumbed more and more to the influence of Christianity, while the Jews who spoke other languages were soon lost in the obscurity of an existence without any history whatever.

Language of Amoraim.

In these centuries, in which Israel's national language became superseded by the Aramaic, the literature of Tradition arose, in which Aramaic was predominant by the side of Hebrew; it was a species of bilingual literature, expressing the double idioms of the circles in which it originated. In the academies —which, on the destruction of Jerusalem, became the true foci of Jewish intellectual life—the Hebrew language, in its new form (Mishnaic Hebrew), became the language of instruction and of religious debate. With but few exceptions, all literary material, written and oral, of the tannaitic age, whether of a halakic or non-halakic description, was handed down in Hebrew. Hence the whole tannaitic literature is strongly distinguished from the post-tannaitic by this Hebrew garb. The Hebrew language was also the language of prayer, both of the authorized ritual prayers and of private devotion, as handed down in the cases of individual sages and pious men. According to a tannaitic Halakah (Tosef. Ḥag., beginning; compare Bab. Suk. 42*a*), every father was bound to teach his child Hebrew as soon as it began to speak. It is no doubt true that there was a knowledge of Hebrew in non-scholarly circles of the Jewish people besides that of the Aramaic vernacular; indeed, attempts were not lacking to depose Aramaic altogether as the language of daily intercourse, and to restore Hebrew in its stead. In the house of the patriarch Judah I., the female house-servant spoke Hebrew (Meg. 18*a*). The same Judah is reported to have said that in the land of Israel the use of the Syriac (Aramaic) language was unjustifiable; people should speak either Hebrew or Greek (Soṭah 49*b*; B. Ḳ. 83*a*). This remained of course only a pious wish, exactly as that deliverance of Joseph, the Babylonian amora in the fourth century, who said that in Babylon the Aramaic language should no longer be used, but instead the Hebrew or the Persian (*ib.*).

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* [Other explanations have been attempted in order to account for the appearance of both Aramaic and Hebrew in Daniel and Ezra. Prof. Paul Haupt supposes that Daniel was originally written in Hebrew, that portions of it were lost, and that these portions were supplied later from an Aramaic translation. See A. Kamphausen, "The Book of Daniel" ("S. B. O. T."), p. 16; J. Marquart, "Fundamente der Israel. und Jüd. Gesch." p. 72.—G.]

When the Mishnah of Judah I. provided new subject-matter for the studies in the academies of Palestine and Babylonia, the Aramaic language was not slow in penetrating likewise to those seats of Jewish scholarship. As shown in the two Talmuds—those faithful "minutes" of the debates, lectures, and deliberations of the colleges—the Amoraim partially adhered to the Hebrew form of expression for their propositions and explanations: but the debates and lectures in the academies, together with the deliberations and discussions of their members, were, as a rule, in Aramaic; and even the terminology of their exegeses and dialectics was Aramaized. The older collections of haggadic Midrash also evidence the fact that the language of the synagogue addresses and of the Scripture explanation in the amoraic time was, for the greater part, Aramaic. As a justification for the preponderance thus given to Aramaic within a field formerly reserved for Hebrew, Johanan, the great amora of Palestine, said: "Let not the Syriac (Aramaic) language be despised in thine eyes; for in all three portions of sacred Scripture—in the Law, the Prophets, and the Holy Writings—this language is employed." He then quoted the Aramaic fragments in Gen. xxxi. 47; Jer. x. 11; and Dan. ii. (Yer. Soṭah vii. 21*c*). The same idea is probably intended to be conveyed by Rab, the great amora of Babylonia, when he says that Adam, the first man, spoke Aramaic, which, therefore, was not inferior to Hebrew in point of antiquity (Sanh. 38*b*). But the same Johanan felt it his duty to oppose the possibility that Aramaic should ever become the language of prayer, by declaring that "He who recites his prayers in the Aramaic tongue, will receive no assistance from the angels in waiting; for they understand no Aramaic" (Shab. 12*a*; Soṭah 33*a*). This utterance, however, did not prevent the Ḳaddish-prayer—said at the close of the public addresses, and later of more general employment—from being recited in amoraic times in the Aramaic language, or the insertion, later, of other Aramaic portions in the prayer-ritual.

Arabic Displaces Aramaic.

For more than a thousand years Aramaic remained the vernacular of Israel, until the conquests of the Arabs produced another linguistic change, as a sequel of which a third Semitic language became the popular tongue for a large portion of the Jewish race, and the vehicle of their thought. The spread of Arabian supremacy over the whole country formerly dominated by the Aramaic tongue produced with extraordinary rapidity and completeness an Arabizing of both the Christian and Jewish populations of western Asia, who had hitherto spoken Aramaic (Syriac). At the beginning of the ninth century, in districts where the Jews had previously spoken Aramaic, only Arabic-speaking Jews were to be found; Arabic, as the daily language of the Jews, held sway even beyond the territory formerly occupied by Aramaic, as far as the coasts of the Atlantic Ocean; and Aramaic then became, in a certain measure, a second holy tongue, next to Hebrew, in the religious and literary life of the Jewish people.* It was especially to the Aramaic Targum that religious sentiment paid the highest regard, even after it had ceased to be useful as a vernacular translation of the Hebrew original—serving only as the subject of pious perusal or of learned study—and had itself come to require translation. In the ritual of public worship the custom survived of accompanying the reading from the Scriptures with the Targum upon the passage read, a custom observed for certain festival-readings down to the very latest centuries. To these Targum selections were added Aramaic poems, some of which have retained their places in the festival-liturgies. Aramaic, as the language of the Babylonian Talmud, of course always remained the principal idiom of halakic literature, which regarded the Babylonian Talmud as the source for all religio-legal decisions and as the proper subject for explanatory commentaries. In richer and more independent form this idiom of Aramaic appears in the Halakah in the responsa of the Geonim; whereas in the still later literature, the so-called rabbinical idiom is entirely dependent upon the language of the Talmud, although it but possesses a copious admixture of Hebrew elements. In the haggadic literature, which developed wonderfully from the close of the amoraic age until after the termination of the gaonic period, Aramaic predominated at first; but in the course of time it was entirely displaced by Hebrew.

The Zohar.

A new field was suddenly conquered by Aramaic when the ZOHAR, with its assumed antiquity of origin, made its entrance into Jewish spiritual life. This book, which became the most important text-book of the Cabala, made itself the Holy Bible of all mystical speculation, and owed not a little of its influence to the mystic-sounding and peculiarly sonorous pathos of the Aramaic tongue, in which it is mainly written. The Aramaic of the Zohar itself—a clever reproduction and imitation of an ancient tongue—served in its turn as a model; and its phraseology exerted a very marked influence over other than cabalistic writers. An Aramaic extract from the Zohar found its way into the prayer-book (Berik Shemeh), and is recited before the reading from the Law in the majority of synagogues of Ashkenazic ritual. In poetic literature, however, both liturgic and secular, Aramaic, apart from the above-mentioned poems belonging to the Targum, occupied a steadily decreasing place. Masters of Hebrew versification, especially under the influence of the Cabala, tried their skill now and then on Aramaic poems. An Aramaic poem by Israel Nagara ("Yah Ribbon 'Olam") is still widely sung at table after the Sabbath meal.

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* In northern Mesopotamia, in Kurdistan, west of Lake Urmia, Aramaic dialects are still spoken by Christians and occasionally by the Jews, which dialects are termed "Neo-Syriac." [The Jews in those regions call their Aramaic tongue "Leshon Galut." For the literature on the subject, see R. Gottheil, "The Judæo-Aramæan Dialect of Salamas," in "Journal of Amer. Orient. Soc." xv. 297 *et seq.*—G.]

In Hebrew philology, Aramaic was especially useful in the explanation of Hebrew words in the Bible; and it served as the foundation for a comparative philology of the Semitic languages inaugurated by Judah ibn Koreish and Saadia. Nevertheless, Aramaic was never treated either grammatically or lexicographically by the Jews of Spain, in spite of the high development to which they otherwise carried philology. In Nathan ben Jehiel's Talmudical lexicon, the 'Aruk—which covers also the Targumim—Aramaic naturally occupies the most prominent place. The first Aramaic lexicon limited to the Targumim was compiled by Elijah Levita. Among Jewish scholars of the nineteenth century, Aramaic grammars have been written by Luzzatto, Fürst, Blücher, and C. Levias; Jacob Levy published a compendious lexicon of the Targums as well as a large dictionary of the Talmudic and Midrashic literature, which distinguishes throughout between Hebrew and Aramaic; G. Dalman has published a full glossary, and Marcus Jastrow has recently completed a similar work.

Names and Dialects of Aramaic.

The Hebrew word "Aramit," employed in the Bible (Dan. ii. 4—"Syriac" in A. V.—and elsewhere) to designate the Aramaic language, is similarly used in later times, particularly in Babylonia; while in Palestine as early as the tannaitic period, the Aramaic language is also called Sursi by reason of the Greek designation of the Arameans as Syrians. The second book of Maccabees calls it "the Syriac tongue" (*ἡ Συριακὴ φωνή*); and the Septuagint translates "Aramit" (Dan. ii. 4, etc.) by *συριστί*; compare Yer. Ned. x. 42*a*, where read סוריסטין for סוריבטין. Among Christian Arameans, Syriac is the exclusive appellation for their language; and the Arabic form of this term, "Suryani," was the usual designation for Aramaic among the Arabic-speaking Jews. In addition to these two chief names for Aramaic, other terms were also employed in Jewish circles: Targum (literally "translation" of the Bible, specifically the Aramaic version) denoted the language of the Aramaic portions of the Bible. But the Syrian inhabitants of the town lying below the monastery on Mount Sinai were described by Benjamin of Tudela as speaking the "Targum language" (leshon Targum). The Aramaic of the Bible (Daniel and Ezra) was called the Chaldaic language because of Dan. i. 4 (Masora upon Onkelos; Saadia); Jerome, too, calls it "Chaldaicus Sermo." The term "Chaldaic" for the Biblical Aramaic, and indeed for Aramaic generally, is a misnomer, persisted in, moreover, until the present day. It is also called "Nabatæan"—denoting, according to Bar-Hebræus, the dialect of certain mountaineers of Assyria and of villagers in Mesopotamia—which is the term used by Saadia to denote Aramaic in his translation of Isa. xxxvi. 11. Likewise in his introduction to the book "Sefer ha-Galui" he complains that the Hebrew of his Jewish contemporaries had become corrupted by the Arabic and "Nabatæan." This designation is due to Arabic influence ("Jew. Quart. Rev." xii. 517).

Aramaic contributions to Jewish literature belong to both the eastern and the western branches of the language. West Aramaic are the Aramaic portions of the Bible, the Palestinian Targumim, the Aramaic portions of the Palestinian Talmud, and the Palestinian Midrashim. In Palestinian Aramaic the dialect of Galilee was different from that of Judea, and as a result of the religious separation of the Jews and the Samaritans, a special Samaritan dialect was evolved, but its literature can not be considered Jewish. To the eastern Aramaic, whose most distinctive point of difference is "n" in place of "y" as the prefix for the third person masculine of the imperfect tense of the verb, belong the idioms of the Babylonian Talmud, which most closely agree with the language of the Mandæan writings. The dialect of Edessa, which, owing to the Bible version made in it, became the literary language of the Christian Arameans—bearing preeminently the title of Syriac—was certainly also employed in ancient times by Jews. This Syriac translation of the Bible, the so-called Peshitta, was made partly by Jews and was intended for the use of Jews; and one book from it has been adopted bodily into Targumic literature, as the Targum upon Proverbs.

For detailed information concerning the Aramaic literature of the Jews, see the respective articles. Only a summary is proper here, as follows:

(1) The Aramaic portions of the Bible already mentioned.

(2) The Targum literature includes: (*a*) The two Targums to the Pentateuch and to the Prophets respectively, which received the official sanction of the Babylonian academic authorities. Both originated in Palestine, and received their final form in the Babylonian colleges of the third and fourth centuries. That to the Pentateuch, owing to the misunderstanding of a statement concerning the Bible translation made by Akylas (Aquila), was denominated the Targum of Onkelos ('Akylas). That to the Prophets is ascribed by ancient tradition to a disciple of Hillel, Jonathan b. Uzziel: (*b*) The Palestinian Targum to the Pentateuch, the full text of which has come down to us only in a late recension, where it has been combined with the Targum Onkelos. Instead of being called by its proper name, Targum Yerushalmi, this full text had erroneously been called by the name of Jonathan. A less interpolated form of the Targum Yerushalmi to the Pentateuch revealed numerous fragments that must have been collected at an early period. There are also Palestinian fragments of the Targum to the Prophets.* (*c*) The Targums to the Hagiographa vary greatly in character. A special group is formed by those of the Psalms and Job. According to well-founded tradition there was as early as the first half of the first century of the common era a Targum to Job. The Targum to Proverbs belongs, as already mentioned, to the Syrian version of the Bible. The Five Rolls had their own Targums; the Book of Esther several of them. The Targum to Chronicles was discovered latest of all.

Extent of Aramaic Literature.

(3) Aramaic Apocrypha: There was at least a partial Aramaic translation of the book of Sirach as early as the time of the Amoraim. A portion of the Aramaic sentences of Sirach, intermingled with other

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* [On a peculiar Targum to the Hafṭarot, see R. Gottheil, "Journal of Amer. Orient Soc. Proceedings," xiv. 43; Abrahams, "Jew. Quart. Rev." xi. 295; "Monatsschrift," xxxix. 394.—G.]

matter, is extant in the "Alphabet of Ben Sira." The Aramaic "Book of the Hasmonean House," also entitled "Antiochus' Roll," contains a narrative of the Maccabeans' struggles, and was known in the early gaonic period. A "Chaldaic" Book of Tobit was utilized by Jerome, but the Aramaic Book of Tobit found by Neubauer, and published in 1878, is a later revision of the older text. An Aramaic Apocryphal addition to Esther is the "Dream of Mordecai," of Palestinian origin.

(4) Megillat Ta'anit, the Fast Roll, is a list of the historically "memorable days," drawn up in almanac form. It was compiled before the destruction of the Second Temple, edited in the Hadrianic period, and later on augmented by various Hebrew annotations mostly of the tannaitic age.

(5) The Palestinian Talmud (Talmud Yerushalmi), completed in the beginning of the fifth century.

(6) The Babylonian Talmud (Talmud Babli), completed at the end of the fifth century. The Aramaic contents of both Talmuds are the most important and also the most abundant remains of the Aramaic idiom used by the Jews of Palestine and Babylonia respectively. The numerous stories, legends, anecdotes, conversations, and proverbs reveal faithfully the actual language of the popular usage. Neither Talmud is, however, entirely an Aramaic work. As the utterances of the Amoraim and their halakic discussions retain a great deal of the New Hebrew idiom of the tannaitic literature, both idioms were employed in the academies. Moreover, a large proportion of the material contained in the Talmud is composed of the utterances of tannaitic tradition that were couched only in Hebrew.

(7) The Midrash Literature: Of this branch the following are especially rich in Aramaic elements: Genesis Rabbah, Leviticus Rabbah, Lamentations Rabbati, the Midrash Ḥazita upon the Song of Songs, and the old Pesiḳta. The Rabbot Midrashim on Ruth, Esther, and Ecclesiastes, and the Midrash on the Psalms, contain also much Aramaic. The younger Midrashim, especially those belonging to the Yelamdenu (or Tanḥuma) group, are, in part, the Hebrew revisions of originally Aramaic portions. The Aramaic parts of the older Midrashim are linguistically allied most closely to the idiom of the Palestinian Talmud.

(8) The Masorah. The terminology of the Masorah, which, in its beginnings, belongs to the amoraic period, and the language of the oldest Masoretic annotations and statements, are Aramaic.

(9) The Gaonic Literature: The legal decisions of the Geonim were for the greater part written in Aramaic, in harmony with the language of the Babylonian Talmud; but they possessed this advantage, at least in the first few centuries, that this was likewise the living language of the people. The same is true concerning those two works of the older gaonic period, the "She'eltot" and the "Halakot Gedolot," which contain some material not found in the vocabulary of the Talmud.

(10) Liturgical Literature: In addition to the Kaddish already mentioned, several liturgical pieces originating in Babylon received general acceptance throughout the diaspora. Such were the two prayers beginning "Yeḳum Purḳan" in the Sabbath-morning service, the introductory sentences of the Passover Haggadah, and certain older portions of the liturgy for penitential days.[*] The Aramaic poems introducing certain Targumic selections from the Pentateuch have been mentioned above.

(11) Cabalistic Literature: The revival of Aramaic as the literary language of the Cabala by the Zohar has already been mentioned.

(12) Rabbinical Literature: The Aramaic coloring of a large proportion of the works commenting upon the Babylonian Talmud, as well as of other productions of halakic lore continuing the literature of the gaonic age, was derived from the Babylonian Talmud, from which the terminology and phraseology were adopted at the same time as the contents.

Bibliography: Th. Nöldeke, *Die Semitischen Sprachen*, 2d ed., Leipsic, 1899; G. Dalman, *Einleitung zu einer Grammatik des Jüdisch-Palästinensischen Aramäisch*, Leipsic, 1894; idem, *Die Worte Jesu*, pp. 60 *et seq.*, Leipsic, 1898; A. Büchler, *Die Priester und der Cultus*, Vienna, 1895; S. Krauss, *Jew. Quart. Rev.* viii. 67. Upon the liturgical Aramaic literature, see Zunz, *Literaturgesch.* pp. 18-22; Bacher, in *Monatsschrift*, 1873, xxii. 220-228.

G. W. B.

ARAMAIC VERSIONS. See Bible Translations; Targum.

ARANDA, PEDRO DE: Bishop of Calahorra and president of the council of Castile in the latter part of the fifteenth century; was a victim of the Marano persecutions. His father, Gonzalo Alonzo, who was one of the Jews that embraced Christianity in the period of Vicente Ferrer's missionary propaganda during the early years of the fifteenth century, adopted the life of an ecclesiastic. Aranda's brother, too, earned episcopal honors, being placed at Montreal, Sicily.

Torquemada, the inquisitor-general, in the course of the Marano persecutions, brought against Pedro the charge that his father had died a Marano. A similar accusation was made at the same time against another bishop, Juan Arias Davila, of Segovia. The inquisitor-general demanded, therefore, not only that the bones of the deceased suspects should be exhumed and burned, but that their sons, too, should be disgraced and deprived of their estates. Sixtus IV., however, resented such summary degradation of high ecclesiastics, fearing that it would lead to the dishonor of the Church. He further set forth in a letter directed against Torquemada's exaggerated zeal, that, in accordance with an old tradition, distinguished personages of the Church could only be tried for heresy by specially appointed apostolic commissions. It was ordered that specifications of the charges against Davila and Aranda be forwarded to Rome; and an extraordinary papal nuncio, Antonio Palavicini, was sent to Castile to institute investigations. As a result, both bishops were summoned to Rome, where subsequently several distinctions were accorded to Davila, who during the remainder of his life enjoyed high honors.

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[*] It is curious to note that the Yemen Siddur contains a larger quantity of Aramaic than the Siddurim of other countries. A unique Targum of the 'Amidah (Tefillah) is to be found in a Yemen MS. (Gaster, No. 61) of the seventeenth or eighteenth century; it has been printed in the "Monatsschrift," xxxix. 79 *et seq.*—G.

Aranda, too, at the outset won apostolic favor, and was even advanced to the office of prothonotary; but on account of his wealth he soon fell a victim to the cupidity of the pope. He was arraigned for having taken food before mass and for having desecrated, by scratching, a crucifix and other holy images. Moreover, a delegation of seven Maranos from Portugal happened to be in Rome at the time for the avowed purpose of purchasing for their constituents the good-will of the pope and his advisers. They had managed to win the favorable consideration of the papal court, but their efforts were resolutely opposed by Garcilaso, the ambassador of Ferdinand and Isabella. Observing the pope's resolve to imprison Aranda, Garcilaso pointed out the suspicion that was likely to arise in the popular mind from the anomalous incarceration of Aranda while the Marano delegates, indubitable heretics, were granted favor and freedom. As a consequence, Aranda and five of the Maranos were arrested and thrown into prison; Pedro Essecuator and Aleman Eljurado, the two leading members of the delegation, succeeded in escaping (April 20, 1497). Thus bereft of his worldly and ecclesiastic estate, Aranda ended his days at the San Angelo.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 3d ed., viii. 318, 385.

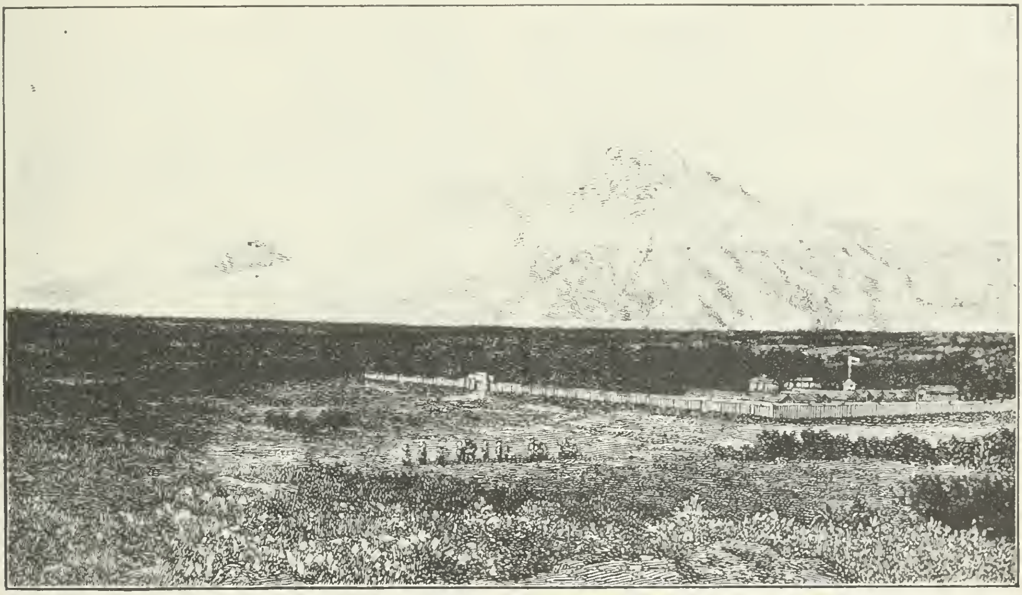
G. H. G. E.

ARANYI, MIKSA: Hungarian writer; born at Trencsén, May 13, 1858. He graduated from the university in Budapest, and was sent to Paris by the secretary of state for education to finish his studies. He returned to Budapest in 1884, where he edited the "Gazette de Hongrie" till 1887. He translated several economic works from Hungarian into French, and up to the year 1901 was deputy to the Hungarian Diet. The German family name is Aufrecht.

BIBLIOGRAPHY: *Szinnyei Magyar Irók Tára*, i.; *Országgyülési Almanach*, 1897.

S. M. W.

ARARAT: A district in eastern Armenia lying between the lakes Van and Urmia and the river Araxes. The Biblical name corresponds to the Assyrian *Urarṭu*, a land invaded and partially conquered by Asshurnazir-pal and Shalmaneser II. The Assyrian cuneiform characters were introduced into the land of Urarṭu as early as the ninth century B.C., and many monumental inscriptions have been discovered within its boundaries. About the middle of the ninth century a strong native dynasty was established, and continued to rule until the Assyrian power was revived by Tiglath-pileser III., about 740 B.C. For a generation Urarṭu was invaded by Assyrian armies, until at last it again attained independence. This it retained until it was overrun by the Scythians about the end of the seventh century. Thus from the ninth to the sixth century B.C., the land of Urarṭu or Ararat occupied a prominent place among the minor states of southwestern Asia, and is referred to four times in the Biblical narrative. In II Kings xix. 37 (= Isa. xxxvii. 38) the fact is recorded that the assassins of the Assyrian king Sennacherib fled to the land of Ararat, where they found refuge with the reigning king Erimenas. In Jer. li. 27, Ararat is mentioned first among the hostile nations which are called upon to advance from the north and overthrow the power of Babylon. The most familiar reference, however, is that of Gen. viii. 4: "In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat."



MOUNT ARARAT.

(From a photograph taken by special permission of the Russian government.)

In the older Babylonian story of the flood the ark (or "ship") is represented as resting on a peak of "the mountain of Nizir," situated east of the land of Assyria. Berosus, the Chaldean priest, in his history fixes the site in "the mountain of the Kordyæans" or Kurds, northeast of Mosul, in the direction of Urumiah (Josephus, "Ant." i. 3, § 6); and Nicolaus of Damascus states that the ark rested on a great mountain in Armenia, somewhere near the boundary between that land and Kurdistan. The principle determining these various identifications seems to have been that the ark rested on the highest point on the earth, which was, therefore, the first to emerge from the waters of the flood. Thus the peoples living between the Tigris and the Euphrates naturally decided that it was on the lofty mountains to the northeast in the land of the Kurds. This belief of the Babylonians, quoted by Josephus, is still held by the Nestorians and Moslems. The Biblical reference is indefinite; but of all the mountains in the ancient land of Ararat, the lofty peak which towers 14,000 feet above the encircling plain, reaching a total height of 17,000 feet above sea-level, is without a rival. Its steepness emphasizes its great elevation, and may well have impressed upon the minds of travelers of antiquity the fact that it was higher than the Kurdish mountains two hundred miles away. It may also explain why the writer in Genesis apparently abandoned the older conflicting Babylonian traditions and fixed upon this imposing, solitary peak far to the northwest.

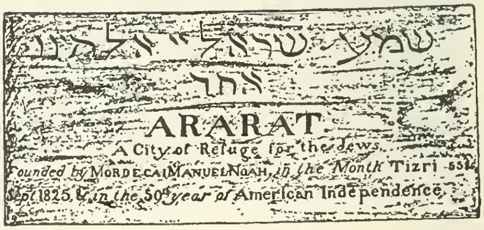
The mountain itself is known as Ararat only among Occidental geographers. The Armenians call it Massis, the Turks Aghri Dagh, and the Persians Koh i Nuh, or "the mountain of Noah." Thus far it has been impossible to trace back to an early date an independent native tradition. Apparently the local legends which have clothed it with mystery, and which would place upon it the remains of the original ark, are based upon the passage in Genesis, and have been largely induced in comparatively recent times by the influence of Western Christianity. Superstitious fear and natural difficulties prevent the natives from attempting the ascent of the mountain; but its top has repeatedly been reached by Europeans, and its geological peculiarities have been noted. Its cone is the crater of an extinct volcano, and because of its great height it is snow-capped throughout the year.

Bibliography: For the geography of *Urartu* see Sayce, *Cuneiform Inscriptions of Van*, in *Journal Royal Asiatic Society*, vol. xiv.; Schrader, *C. I. O. T.*, Index, *s.v.*; idem, *K. G. F.*, Index, *s.v.*

J. JR. C. F. K.

ARARAT.—A City of Refuge: A proposed city planned by Mordecai Manuel Noah in 1825. The reactionary policy adopted by many European governments after the battle of Waterloo led to the reimposition in many places of Jewish disabilities; and Jews laboring under them turned eagerly to emigration for relief. Mordecai M. Noah, in his journeys to and from his post of United States consul at Tunis, had occasion to familiarize himself with the conditions of Jews in various parts of Europe and Africa; and he could not refrain from contrasting the civil and political restrictions placed on the Jews abroad with the equality of rights and opportunities for enterprise and worldly success accorded to them in America. The consequence was that, in 1825, less than a decade after his return to New York, he conceived and published a plan for the establishment of "a city of refuge for the Jews," on a site which he selected upon Grand Island, in the Niagara river, near Niagara Falls, not far from Buffalo, N. Y. To this proposed city he gave the name "Ararat," thereby linking it with his own name and personality, and at the same time suggesting the nature of his scheme.

At that time Noah was perhaps the most distinguished Jewish resident of America; and his successful and varied activities as lawyer and editor, politician and playwright, diplomat and sheriff of New York, lent to his project considerable importance. Accordingly, he induced a wealthy Christian friend to purchase several thousand acres of land on Grand Island for this purpose. The tract was chosen with particular reference to its promising commercial prospects (being close to the Great Lakes and opposite the newly constructed Erie Canal); and Noah deemed it "preeminently calculated to become, in time, the greatest trading and commercial depot in the new and better world." Buffalo, at that time, had not grown to its present commercial importance, and Noah, in sober earnest, anticipated Carlyle's satirical prediction by describing the Falls of Niagara as "affording the greatest water-power in the world for manufacturing purposes." After heralding this project for some time in his own newspaper and in the press, religious and secular, generally, Noah selected Sept. 2, 1825, as the date for laying the foundation-stone of the new city. According to plan, impressive ceremonies, ushered in by the firing of cannon, were held, and participated in by state and federal officials, Christian clergymen, Masonic officers, and even American Indians, whom Noah identified as the "lost tribes" of Israel, and who were also to find refuge at this new "Ararat."


שמע ישראל יי אלהינו
יי אחד
ARARAT
A City of Refuge for the Jews.
ounded by MORDECAI MANUEL NOAH, in the Month Tizri 558
Sept. 1825, & in the 50th year of American Independence.

Foundation-Stone of the Proposed City of Ararat.

Circumstances made it inconvenient to hold the exercises on Grand Island; so they were held instead in an Episcopal church at Buffalo. Noah was naturally the central figure; and, after having appointed himself "judge and governor" of Israel, he issued a "proclamation" in that official capacity. In this "state paper," he announced the restoration of a Jewish state on Grand Island, preliminarily to a restoration of a Palestinian state; commanded that a census of the Jews be taken throughout the world; levied a poll-tax of three shekels in silver per annum, to be paid into his treasury by Jews everywhere; graciously permitted such Jews as wished to remain in their adopted homes to stay there; directed Jewish soldiers in European armies to remain in such service till further "orders"; ordained certain religious reforms; made provision for the election every four years of a "judge of Israel," with deputies in each country; commanded the Jews throughout the world to cooperate with him, and appointed as his commissioners a number of distinguished European Jews.

Nothing came of the plan. The proposed city was never built, and it is even doubtful if Noah himself ever set foot on Grand Island. The letters of some of those nominated as European commissioners, declining the proffered appointments, have been handed down through the medium of the press of that day, which freely ridiculed the whole project. In the course of one of these letters, the grand rabbi of Paris said:

> "We declare that, according to our dogmas, God alone knows the epoch of the Israelitish restoration; that He alone will make it known to the whole universe by signs entirely unequivocal; and that every attempt on our part to reassemble with any political national design is forbidden as an act of high treason against the Divine Majesty. Mr. Noah has doubtless forgotten that the Israelites, faithful to the principles of their belief, are too much attached to the countries where they dwell, and devoted to the governments under which they enjoy liberty and protection, not to treat as a mere jest the chimerical consulate of a pseudo-restorer."

To-day, the only tangible relic of the entire project is the foundation-stone of the proposed city, preserved in the rooms of the Buffalo Historical Society, with the inscription of 1825 still legible upon its face. It is but fair to Noah to state that his plan was to establish "Ararat" as a merely temporary city of refuge for the Jews, until in the fulness of time a Palestinian restoration could be effected; and that he developed plans and projects for such Palestinian restoration both a few years before and twenty years after the year 1825, in which year this "Ararat" project began and ended.

Bibliography: Lewis F. Allen, *Founding of the City of Ararat on Grand Island by Mordecai M. Noah*, in *Buffalo Historical Society Publications*, vol. i., reprinted as an appendix to *Some Early American Zionist Projects*, by Max J. Kohler (*Am. Jew. Hist. Soc. Publications*, No. 8); Daly, *Settlement of the Jews in North America*, 1893; Simon Wolf, *Mordecai Manuel Noah, A Biographical Sketch*, 1897; Jost, *Neuere Geschichte der Juden*, ii. 227–235, Berlin, 1847. An interesting account of the project, in the guise of fiction, is furnished by Israel Zangwill in *They that Walk in Darkness* (1899), in *Noah's Ark*.

A. M. J. K.

ARAUNAH: A Jebusite whose threshing-floor in Jerusalem was pointed out to David by the prophet Gad as a fitting place for the erection of an altar of burnt offering to Jehovah after the great plague had been stayed, since it was there that the destroying angel was standing when the pestilence was checked (II Sam. xxiv. 16 *et seq.*; I Chron. xxi. 15 *et seq.*). David then went to Araunah, and for fifty pieces of silver bought the property and erected the altar. It is remarkable that Chronicles give the form Ornan for the Jebusite's name. A conjecture by Cheyne, founded on the slight emendation of ר to ד, makes the true form of the name to be Adonijah. According to I Chron. xxi. 31, Hebr.; xxii. 1, A.V., the threshing-floor must have been Mt. Moriah.

J. JR. J. F. McC.

ARAUXO, ABRAHAM GOMEZ DE: Lived in the seventeenth century. He was a member of a poetical academy in Amsterdam, Holland, in 1682, a good mathematician, and aroused the admiration of his associates by his clever solution of riddles.

G. M. K.

ARAUXO, DANIEL: Physician. Lived in the seventeenth century in the city of Amsterdam. In the year 1655 he composed an elegy on the martyr Isaac de Almeyda Bernal.

G. M. K.

ARBA: The hero of the Anakim, who lived at Kirjath-arba, a city named in his honor (Josh. xiv. 15). In Josh. xv. 13 and xxi. 11 he is called the father of Anak, which evidently means that he was regarded as the ancestor of the Anakim.

J. JR. G. B. L.

ARBA' ARAẒOT. See Council of the Four Lands.

ARBA' KANFOT ("four corners"): The "four-cornered garment"; a rectangular piece of cloth, usually of wool, about three feet long and one foot wide, with an aperture in the center sufficient to let it pass over the head, so that part falls in front and part behind. To its four corners are fastened the fringes (Ẓiẓit) in the same manner as to the Ṭallit. It is therefore also called the "small ṭallit" (ṭallit ḳaṭon).

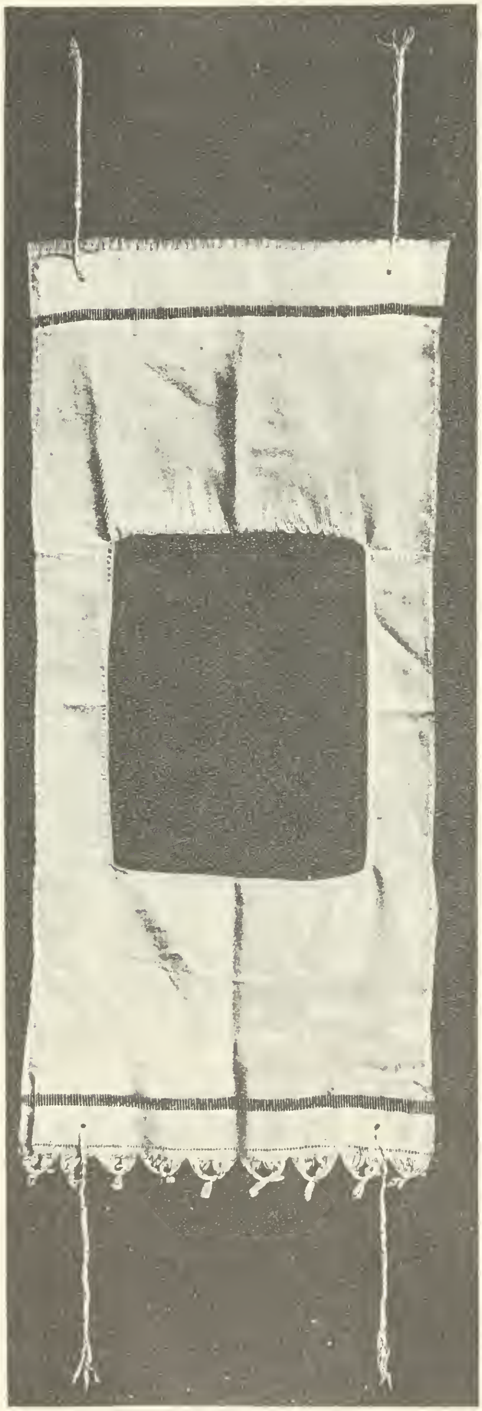
The Arba' Kanfot and the Ṭallit.

The Arba' Kanfot, like the ṭallit, is worn by male persons in pursuance of the commandment, as recorded in Num. xv. 37–41 and Deut. xxii. 12, to wear a garment with fringes. But while the ṭallit is thrown over the upper garments only in the morning service, the Arba' Kanfot is worn under the upper garments during the whole day. In putting on the ṭallit the benediction to be pronounced reads: "Blessed art Thou, Lord our God, King of the universe, who hath commanded us to wrap ourselves in fringes" (להתעטף בציצית). The conclusion of the benediction on the Arba' Kanfot reads: ". . . and hath commanded us the commandment of fringes" (Shulḥan 'Aruk, Oraḥ Ḥayyim, 8, 12). Among the Ashkenazim the ṭallit is used by males over thirteen, while the Arba' Kanfot is provided also for children as soon as they are able to put on their clothes without assistance.

Origin of the Arba' Kanfot.

There is no trace of the Arba' Kanfot among the Oriental Jews of the Middle Ages (compare Leopold Löw, "Gesammelte Schriften," ii. 320, Szegedin, 1890; Israel Abrahams, "Jewish Life in the Middle Ages," p. 287, Philadelphia, 1897). It may be assumed that it was adopted by the European Jews in the times of persecution, when they had to refrain from exhibiting the garment with fringes. The wearing of such a garment as an outer robe was therefore limited to the synagogue, while the precept to wear fringes at all times was fulfilled in the wearing of the Arba' Kanfot. Some superstitions have gathered round the wearing of the Arba' Kanfot in Eastern districts; the placing of a piece of "afikomen" in one of the corners of the Arba' Kanfot was supposed to avert the evil eye (see Afiḳomen). In Moravia the Arba' Kanfot is often left on the body in the grave.

[The oldest mention of the Arba' Kanfot is found in the code of Jacob ben Asher, about 1350 (Ṭur Oraḥ Ḥayyim, xxiv.), who refers to Mordecai as quoted in the "Bet Yosef"), where, however, the custom is merely alluded to (Mordecai's annotations to Alfasi, § 945, ed. Vienna, vol. i., 82c.).—D.]



Arba' Kanfot.

(Reproduced by permission from the collection in the United States National Museum.)

Bibliography: Men. 38 *et seq.*; Maimonides, *Yad ha-Ḥazaḳah, Ẓiẓit*; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 8-10.

A. J. M. C.

ARBACH ḤAYYIM B. JACOB See Drucker, Ḥayyim b. Jacob.

ARBATTIS: A place mentioned in I Macc. v. 23 in connection with Galilee, from both of which districts Simon Maccabeus brought back some captive Jews to Jerusalem. Its exact situation has not been positively identified.

J. JR. G. B. L.

ARBEL. See Beth-Arbel.

ARBELA.—Biblical Data: In I Macc. ix. 2, Arbela is the district in which Mesaloth was situated, and through which ran the road to Gilgal (for which Josephus, "Ant." xii. 11, § 1, gives Galilee). It is probably to be identified with the modern "Irbid."

Bibliography: Smith, *Historical Geography of the Holy Land*, p. 427.

J. JR. G. B. L.

——**In Rabbinical Literature**: Arbela is mentioned in rabbinical sources as the home of a scholar named Nitai (Mattai), who lived in the middle of the second century before the common era (Abot i. 6). The Galilean Arbela, not far from Lake Gennesaret, is intended, where, in the twelfth century, this scholar's grave was still pointed out (Pethahiah of Regensburg, "Travels," ed. Margolin, p. 53). According to an old Baraita, familiar to the poet Eliezer Kalir, Arbela was a priests' city at the time of the destruction of the Temple, and even in later centuries it seems to have been an important town. Mention is made of Arbelan linen (Gen. R. xix., beginning), which was of inferior quality; also, of Arbelan spindles (Tosef., Parah xii. 16). Talmud and Midrash speak frequently of the Valley of Arbela. Josephus also mentions the caves in the vicinity.

Medieval Jewish literature often refers to the ruins of the synagogue of Arbela (Carmoly, "Itinéraires de la Terre Sainte," p. 259), which are preserved today in the village of Irbid, as the Arabic form of the name runs. This Arbela, however, is undoubtedly distinct from the Arbela where the exilarch Mar Ukba dwelt (Yer. Soṭah iv. 19*d*), seeing that that scholar could hardly have ever been in Palestine. Accordingly, the Arbela in Adiabene, between the Lycus and the Caprus, 600 stadia (69 miles) from Gaugamela, must be understood; and it is probable that to this city Benjamin of Tudela refers ("Itinerary," ed. Asher, i. 52, below).

Bibliography: Jastrow, *Dictionary*, ii. 114; Kohut, *Aruch Completum*, i. 268; Pauly-Wissowa, *Real-Encyclopädie*, ii. 407; Rapoport, '*Erek Millin*, pp. 191, 192; Schürer, *Gesch. des Jüdischen Volkes*, i. 290, ii. 369; Neubauer, *G. T.* pp. 219, 220, 374; Hirschensohn, *Sheba' Ḥokmot*, p. 43, Lemberg, 1883.

L. G.

ARBIB, EDUARDO: Italian deputy and author; born at Florence, July 27, 1840. On the death of his father he was obliged to discontinue his studies and earn his livelihood as compositor and corrector for the press. In 1859 he enlisted as a volunteer in the Piedmontese regiment of Alpine chasseurs, and took part in the war for independence. The war over, he returned to the printing-house, which he left again to follow Garibaldi to Sicily in 1860. He was promoted to the rank of lieutenant on the battle-field of Milazzo, and entered the regular army with the same grade. Arbib served in the campaign against Austria in 1866, and on the cessation of hostilities he retired from the army and found employment on the staff of "La Nazione," a newspaper published in Florence; subsequently he became editor-in-chief of the "Gazzetta del Popolo" in the same city. Ultimately he removed to Rome, where in 1870 he founded a daily newspaper, "La Libertà." His political career began in 1880, when he was elected by the citizens of Viterbo as their representative in the Chamber of Deputies; and some time later he was elected to the Chamber by the people of Perugia. His contributions to Italian literature are: (1) "L'Esercito Italiano alla Campagna del 1866"; (2) "Raconti Militari" (1870), in the "Biblioteca Amena" (vol. lxv.); (3) "Guerra in Famiglia" (1871); (4) "La Moglie Nera" (1874); (5) "Rabagas Bandiere" (1878).

s. M. K.—F. H. V.

ARBIB, ISAAC. See Arroya, Isaac ben Moses.

ARBUES, PEDRO: Spanish canon and inquisitor; called by certain Jews "the creature and darling of Torquemada"; born about 1441 at Epila, Aragon (hence sometimes styled "master of Epila"); died Sept. 17, 1485. He was appointed canon of Saragossa in 1474; and ten years later Torquemada appointed him and the Dominican Gaspar Juglar inquisitors for the province of Aragon. The zeal exhibited by Torquemada in his religious persecutions was emulated by Arbues, who in the first month of his office held two autos da fé, at which several Maranos were executed, and others were condemned to penance and loss of property. Though no record of further trials exists, he must have continued to be active in persecution, as the Maranos were so enraged that his assassination was determined upon. The offer of enormous sums to Ferdinand and Isabella to induce them to limit the activity of the Inquisition and the confiscation of property had been fruitless, and, after consultation with newly converted Jews—some of whom were men of high rank, like Gabriel Sanchez, the king's treasurer—the extreme step was taken by two wealthy Maranos, Juan de la Abadia and Juan Esperandeu, with the hired help of an assassin, the latter's French servant, Vidal, probably a Jew. Abadia's incentive was doubtless the execution of his sister and the condemnation of his father by the Inquisition. An attempt to enter Arbues' bedchamber failed; but the design was accomplished while he was attending mass. Two days later he died from his wounds.

The retaliation on the Maranos, not all of whom were implicated, was awful. Vidal and Esperandeu were cruelly put to death; and Abadia made an attempt at suicide while awaiting his auto da fé. On Arbues' death, popular belief invested him with miraculous power. A Jewess saved herself from death by proving that from Catholic zeal she had dipped her handkerchief in his blood. His canonization by Pius IX. (1867) aroused protests not only from Jews, but from Christians. The general sentiment against the act is illustrated by the well-known charcoal drawing of Kaulbach, "Peter Arbues Burning a Heretic Family." Arbues is represented as old and decrepit, and taking fiendish delight in the sufferings of his victims, who are probably Maranos.

Bibliography: H. C. Lea, *Publications of the American Hist. Assn.* December, 1888; *Chapters from the Religious History of Spain*, pp. 374 et seq.; *Dublin Univ. Mag.* 1874, lxxxiv. 334 *et seq.*

G. M. K.—W. M.

ARCADIUS: Byzantine emperor from 395 to 408. He was too weak a ruler to be able to withstand the influence exerted by his court favorites upon his policy toward the Jews. Such privileges as were accorded them were due to his privy counselor, Eutropius (396–399), who easily allowed himself to be bribed into favoring the Jews. (See Pauly-Wissowa, "Realencyclopädie der Class. Alterthumswissensch." *s.v.*) The laws curtailing the various favors already granted to the Jews are supposed by Grätz ("Gesch. der Juden," 3d ed., iv. 359) to have been promulgated after the death of Eutropius. A law of the year 396 forbids, under penalty of imprisonment, any imperial officer from fixing the price on Jewish merchandise brought to market; the privilege is left to the Jews themselves (Codex Theodosianus, xvi. 8, 10). Still, in this law no reference is had to Jewish market-inspectors, as Grätz infers. It is a matter relating solely to the non-liability of the Jews to the law, *De pretio rerum venalium*, which was already in existence in the reign of Diocletian. The same spirit of justice manifests itself in another law of Arcadius: "It is sufficiently well known that the sect of the Jews is not limited in its rights by any law" (*ib.* xvi. 8, 9). In the same year (396), Arcadius issued an edict addressed to Claudianus, the "comes" of the Orient, wherein he is ordered to protect the "illustrious patriarch" against insult (§ 11). He also commanded the prefect of Illyria (in 397) to prevent any ill treatment of the Jews, and to guard their synagogues against any disturbance "of their wonted peaceful condition" (§ 12). Moreover, the Jewish patriarchs, as well as all of their legal functionaries, such as the archisynagogoi and presbyters, were to enjoy the same privileges as the Christian clergy, and be relieved of curial taxes. In the last clause, Arcadius refers to the measures of the emperors, Constantine the Great, Constantius, Valentinian, and Valens; but Gothofredus remarks concerning this law (§ 13) that the privilege was suspended under Valens in 383. In 404 Arcadius again confirmed these privileges to the patriarchs and other officials of the Jewish communities, and once more with reference to his father, the legislator, the emperor Theodosius (§ 14). All of these laws may be found chronologically arranged in the section of the Digest, "De Judæis, Cœlicolis et Samaritanis." But laws concerning the Jews emanating from Arcadius are also found in other portions of the codex of Theodosius. In February, 398, Arcadius ordered that in all civil contests, if both parties agreed, the Jews might elect their patriarchs or any other officers as judges; but the execution of their sentences was placed in the hands of Roman officials appointed for that purpose. In all matters not pertaining to religion, the Jews had to conform to the requirements of the Roman law ("Corpus," II. i. 10). The ordinance of 399 does not read as Grätz has it, that all Jews, including their religious officials, are subject to the curial taxation, but refers to all the Jews (quicunque ex Judæis), with the exception, of course, of the functionaries of the synagogues (xii. 1. 165); and thus this ordinance does not conflict with the other similar one. The so-called shipping law of the year 390, regulating the transactions of the Jews and Samaritans in Alexandria (xiii. 5, 18), was signed by Arcadius as well as by Valentinian and Theodosius; but at that time Arcadius was scarcely more than a child. Among the laws of Arcadius deserving particular mention is the one which gives warning against those baptized Jews who rush to the church from dishonest motives (xvi. 8, 2; Jost, "Gesch." iv. 226).

G. S. Kr.

ARCHA or **ARCA** ("chest"): Technical name in old English Treasury documents for the repository in which chirographs and other deeds were preserved. By the "Ordinances of the Jewry" in 1194 it was arranged that "all deeds, pledges, mortgages, lands, houses, rents, and possessions of the Jews should be registered"; that only at six or seven towns contracts could be made in duplicate, one part to remain with the Jewish creditor, the other to remain in the Archa; and that the contents of the archæ were there to be recorded on a roll of transcripts so that the king by this means should know every transaction made by any Jew in the kingdom. From time to time a "scrutiny" of the Archa took place, when either the Archa itself, or more probably the roll or transcript, was sent up to Westminster to be examined by the treasurer there. Many deeds showing copies of the rolls made at these "scrutinies" still exist at Westminster Abbey and at the record office (Memoranda of the Queen's Remembrances—Jews' Rolls, Nos. 556 [3, 12], 557 [1, 7, 8, 10, 13–23]).

During the thirteenth century there appear to have been twenty-six towns in England at which archæ were kept; and it was only at these towns that any business could be legally transacted with Jews. These towns have been enumerated by Dr. Gross as follows: Bedford, Berkhampstead, Bristol, Cambridge, Canterbury, Colchester, Devizes, Exeter, Gloucester, Hereford, Huntingdon, Lincoln, London, Marlborough, Northampton, Norwich, Nottingham, Oxford, Stamford, Sudbury, Wallingford, Warwick, Wilton, Winchester, Worcester, and York.

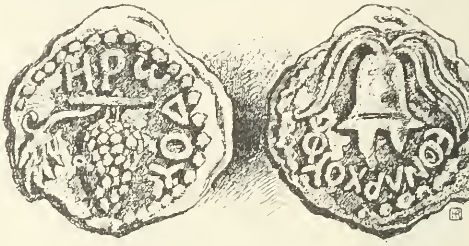
Jews were allowed to dwell in towns only where there was an Archa, though exemptions were sometimes made. On Jan. 28, 1284, a royal mandate was issued ordering a general closure of the archæ, but commissioners were appointed to reopen the London Archa on Feb. 28, 1286 (Rigg, "Select Pleas of the Exchequer of the Jews," 1902, p. lxi.).

Bibliography: C. Gross, in *Papers of the Anglo-Jewish Historical Exhibition*, pp. 182–190. .

G. J.

ARCHAGATHUS. See Cæcilius of Calacte.

ARCHELAUS: Son of Herod I.; king of Judea; born about 21 B.C., his mother being the Samaritan Malthace. At the age of fourteen he was sent to Rome for education, and, after a stay of two or three years, returned home with his brothers Antipas and Philip, who likewise had attended the schools of the Imperial City. His return was possibly hastened by the intrigues of Antipater, who by means of forged letters and similar devices calumniated him to his father, in the hope of insuring for him the same sanguinary fate he had prepared for his brothers Aristobulus and Alexander. As a result of these slanders, Herod designated Antipas, his youngest son, as his successor, changing his will to that effect. On his death-bed, however, four days before his demise, the king relinquished his determination and appointed Archelaus to the throne, while Antipas and Philip were made tetrarchs merely. Nothing is known definitely of the occasion for this change, though there may be some foundation for the statement of Archelaus' opponents, that the dying king, in his enfeebled condition, had yielded to some palace intrigue in the latter's favor.



Copper Coin of Herod Archelaus.

Obverse: ΗΡΩΔΟΥ. A bunch of grapes and leaf. *Reverse:* ΕΘΝΑΡΧΟΥ. A helmet with tuft of feathers: in field to left a caduceus.

(After Madden, "History of Jewish Coinage.")

Archelaus thus attained the crown with little difficulty at the early age of eighteen. That aged plotter Salome found it convenient to abet Archelaus, and secured for him the adherence of the army; hence there was no opposition when he figured as the new ruler at the interment of Herod. The people, glad of the death of the tyrant, were well disposed toward Archelaus, and in the public assembly in the Temple the new king promised to have regard to the wishes of his subjects. It very soon became manifest, however, how little he intended to keep his word. Popular sentiment, molded by the Pharisees, demanded the removal of the Sadducean high priest Joezer (of the Boethus family), and the punishment of those former councilors of Herod who had brought about the martyrdom of the Pharisees Mattathias and Judas. Archelaus, professing always profound respect for the popular demand, pointed out that he could not well take any such extreme measures before he had been confirmed by the Roman emperor, Augustus, in his sovereignty: just as soon as this confirmation should be received, he declared himself willing to grant the people's desire. His subjects, however, seem not to have had confidence in his assurances; and when, on the day before Passover—a day when all Palestine, so to speak, was in Jerusalem—they became so insistent in their demand for immediate action, that the king felt himself compelled to send a detachment of the Herodian soldiery against them into the Temple courts; and when this detachment proved unable to master the enraged populace, he ordered out the whole available garrison. In the massacre that ensued, three thousand were left dead upon the Temple pavements.

His Harsh Treatment of the People.

As soon as the tumult had been somewhat allayed, Archelaus hastened to Rome to secure the required confirmation of his succession from Augustus. He found that he had to encounter opposition from two sides. His brother Antipas, supported by many members of the Herodian house resident in Rome, claimed formal acknowledgment for Herod's second will, that nominated him king. Besides, the Jews of Palestine sent a deputation of fifty persons—who were supported by about 8,000 Jewish residents of Rome—and petitioned for the exclusion of the Herodians from any share whatever in the government of the land, and for the incorporation of Judea in the province of Syria. Such was the disloyalty among the Herodians, that many members of the family secretly favored this latter popular demand. But Augustus, with statesman-like insight, concluded that it was better for Roman interests to make of Judea a monarchy, governed by its own kings tributary to Rome, than to leave it a Roman province administered by Romans, in which latter case there would certainly be repeated insurrections against the foreign administration. As it would be more prudent to make such a monarchy as small and powerless as possible, he decided to divide Herod's somewhat extensive empire into three portions. Archelaus was accordingly appointed ethnarch—not king—of Judea, Samaria, and Idumea, with the exception of the important cities of Gaza, Gadara, and Hippus, which latter were joined to the province of Syria. Antipas and Philip were made tetrarchs of the remaining provinces, the former receiving Galilee and Perea, and the latter the other lands east of the Jordan.

Division of the Kingdom by Rome.

While these negotiations were pending in Rome, new troubles broke out in Palestine. The people, worked up almost into a state of frenzy by the massacres brought about by Herod and Archelaus, broke into open revolt in the absence of their ruler. The actual outbreak was without doubt directly caused by Sabinus—the procurator appointed by Augustus to assume charge pending the settlement of the succession—owing to his merciless oppression of the people. On the day of Pentecost in the year 4 B.C., a collision took place in the Temple precincts between the troops of Sabinus and the populace. Sabinus utilized his initial success in dispersing the people by proceeding to rob the Temple treasury. But disorders broke out all over the province, and his forces were not sufficient to repress them. Judas, son of the revolutionary Hezekiah in Galilee, a certain Simon in Perea, ATHRONGES and his four brothers in other parts of the land, headed more or less serious uprisings. It was only when charge was assumed by Varus, the Roman legate in Syria, with his numerous legions, assisted, moreover, by Aretas, king of the Arabs, and his auxiliaries, that any measure of peace was restored to the land, and this not without the loss of several thousand Roman troops. What the loss on the Jewish side must have been may perhaps be surmised from the rabbinical tradition that the outbreak under Varus was one of the most terrible in Jewish history.

Insurrectionary Outbreaks.

Archelaus returned to Jerusalem shortly after Varus suppressed the insurrection. Very little is known of the further events of his reign, which lasted ten years; but so much is clear, that instead of seeking to heal the wounds brought upon the country by himself and his house, he did much to accelerate the ultimate overthrow of Judean independence. In the year 6 of the common era, a deputation of the Jewish and Samaritan aristocracy waited upon Augustus in Rome, to prefer charges against Archelaus, with the result that he was immediately summoned to Rome, deprived of his crown, and banished to Vienne in Gaul, where—according to Dion Cassius Cocceianus, "Hist. Roma," lv. 27—he lived for the remainder of his days.

Banishment and Death.

Archelaus was a veritable Herodian, but without the statesman-like ability of his father. He was cruel and tyrannical, sensual in the extreme, a hypocrite and a plotter. He observed the customary seven days of mourning for his father, but in the midst of them gave to his boon companions a congratulatory banquet upon his accession. He carefully avoided placing his image upon his coinage in deference to pharisaic susceptibilities; but he nevertheless allowed his passion for his widowed sister-in-law, Glaphyra, to master him, and married her in defiance of the sentiment of the people and the Pharisees, who regarded the union as incestuous (Lev. xviii. 16, xx. 21). He deposed the high priest Joezer on his return from Rome, not in obedience to popular complaint, but for a money consideration. Joezer's brother was his successor, although the latter was of exactly the same type. Indeed, Archelaus, in his short reign, deposed three high priests for purposes of profit. Against this serious list of evils there is hardly anything good to set in contrast, beyond perhaps the fact that he inherited from his father a certain love of splendor and a taste for building. He restored the royal palace at Jericho in magnificent style, surrounding it with groves of palms; and also founded a city, that he called in his own honor Archelais.

BIBLIOGRAPHY: Grätz, *Gesch. d. Juden*, iii. *passim*; Ewald, *Gesch. des Volkes Israel*, iv. *passim*; Hitzig, *Gesch. des Volkes Israel*, ii. *passim*; Schürer, *Gesch.* i. *passim*, and the literature therein indicated. On coinage, see Schürer, *ib.* p. 375, note 4; and Madden, *Coins of the Jews*, pp. 114-118.

G. L. G.

ARCHEOLOGY, BIBLICAL: The branch of archeology that has for its province a scientific presentation of the domestic, civil, and religious institutions of the Hebrews, in the lands of the Bible, especially in Palestine. It deals with these for the whole stretch of Judaic history down to the fall of Jerusalem in the year 70, the end of Judaism as a power in Palestine. The term "Archeology" was used by Josephus in his great work, Ἰουδαϊκὴ Ἀρχαιολογία (literally "Judaic Archeology," but usually translated "Antiquities of the Jews"), to cover the entire history of his people, their life, customs, religious institutions, and literature. This comprehensive sense remained current until the time of the Reformation. Indeed, writers like Eusebius, Jerome, and Epiphanius, while they produced neither history nor archeology as such, contributed material valuable for the enrichment of both. It is safe to say that no treatise on Biblical Archeology proper made its appearance until after the Middle Ages.

First Meaning of Biblical Archeology.

It was not until the sixteenth century that Carlo Sigonius (died 1584) gathered up and presented in his "De Republica Hebræorum" a discussion of sacred places, persons, and rites. This classification seemed to furnish scholars with a clue to what should be included in the term "Archeology" as applied to the Bible; so that De Wette (in 1814), followed by Ewald (in 1844), gives the first really systematic classification of the material that, up to the present time, is regarded as belonging to the field of Biblical Archeology. Even as late as Keil's work (1875), the main divisions of the subject are treated in the following order: (1) sacred antiquities; (2) domestic antiquities; and (3) civil antiquities.

The historico-critical method of investigating Old Testament history claims to have rectified a former error. It is now generally maintained that many of the records of the history of Israel originated at a date later than was formerly supposed, and that consequently many of the religious institutions, customs, and rites current among the Jews bear the marks of later ideas, conditions, and environments. It is further claimed that religious rites and customs owe their character largely to the domestic life and surroundings of a people. The recognition of this fact necessitates a reversal of the order of the themes usually included in the term "Biblical Archeology." Accordingly the present order of treatment is: (I.) Domestic Antiquities; (II.) Civil Antiquities; and (III.) Sacred Antiquities; but, as will be seen, there is still another section to add on the land of Palestine itself.

Archeology and History.

In the treatment of this topic, as of many other topics relating to ancient times, no hard-and-fast line can be drawn. History proper should cover the entire religious and political life of a people. It should present their laws, customs, and manners. It should also, when occasion requires, include their relations to neighboring peoples, politically, socially, and commercially. Archeology has to do with but a part of this material. It concerns itself with the interrelationships of the people in domestic, civil, and religious life. It goes further, and includes in itself a consideration of the character of the land where they live, and of their social, industrial, artistic, and literary organizations and features.

Biblical Archeology depends for its material upon a mass of ancient literature and antiquities. It will be impossible for the student of archeology to utilize to advantage the literary material, especially of the Old Testament, without due regard to the literary processes by which it was prepared. Much of the available material of archeology is secured from literature, but only after it has been subjected to the most searching critical processes. In fine, archeology at large finds in literature one of its best sources of information and one the testimony of which can not be set aside. Nevertheless, at the bottom, beneath all the literary activity of the people, lie, of course, the conditions under which the Israelites produced their literature. Hence, while much that is of value to archeology is found in Israel's literature, a knowledge of archeology will include information concerning the land which nourished that literature. There is, consequently, a kind of necessary interdependence between these two branches of knowledge—literature and its native soil.

Archeology and Religion.

The religious system of the Old Testament embraces both literary and archeological material; both ancient documents and monuments. Biblical Archeology includes only so much of this material as bears upon sacred places, persons, feasts, vessels, and ritual. It does not discuss religious ideas, either in their origin or their development. It does not present a systematized religio-legal system, nor the relations of that system to civil processes. Neither does it discuss the relation of Israel's rites and ceremonies to those of surrounding nations. These themes, proper in modern scientific subdivisions of material touching the ancient Jews, fall under the head of religion or of comparative religion.

The soil of the Orient is the treasure-house of one of the two great sources of Biblical Archeology. Palestinian ruins at Jerusalem, at Lachish, at Gaza, at the Dead Sea, and in the tombs on the hillsides, are all instructive teachers concerning the life and times of the ancient Jews. Fragments of documents of this people and of their neighbors are replete with information bearing upon the Archeology of the Bible. The Moabite Stone, for the ninth pre-Christian century, and the Siloam Inscription are valuable evidences of the character of the writing and of some of the customs of those early days (see Alphabet). The numerous small inscriptions from Phenician sources tell a fascinating story of tragical times contemporaneous with Israel. From Palestinian ruins, likewise, come many voices of the later periods, as the scattered and broken Greek and Latin inscriptions are deciphered and interpreted. Coins also tell their tale of the past, often with gratifying precision.

Monumental Sources.

The revelations from the mounds of Babylonia and Assyria, made within the last half-century, vitally touch the people of Israel. The close relationship existing between the social, political, and religious systems of that ancient West and East has now been clearly ascertained. The close racial kinship existing between Israel and the great powers centered on the Tigris and the Euphrates gives special significance to the antiquities exhumed from those eastern plains. The fact that Israel's ancestors migrated from Eastern centers, carrying with them the characteristics of their early home-land and people, points likewise to the essential importance of the "finds" brought from Mesopotamia.

Many items of considerable value to Biblical Archeology are discovered in the community of religious requirements and customs between Israel and her overland Eastern neighbors. The aggressiveness of Eastern political influence and power toward the West, in the later periods of Israel's history, carried with it other forces that largely affected the social and commercial fabric of the Palestinian kingdoms. Consequently, there is no land outside of Palestine whose ancient history and antiquities have a more noteworthy significance for Biblical Archeology than the great Mesopotamian region.

The imperishable character of the remains of ancient life found in the sands and tombs of Egypt, the proximity of that land to Palestine, and the association of that people and that land with Israel's history make the territory in question a fascinating field to the archeologist. The influence of Egypt's civilization upon the literature and life of the Jews is especially marked during the patriarchal, the bondage, and the wilderness periods. At intervals during the later stages of history—for example, in Isaiah's day—Egypt exercised no small influence over the life of the Israelites. While many points are still in dispute, some genuine increments of value from Egyptian monumental sources may be even now discovered.

Literary Sources.

The most fruitful sources of information germane to the subject are of course the literatures of the Old and New Testaments. As has been noted above, due regard must be had from the beginning to the assured results of Biblical criticism. The Old Testament material must be so used as to gain therefrom full advantage of the best-established results of the scholarship of to-day. It must be remembered, however, that a systematic archeology for each period of history can not yet be presented; merely the origin and growth of rites and customs through the entire stretch of time are all that have been traced. Uncertainty as to the dates of some of the books of the Bible aggravates the difficulties of the archeologist.

The New Testament material, less indefinite as to time, furnishes valuable data regarding the Jews of the first century, particularly those in Palestine. Certain rites and ceremonies prevalent among the sects of that age are relevant and instructive material. Even the circumstances that led up to the death of Jesus are full of interest for the student of archeology. The experiences undergone by Paul and other apostles in the establishment of the Christian Church often illuminate this subject.

The writings of Josephus, compiled, as they were, from many and uncertain sources, possess, nevertheless, because of their immense sweep through time, a multitude of apposite data. Josephus' partiality for his own people, and his desire to magnify their importance throughout their history, have to be guarded against; but he provides much material for the portrayal of the life of the ancient Jews.

The inter-Biblical apocryphal books, such as I and II Maccabees, III and IV Esdras, Judith, the Letter of Jeremiah, etc., abound in hints and items of importance in a systematic study of Biblical Archeology. Philo of Alexandria, though strongly influenced by Greek thought, was a serviceable chronicler of many things Jewish. This mass of literature yields much of genuine value to the archeologist of Sacred Scripture.

The early centuries of the Christian era have left several pertinent documents. The great mass of rabbinical literature (the two Talmuds and the Midrashic collections) is full of facts, statements, and hints concerning the life of the Jewish people. These are often of significant, illustrative importance in the elucidation of Old Testament conditions. The compilations of Manetho, Berosus, and Philo of Byblus yield facts that add materially to some phases of Biblical Archeology. The habits, customs, and religious characteristics of the Jews, as described in early Christian and Greek writings, are also of value. Arabic literature and antiquities reveal the common Semitic character of ancient times, and consequently some elements of Jewish life.

The unchangeable and permanent elements of the Oriental Semitic personality are surprisingly illustrative of the ancient Jewish character of the Bible. The habits, customs, and rites of the inhabitants of the East, and their mode of existence as a whole, are a living commentary on many passages of Scripture, the thought and significance of which are wholly foreign to a modern Occidental. Such portions of the Semitic world as are least modified by the aggressions of civilization, like those in the interior of Arabia, seem to maintain in their pristine purity the traits of two or three millenniums ago. The closer one gets to the primitive Semitic man, the nearer in many cases is the approach to a true understanding of his life as it appears in Holy Writ.

Out of the material already indicated, Biblical Archeology claims for itself four general divisions, under which it may best be treated; they are (1) the land and people of Palestine; (2) domestic or individual antiquities; (3) public or civil antiquities; and (4) sacred or religious antiquities.

I. Palestine: The character of any land is an essential element in the determination of the characteristics of its inhabitants. The mountains and plains, the valleys and ravines, and the inspiring scenery of adjacent regions made Palestine a land of pleasing variety and of ever-refreshing beauty. Her wide range of climate, her immense list of fauna and flora, satisfied every reasonable demand of her restless people. Her comparative isolation, her natural defensive strength, and her relation to the great civilizations of the East and the West, especially during Israel's national history, emphasize her importance to the people that dwelt within her borders.

The Land and Its People.

Palestine was already the home of ancient peoples when the Patriarchs first trod upon her soil. The tribes of Israel settled down to live in close proximity to several different minor peoples. So close were their relations that intermarriages resulted, and an intermingling of every element of domestic, public, and religious life. The nation of Israel, built upon such a foundation as this, was a strange conglomeration of diverse elements. Clashes with her minor neighbors, and commercial and political relations with the great empires that oppressed her, affected domestic, civil, and sacred relations.

II. Domestic Antiquities: The every-day life of each person involves a large number of items. These embrace the food available and used, the material accessible for clothing and the method of its manufacture, as well as the usual clothing worn by the people, and the method of preparing and wearing the head-gear. The individual lived also in a dwelling of some kind; either in a hole in the rocks, a tent, a hut, a house, or in an elaborate structure in a city. How were these various dwellings prepared, and what was their internal arrangement? What led to the aggregation of such buildings, which later became cities? The replies to these questions will be of supreme moment in following the growth of individual rights and privileges.

The Jewish family has a most interesting history. The family formed the next step upward from the individual, and was probably the basis of the clan. The laws of marriage and their binding character were essentials in the perpetuity of the nation. The position and rights of the woman before and after marriage, in the condition of monogamy and of polygamy, and in case of divorce, fall under this theme. The relations of the children to the individual parents, the methods of naming them, the observance of the rite of circumcision, their training and education in and out of the home, must be noted. The constitution of the Oriental family involved slaves, with certain laws of purchase and retention, both Israelitish and foreign. Certain diseases also often attacked, and sometimes found victims in, the family. The treatment of the aged and infirm, of the helpless and unfortunate members of the household, is of especial interest. Death in the family was attended by peculiar national observances. See Family, Marriage, Patriarchate, Slavery.

Society and Amusements.

Families and individuals maintained a certain amount of social intercourse. These relations developed certain social obligations; established the respective rights and privileges of host and guest, and the methods of conversation and entertainment. Social gatherings at feasts likewise inaugurated special customs and requirements. These functions, as well as the more elaborate festivals of their heathen neighbors, were occasions for the forming of relations that to a large extent determined the character of Israel. The introduction of foreign customs gradually modified society in Israel, until, by the downfall of the northern kingdom, it assumed quite another complexion. The origin, organization, and conduct of society form an interesting theme in the department of Biblical Archeology. See Etiquette, Precedence, etc.

There is slight evidence that the Jews in early times, aside from banquets attended by musical instruments of various kinds, enjoyed any indoor amusement. Neither is there any extended description of outdoor sports, either for princes or populace. But the prevalence of many terms employed in hunting, such as the names of traps and weapons used in taking animals and birds, and the names of wild animals used for food, is evidence that this sport was commonly indulged in, and to good purpose. Several hints are also found in the Prophets, especially as to the sport (or possibly occupation) of fishing. Both of these out-door amusements, so popular in Egypt and in the East, were turned to good account elsewhere by the Israelites. See Games and Sports.

The earliest records of the patriarchs and of the Israelites show them following the life of nomads. They raised herds of large and flocks of small cattle, and moved about according to the demands for new pasturage. The character of the country and their slight tenure of the soil led to such a mode of existence. Even when they settled down as occupants of Palestine and their life was mainly devoted to other things, they nevertheless reared extensive herds and flocks, comprising cattle, asses, sheep, and goats. The hills of some parts of Palestine were best adapted for such pursuits. See Animals, Cattle.

Pasture and Agriculture.

Israel's occupation of the new territory made possible another vocation besides cattle-raising. Permanent settlement led to the cultivation of the soil, to the planting of vines and fruit-trees. Wheat, barley, and rye became staple products, and by irrigation all parts of the land yielded profitable returns to the industrious husbandman. The methods of agriculture, the influence of this mode of life on the nation, and the importance of this industry on international relations occupy no mean place in the history of the life of ancient Israel. See Agriculture.

From the earliest times there are hints at the trades that were current among the Israelites. After their settlement in the land of Canaan especially, they became acquainted with methods of producing tools for the cultivation of the soil, and weapons for warfare. Carpenters and stone-masons were numerous at the time of the construction of Solomon's public buildings. Workers in metals of different kinds are found occasionally in the course of Israel's history. The ironsmith, the goldsmith, and the worker in bronze were not uncommon in Palestine. The preparation of skins for use as bottles and for sandals, the manufacture of the bow and of the different pieces of armor for the warrior called for skilful labor. The preparation of flax and wool for clothing required a method which in later years developed into great weaving establishments. The vessels of clay in use in Palestine in ancient times indicate that the potter's art had reached a high state of perfection. These crafts doubtless received many useful suggestions from Israel's neighbors in the different periods of her history. See Artisans, Handicrafts.

Commerce and Its Methods.

Exchange of commodities is one of the oldest occupations of men. Israel's continual contact with neighbors of all kinds, whose methods of life were as varied as their peculiarities, naturally led to some commercial activity. The caravans that crossed Canaan in Israel's day traded in Canaanitish cities, and furnished markets for Palestinian products in Egypt and in Babylonia. Israel exchanged her products of the soil for the wares of Phenicia and the perfumes of the south country Commerce reached its climax in Solomon's day, when it extended as far as the undetermined port of Ophir, and brought back for him the gold, silver, apes, peacocks, and other luxuries and curiosities of distant climes. Phenicia was Israel's great trading-mart; for thence she secured much of the material and many of the workmen that made Jerusalem what it was in Solomon's reign.

The activity of exchange during the dual kingdom is shown on several occasions. When Ahab defeated Ben-Hadad at Aphek, one of the items in the treaty was the granting to Israel of "streets" [bazaars for trading] in Damascus, as Syria had formerly had "streets" in Samaria (I Kings xx. 34). The numerous references in Hosea are evidence that Israel in that period enjoyed the products of all lands. Egypt was likewise on the most intimate commercial terms with Palestine; and some of her choicest food and clothing was purchased by Israel. But it was not until after Israel's overthrow as a nation that she seemed almost entirely to abandon husbandry and many of the crafts, and to give her whole life to the pursuit of commerce. See COMMERCE, TRADE.

The most convenient exchange was that of commodities for gold or silver or for some other precious article. This was accomplished at first by means of certain standards of weight for the metals, standards of capacity for grains, and the like, and standards of measurement (length, breadth, or thickness) for cloth, leather, stone, etc. The same tricks of trade as are found to-day—the light weight, the small measure, and the short line—appear in the charges that follow the arraignments of the Prophets. Late in history the metals were stamped or coined, thus greatly simplifying one of the most common articles of exchange. See COIN, MONEY.

Art in Israel.

Israel's growth as a nation was accompanied by a corresponding cultivation of the arts. The first notable exhibition is that seen in the elaborate architecture of the Solomonic era. Whether it was borrowed wholly from one nation or jointly from the leading nations of that day is immaterial. Israel adopted and executed some of the choicest specimens of ancient architecture. The pillars and their ornamentation, though executed by Phenicians, were according to the tastes and desires of Israel's king. Plastic art likewise received attention from the leaders in Israel, as is seen in the numerous fragments exhumed from Palestinian soil. Sculpture and fine stone-cutting added their part to the beautifying of the great Temple of the Lord. Painting is scarcely mentioned in the Old Testament (Ezek. viii. 10, xxiii. 14), in strange contrast with the evidence seen in Egyptian tombs. Music, on the contrary, received much attention from the leaders, and even from the common people. The shepherds in the mountains, the prophets on the hills, the singers in the Temple, made frequent and extensive use of many kinds of musical instruments. See MUSIC, TEMPLE.

Writing is almost as old as the race. Every nation around Israel had its method. The people of Israel, kin of these people by blood and language, had their own particular system of writing. The letters of the Hebrew alphabet had each a significance that helped to hold it in mind. The Israelites wrote on skins and clay, and carefully preserved their records for later generations. This work was done, however, by a particular class of men, who were later on designated as scribes. The different kinds of writing materials, and the tools wherewith this art was executed, were not unlike those of the great contemporaneous nations. See ALPHABET; MANUSCRIPTS; SCRIBES.

III. Civil Antiquities: The earliest show of authority is seen in the constitution of the family, with the father as head and chief. Several heads made up the body of elders, by whose decision affairs affecting several families were administered. Gradually these elders became a regularly established order, by or through whom the entire civil business of the community was conducted. In the time of the Egyptian bondage a class of men is found termed "officers," who though apparently scribes, were likewise underlings of their Egyptian taskmasters. The appointment of seventy elders in the wilderness was an extension of the earlier and possibly of the bondage scheme on a more elaborate scale. The method of government in vogue during the period of the judges was a modification of the same general plan under which Israel lived in the wilderness. The details of these systems are brought out with due faithfulness in the records of these periods. See ELDER.

The system of government current among the great and small nations of Israel's day was that of monarchy. Every foreign influence that touched this people emanated from the environment of regal administration. These powerful tendencies finally crystallized into a demand by Israel for a king. A king, with all the paraphernalia of a monarchy, was finally established. The prerogatives of the ruler, the law of succession, and the whole administration of government henceforth accorded substantially with those of other nations. Sufficient events and items of the king's conduct are narrated to give a good picture of Israel's monarch. See KING.

Post-exilian Government.

On the return of a body of Jews from the various lands into which they had been scattered, a new method of government was adopted. The province of which Judea was a part was ruled by a Persian satrap. Israel's new territory was ruled by a governor, Zerubbabel, and later by Ezra and Nehemiah, etc. These subrulers paid tribute to Persia; and only on especial appointments were they granted extraordinary prerogatives, for example, Ezra. How far down into the so-called inter-Biblical period these conditions prevailed, it is not yet possible to affirm. The Maccabean revolt against the Hellenizing edicts of the Seleucid rulers was a forcible protest against a violation of the favorable treatment accorded the Jews by Alexander the Great. Nearly one hundred years of practical independence resulted in the downfall of Jewish authority, brought about by Pompey in 63 B.C. Thenceforth Palestine as part of a province became subordinate to a Roman governor. Information as to the line of demarcation between the rights of the Jews and Roman authority, the methods of administration adopted by Roman appointees, and a multitude of other questions of local interest is abundantly supplied in the documents of this period. See Government, Procurators, Rome, Sanhedrin.

Public Administration of Justice.

References to law and its administration are found even in the patriarchal period, when the head of one family and his associates were supreme in authority. Legal processes were simple and effective. In the period of the judges, the so-called judge was the court of final appeal. But after the establishment of the kingdom the king occupied the supreme bench. In postexilian times the people elected their own judges. Numerous statements distributed in different periods of history are found as to the purpose, the method, and the results of various penalties inflicted by authority. The laws concerning all of these specifications are codified in the Pentateuch.

As a subject of the state, each individual had certain property rights. When the tribes settled as husbandmen on their newly won territory, each family occupied its own land. This was its permanent possession. It could lease the same; but in the year of jubilee the land reverted to its first owners. The forfeiture of property rights for political offenses, such as is mentioned in Ezra, was unusual. Marriage also carried with it certain rights, carefully specified in the law. Personal property, the rights to buy and sell, regulations concerning debts, restitution, inheritance, etc., were amply protected or prescribed in the legal provisions of Israel. See Procedure, dure, Chattels, Sale.

Warfare.

This condition met Israel very early in her history. The division of the host in the wilderness into companies of different numbers for internal civil convenience was doubtless the basis of army divisions. The military equipment of the armies of Palestine, east and west of the Jordan, and their power of resistance to Israel's aggression, are meagerly set forth in the Old Testament. Israel's method of levying and supplying troops, and almost uniform success in Joshua's day, add importance to the study of her military organization. The perfection of army methods in the regal period, and the great amount of money and energy devoted to the maintenance of the army, give added impetus to the investigation of military science among the great nations of Egypt and Mesopotamia. This investigation covers the kinds of armor and weapons used, methods of drilling and marching, encampments, movements for attack and battle, methods of sieges and defenses of fortresses and cities, and the treatment accorded to prisoners of war. See War.

IV. Sacred Antiquities: The earliest records of Israelitish ancestors refer to special places devoted to worship. While the Israelites were on the march through the wilderness, they were accompanied by a sacred tent. As soon as they had settled in the land of Canaan they adopted numerous sacred high places. There were also sacred trees, stones, fountains, etc. Altars, obelisks, and the Asherah were accompaniments of these places. At these shrines Israelites met to do homage to their Preserver and God. Solomon's Temple was a partial centralization of worship, which, however, did not become complete until the reign of Josiah. The captivity and the exile of the Israelites divorced them from such shrines. On the return, Zerubbabel's Temple once again made Jerusalem the actual center of worship. See Altar, Asherah, Bamah, Temple, etc.

Sacred Persons, Places, and Offerings.

The original purpose of the priest is not absolutely settled. He was probably the attendant on a heathen image, who uttered oracles on occasion, to instruct the worshipers. Gradually he became the offerer of the sacrifice, and therein stood as a kind of mediator between God and the person seeking a message. The functions of priest were apportioned between the priests proper, who stood nearest God, and the Levites, who were practically their servants. Later still, the priestly duties were narrowed down to sacrifice only, leaving to the Prophets the matter of oracular speaking and teaching. The various steps to these different functions, and the special devotees in service about these places, are found in numerous cases mentioned in the Old Testament. See Levites, Priests.

The original purpose of the sacred offerings is wrapped in obscurity. For the non-bloody offering, the peace-offering, the burnt offering, the sin-offering, and the trespass-offering there are specific regulations and significance. The condition of the offering itself, the process of offering, and the result of the same upon the giver are all laid down in the codified rules of the Pentateuch. Few if any of the things connected with the life of Israel are so fully treated in the Old Testament as the subject of "offering." See Sacrifice.

Like their neighbors, the Israelites had sacred feast-times. These are seen very early in the history. Hints and more are found of the feasts of the new moon and the Sabbaths. The yearly feasts were the Passover, the First-Fruits, and the Tabernacles or Ingathering. Each of these had its special regulations as to time, duration, and attendants. Upon the centralization of worship at Jerusalem, certain modifications took place both in the accompaniments of the festival days and in the places where they were formerly held. As time went by the number of such days increased. See Festivals.

Israel was put under strict discipline in the matter of personal cleanliness, both in reference to worship and to every-day life. Obedience to these demands secured immunity from certain diseases and prevented the spread of others. Such discipline attached a wholesome sacredness to worship and enhanced the value of human life and health. It prepared the nation to conceive of a holy God, and to render Him a clean service.

The preceding sections have indicated merely in outline the main subdivisions of Biblical Archeology on the basis of the latest investigators. They point the reader to certain skeleton facts, which may be clothed with flesh and blood by careful painstaking research on the Old Testament.

For archeology in post-Biblical times, see Badge, Bath, Ceremonies, Costume, Numismatics, Music, Synagogue, etc.

Bibliography: Fenton, *Early Hebrew Life*, 1880; Benzinger, *Arch.* 1894; Bissell, *Biblical Antiquities*, 1888; Ewald, *Die Alterthümer des Volkes Israel*, 3d ed., 1866; Keil, *Handb. der Biblischen Archaeologie*, 2d ed., 1875; Nowack, *Hebr.*

Archaeologie, 1894; Schürer, *Gesch.* 2d ed., 1890; Stade, *Gesch. des Volkes Israel*, 2d ed., 1889, especially vol. i., book vii., pp. 358–518. For the bearings of extra-Biblical material on Biblical Archeology, see Ball, *Light from the East*, London, 1899; Schrader, *C. I. O. T.* 1888; Vigouroux, *La Bible et les Découvertes Modernes*, 5th ed., Paris, 1889; Boscawen, *The Bible and the Monuments*, London, 1895; Evetts, *New Light on the Holy Land*, London, 1891; *Recent Research in Bible Lands*, edited by H. V. Hilprecht, Philadelphia, 1896; McCurdy, *History, Prophecy, and Monuments*, 1896, ii. vii. chaps. i.–iv.; Sayce, *The Egypt of the Hebrews*, London, 1895; idem, *Patriarchal Palestine*, London, 1895; idem, *Races of the Old Testament*, London, 1891; Price, *The Monuments and the Old Testament*, Chicago, 1900.

J. JR. I. M. P.

ARCHER, ARCHERY: The bow as a weapon in war and the chase was familiar to the Hebrews from patriarchal times (Gen. xxi. 20, xxvii. 3, xlviii. 22). Jonathan and Jehu were expert archers (II Sam. i. 22; II Kings ix. 24); the tribe of Benjamin was renowned for its sons' skill with the bow (I Chron. viii. 40, xii. 2); and David, after the battle of Gilboa, sought to encourage archery practise in Judah (II Sam. i. 18). The impulse thus given seems to have taken root, so that 250 years later the prophet Hosea speaks of the bow as representing Israel's military power (ch. i. 5).

From the figures extant in Assyrian monuments it appears that the usual tactics with the bow were to overwhelm the enemy with repeated showers of arrows, and then close in with sword and spear upon the harassed ranks. In Ps. cxx. 4 there is a reference to the practise of affixing burning material to the arrow-head, no doubt for setting fire to a besieged town. For further details and Hebrew terms in connection with Archery, see ARMY.

E. C. F. DE S. M.

ARCHEVITES (ארכוי): A people whom Asnapper brought from Erech or Uruk, a political and religious center of Babylonia, and settled in Samaria. They wrote to Artaxerxes concerning the building of the Temple at Jerusalem and had the work on it stopped (Ezra iv. 9). Erech (Uruk) is mentioned in Gen. x. 10.

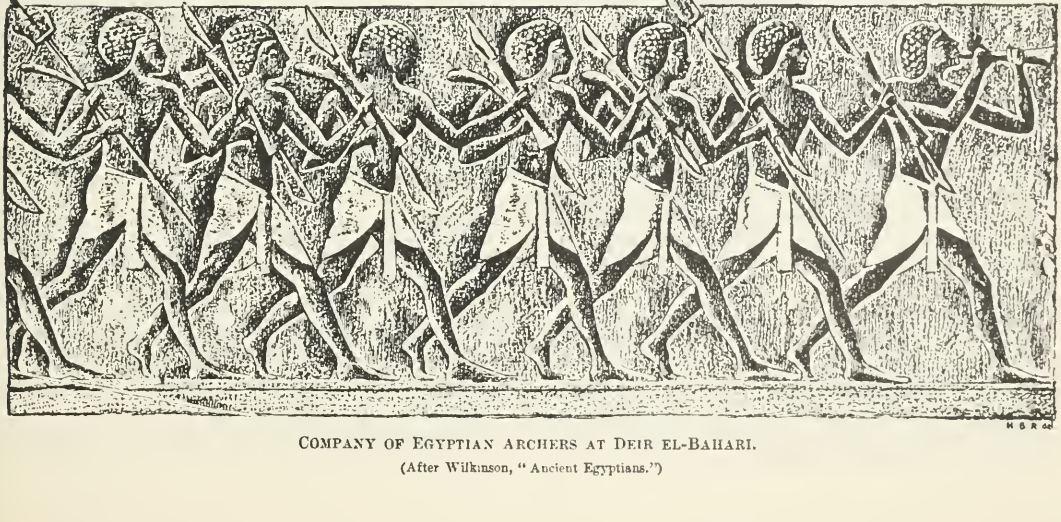
J. JR. G. B. L.

ARCHEVOLTI, SAMUEL BEN ELHANAN ISAAC: Italian grammarian, and poet of the sixteenth century. Many of his piyyuṭim were embodied in the Italian liturgy, notably his "Song on Circumcision." He was an excellent Talmudist, and, when quite young, reedited or rather supplied with extensive textual references, the 'Aruk of Nathan b. Jehiel under the title "Sefer ha-'Aruk" (Venice, 1531). His book "Degel Ahabah" (The Banner of Love), an ethical work with commentaries, was printed in Venice (1551). The most notable of his works are (1) "'Arugat ha-Bosem" (The Bed of Spices), a Hebrew grammar (Venice, 1602; reprinted, Amsterdam, 1730), and (2) "Ma'yan Gannim" (A Fountain of Gardens), fifty metrical letters, designed to be models for students of this form of composition (Venice, 1553). Of these two books the more important is the Hebrew grammar, because the subject is exhaustively and originally treated. Twenty-five out of the thirty-two chapters are devoted to the rudiments of the language. Chapters twenty-six and twenty-seven treat of Hebrew accentuation; chapters twenty-eight and twenty-nine discuss perfect style; chapter thirty treats of steganography and Biblical cryptography, and chapters thirty-one and thirty-two treat of the neo-Hebraic meter, with original models of style and method. The last chapter pleased John Buxtorf the younger to such an extent that he translated it into Latin, appending it to his translation of the Cazari (1660). Archevolti, who loved the Hebrew language and delighted in its poetical phrasing and shading, was disinclined to uphold the ideas advanced by Judah ha-Levi, who, though one of the greatest Hebrew poets, did not care to treat Biblical subjects poetically, maintaining that they did not readily lend themselves to such treatment. Archevolti held the opposite view, and in respectful terms wrote against his famous predecessor, employing the Talmudic bit of satire, "The dough must be bad indeed if the baker says it is."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* s.v.; Steinschneider, *Cat. Bodl.* No. 7004; Delitzsch, *Zur Gesch. d. Hebr. Poesie*, p. 6.

G. G. A. D.

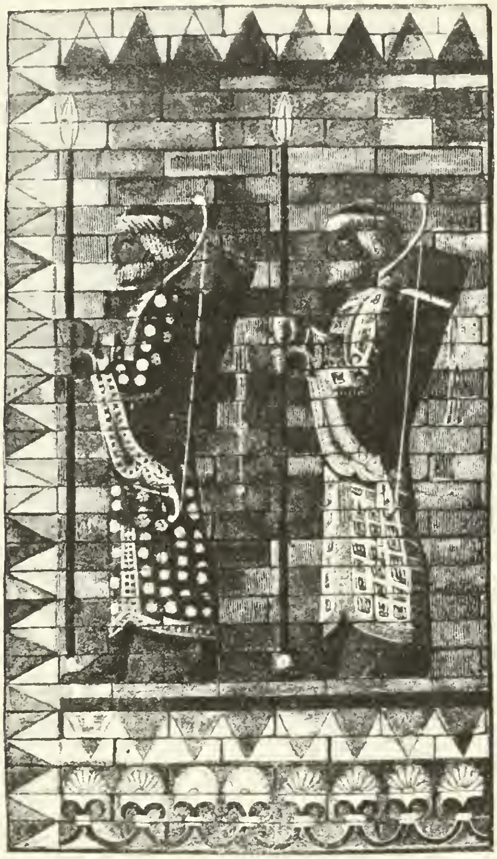
ARCHIMEDES: The greatest mathematician of antiquity; born in Syracuse about 287 B.C. His influence on Jewish literature was not extensive. Only two of his works have come down to us in a Hebrew translation. Ka-



COMPANY OF EGYPTIAN ARCHERS AT DEIR EL-BAHARI.

(After Wilkinson, "Ancient Egyptians.")

lonymus ben Kalonymus (after 1306) twice turned the treatise "On Conoids and Spheroids" into Hebrew, under the title בכדור ובאצטוונא. He is said to have made use of an Arabic translation of Costa ben Luca, though Arabic bibliographers know nothing of such a translation. An unknown author—whom Steinschneider surmises to have been the same Kalonymus—translated *κύκλον μάθησις* under the title ספר ארכימידים במשיחת העגולה, from the Arabic of Thabit ibn Kurrah (the Hebrew title is to be corrected to במשיכת, which means "extension," and corresponds exactly to the Arabic "Masaḥah").



Archers as Body-Guard of Darius.
(From Maspero, "Passing of the Empires.")

Abraham bar Ḥiyyah shows a perfect knowledge of the theories of Archimedes in his "Encyclopedia of Mathematical Sciences" (compare Steinschneider, "Hebr. Bibl." vii. 92); and the same is true of Abraham ibn Ezra, in his astronomical work "Reshit Ḥokmah."

Bibliography: Steinschneider, *Hebr. Uebers.* § 310; *Z. D. M. G.* l. 172 *et seq.*

G. I. Br.

ARCHIPHERECITES (*ἀρχιφερεκῖται*): Grecized form of the Aramaic רישי פרקא = "heads of the school" (*pirḳa*, literally "chapter," hence "discourse"). The name occurs in Justinian's "Novella," No. 146, Περὶ Ἑβραίων, of the year 553, in which the Archipherecites, the elders, and the teachers are forbidden to use their power of anathema in order to prevent the reading of the Greek version of the Bible in place of the Midrashic or Targumic interpretation.

Bibliography: Grätz, *Gesch. der Juden*, iii. 359, note 7; Kriegel, *Corpus Juris*, iii. 640. Compare Academies in Palestine.

K.

ARCHISYNAGOGUE (*ἀρχισυνάγωγος*; Heb. ראש הכנסת): Synagogue-chief. The use of this name as the title of the officer who supervised matters pertaining to the religious services of the synagogue can be traced from the time of Jesus to about the year 300 (Pes. 49*b*). It occurs several times in the New Testament. The distinctive function of the Archisynagogue was to select suitable men for the reading of the Law, the reciting of prayers, and for preaching; since in ancient times the synagogue did not have regularly appointed officers for the performance of these duties. Despite the specifically Jewish character of the functions of the Archisynagogue, however, the name is borrowed from the Greek, and was therefore used throughout the Roman Empire where Jews were settled, but not in Babylonia. Hence, the Babylonian Talmud, when mentioning the Archisynagogue, finds it necessary to translate the word by פרנס (Ket. 8*b*; compare Yer. Ber. iii. 1, 6*b*). From the Jerusalem Talmud (*l.c.*) it further appears that in cases of necessity the Archisynagogue of a community had to act as its reader. In consonance with the nature of his office, the Archisynagogue was chosen for his piety and good moral character, while in the case of an archon the essential requirements were social position and influence. The Pharisees therefore regarded the Archisynagogues as inferior only to the תלמידי חכמים ("disciples of the wise"), the Jewish scholars (Pes. 49*b*. This passage is, however, of Palestinian origin). Like most of the offices of the pharisaic Jews, that of the Archisynagogue was not limited as to time, but was usually held for life, and not infrequently was hereditary; the Pharisees holding (see Torat Kohanim Aḥare Mot viii., ed. Weiss, p. 83*a*) that the son had a claim upon his father's office unless he had shown himself unworthy. This explains why the title Archisynagogue was sometimes attached to the names of the wife and the children, as found on some Greek inscriptions. It was used, no doubt, to indicate that they were members of an archisynagogal family.

Bibliography: Schürer, *Gesch.* ii. 364-367, 519; *Gemeindeverfassung*, pp. 25-28; Weinberg, *M. G. W.* 1897, p. 657.

A. L. G.

ARCHITE: Inhabitant of a town or district on the southern border of Judah probably connected with the Erech (A. V. Archi) of Josh. xvi. 2. Hushai, David's friend, was from that region (II Sam. xv. 32). It would appear to be somewhere in the neighborhood of Ataroth, but has not been identified with any certainty.

T. J.

ARCHITECTURE, JEWISH. See Almemar; America, Jewish Architecture in; Ark; Cemeteries; Galleries; Gravestones; Hospitals; New York; Philadelphia; Synagogue; Synagogue Architecture; Tombs, etc.

ARCHIVES ISRAÉLITES: A French Jewish review, founded in 1840 by Samuel Cahen, author of a French translation of the Hebrew Bible. The first number appeared in January, 1840, as an octavo pamphlet of sixty-four pages, entitled, "Archives Israélites de France: Revue Mensuelle Historique, Biographique, Bibliographique, Littéraire." Some of its first contributors were G. Weil (Ben-Levi), O. Terquem, Solomon Munk, Gerson Lévy, Rabbi M. Charleville, Ph. Luzzatto, Albert Cohn, A. Darmesteter, A. Widal, and E. Carmoly. In 1860 Isidore Cahen, son of the founder of the paper, became its editor.

The "Archives" has several times changed the periods of its appearance, its form, and its title. It has been a monthly and a semi-monthly; and in 1879 it became a weekly. It is now a quarto, more in the nature of a journal than of a review; short articles on topics of the day taking the place of longer articles. Isidore Cahen continued to be the "directeur" until his death, March 6, 1902; editor-in-chief is H. Prague.

In 1890 the "Archives" celebrated its fiftieth anniversary by the publication of a collection of essays, reminiscences, and letters, under the title "La Gerbe" (The Sheaf).

Bibliography: *La Gerbe*, 1890.

G. J. W.

ARCHIVES, JEWISH, OF OLD CONGREGATION. See Memorbuch; Pinkes.

ARCHON (ARCHONTES or **ARCHONTEIA)**: The title of a member of the governing body in the independent Jewish communities throughout the Roman empire, as in Alexandria, Antioch, Berenice in Cyrenaica, Rome, Tlos in Lycia, and other cities. In Alexandria, where Emperor Augustus established a Gerusia (Philo, "In Flaccum," § 10; compare Josephus, "Ant." xix. 5, § 2; Schürer, "Gesch." 3d ed., iii. 41) instead of a single Ethnarch for the Jews, the archons constituted the gerusia (Philo, *l.c.*), as is especially evident from the construction of the sentence *τοὺς ἀρχοντας, τὴν γερουσίαν, οἵ καὶ γέρως καὶ τιμῆς εἰσίν ἐπώνυμοι* (see Alexandria for the contrary view, see Schürer, *l.c.*). At the end of the first century of the common era, nine archons were at the head of the community in Berenice in North Africa; in Alexandria, more than thirty-eight; while in Rome there were several communities each with its Archon, as appears from their epitaphs. At Rome, the archons were chosen in the month of Tishri, about the Jewish New-Year; in Berenice, probably during the Feast of Tabernacles. Besides those elected for a term, there were archons for life. The mere title was sometimes bestowed on women and children.

It may be generally accepted that the functions of the Archon were the same as those that Strabo ascribes to the Alexandrian ethnarchs (Strabo, quoted by Josephus in "Ant." xiv. 7, § 2), and those delegated to the gerusia under Augustus: "He governs the nation, metes out justice to them, and takes care of their contracts and of the laws belonging to them." The archons conducted political affairs; while religious matters were managed by the heads of the synagogue, who, at the same time, might be archons. Yet the gerusia probably met at the synagogue, the court of which was the place for public distinctions adjudged by the gerusia (compare Philo, "Legatio ad Cajum," § 20). These archons must be distinguished from those of cities in Palestine organized on the Greek plan; as at Tiberias, for instance, where the Archon was the head of a Boulé consisting of 600 members (Josephus, "Vita," §§ 27, 53, 54, 57; *idem*, "B. J." ii. 21, § 3).

Bibliography: Schürer, *Gesch.* 3d ed., iii. 38–52.

G. A. Bü.

ARCTURUS. See Constellation.

ARDASHAR: Village in the government of Erivan, Transcaucasia, Russia, about 16 miles south-southeast from the capital of Erivan; the site of the old Armenian capital Artaxata, or Artashat; Artaxata is said to have been built for King Artaxias I. (189–159 b.c.), by Hannibal, 180 b.c. It was destroyed by Nero's army, and was restored by Artashes (85–127 of the common era), who transplanted thither captive Jews from Palestine. When the Persians destroyed the city in 370, they took away as prisoners 40,000 Armenian and 9,000 Jewish families from Artaxata. See Armenia.

Bibliography: *Regesty i Nadpisi*, No. 135, St. Petersburg, 1899; *Entziklopedicheski Slovar*, ii., *s.v.*, St. Petersburg, 1893.

H. R.

ARDIT (ארדיט) or **ARDOT** (ארדוט): The name of a family that emigrated from Aragon to Turkey, where their descendants still live. The following members are known:

1. **Abraham Ardit**: Lived in 1483 at Barcelona.

2. **Ephraim Ardit**: Lived in Smyrna; wrote, under the title "Maṭṭeh Ephrayim" (Ephraim's Staff), a commentary on Maimonides' "Mishneh Torah." It was printed at Salonica, together with several of his responsa and sermons, and published there in 1791.

3. **Ḥayyim Abraham Ardit**: A resident of Smyrna; wrote additional notes to the work of his uncle, Ephraim Ardit (No. 2), and appended several sermons of his own.

4. **Ḥayyim Moses Ardit**: Was in possession (at Smyrna) of a manuscript of Joseph Caro's "Responsa," which collection was printed under the title "Abḳat Rokel" in 1791 at Salonica. A second edition of this work was issued at Leipsic, in 1859, very probably at Ardit's initiative.

5. **Isaac Abraham Ardit**: Possibly a son of No. 1; embraced Christianity, but retained the name of Ardit ("Rev. Et. Juives," iv. 59, 62).

6. **Isaac b. Solomon Ardit**: Author of a voluminous commentary on the Talmudic treatise 'Arakin (Salonica, 1823).

7. **Raphael Ardit**: Wrote "Marpeh Lashon" (Healing for the Tongue), a commentary on the Talmudic treatise Shebu'ot, with an appendix containing novellæ to Maimonides' "Mishneh Torah" (Salonica, 1826).

8. **Raphael Solomon Ardit**: A relative of No. 6, to whose commentary he added some notes.

9. Solomon ben Jacob Ardit: Cabalist, of Smyrna. Wrote, under the title "Leḥem Shelomoh" (Solomon's Bread), a commentary on the Pentateuch; also novellæ, etc., which were published in 1751 at Salonica, together with the writings of Meïr Bekkayam, who, before he died, set apart money sufficient to cover the expenses of printing. Solomon was also in possession of a manuscript of Naḥmanides' novellæ to the Talmudic treatise, Baba Mezi'a (Steinschneider, "Die Hebr. Handschriften der K. Bibliothek zu Berlin," i. 44).

Ardot, with the prefix **Cohen,** is the name of a family which also migrated from Aragon, and among whose members were the following:

10. Abraham Cohen Ardot: The learned son of Asher Cohen Ardot (No. 11); died 1634.

11. Asher Cohen Ardot: Great-grandson of Isaac Arama; lived at Salonica in the first half of the seventeenth century; died 1645. He was taught the Talmud by A. Brudo, and was instructed in other branches of Jewish learning by David ibn Shushan. Wealthy and learned, he presided over the Talmudic college at Salonica, and maintained a correspondence with several learned rabbis of his time.

12. Eleazar Cohen Ardot: A physician of the fourteenth century at Majorca, where he was on friendly terms with Joseph Caspi (Kayserling, "Gesch. der Juden in Spanien und Portugal," i. 168).

13. Joseph Ardot was delegated by the community of Alcañiz to the disputation with Geronimo de Santa Fé at Tortosa in 1413 (Ibn Verga, "Shebeṭ Yehudah," § xl.).

14. Meshullam ben Solomon Cohen Ardot: A contemporary of Solomon ben Adret; lived at Barcelona toward the end of the thirteenth century (Solomon Adret, "Responsa," i. No. 415 *et seq.*).

15. Solomon Cohen Ardot: Lived about 1500 at Arta.

Bibliography: In addition to the authorities cited above, see Steinschneider, *Cat. Bodl.* No. 7119.

G. M. K.

ARDOTIAL (ANDRUTIL) SHEM-ṬOB BEN ISAAC: Spanish poet; flourished at Soria in the beginning of the fourteenth century. The name ארדוטיאל has been wrongly transcribed as Androtil, Adrutil, Ardothiel. Steinschneider connects the name with Ardot; the ending "ial" having either a relative or a diminutive significance. Shem-Ṭob was the author of the following works: "Milḥamot ha-'Am weha-Misparim" (Wars of the People and the Numbers), containing short literary and poetical articles; "Ma'aseh," an ethical story, published in the collection "Dibre Ḥakamim," Metz, 1849; "Yam Ḳohelet" (Sea of the Preacher), a prayer of two thousand words, each of which begins with the letter מ (*mem*); several piyyuṭim printed in the Maḥzor according to the Spanish rite. Under the title "Miẓwot Zemaniyot" (Temporary Injunctions), he translated into Hebrew an Arabic work of Israel Israeli of Toledo on the ritual, which is still extant in manuscript.

Bibliography: Zunz, *Z. G.* p. 426; idem, *Literaturgesch.* p. 503; Steinschneider, *Cat. Bodl.* No. 7119; idem, *Hebr. Uebers.* § 547; *Ha-Karmel*, vi. 85.

G. I. Br.

AREKA. See Abba Arika.

ARELIM. See Angelology.

ARENDAR. See Randar.

ARENDT, OTTO: German economist, author, and member of the Prussian Diet; born in Berlin, Oct. 10, 1854. He graduated as Ph.D. from the Berlin University and soon entered on a literary career, identifying himself with the Ultraconservative elements of Prussia. He was the foremost advocate of bimetalism, protective tariffs, and of that policy generally the trend of which is toward preservation of the quasi-feudal remnants of the Prussian State. So unswerving was his loyalty to the Conservatives that he abandoned his religion, embraced Christianity, and sometimes employed anti-Semitic phraseology. Arendt was editor of the "Deutsche Wochenblatt" and the author of many works and pamphlets, of which the following may be mentioned: (1) "Vertragsmässige Doppelwährung" (1878); (2) "Deutschland's Internationale Bilanz" (1881); (3) "Restitution des Silbers" (1881); (4) "Wider Soetbeer" (1882); (5) "Börsensteuer" (1885); (6) "Ziele Deutscher Kolonialpolitik" (1886); (7) "Erhöhung der Getreidezölle" (1887); (8) "Kaiser Friedrich und Fürst Bismarck" (1889); (9) "Leitfaden der Währungspolitik" (1893); (10) "Die Ursache der Silberentwerthung" (1899), etc. Some of these books went through several editions; the "Leitfaden" as many as seventeen.

His wife, **Olga Arendt,** daughter of Lina Morgenstern, was a teacher of elocution, and wrote: "Dramatisches Märchenbilderbuch" (1891); "Sylvesternacht" (1893); second edition, 1900; and "Freundschaftstag" (1894).

Bibliography: Kürschner, *Deutscher Literatur-Kalender.*

s. M. B.

ARENS, LOUIS: Operatic singer (tenor); born in Mitau, Russia, March 23, 1865. He was educated at the Riga Gymnasium and studied music at the Imperial Conservatory of Moscow under the direction of Tschaikovsky, graduating in 1890. Arens sang at the Imperial Opera of Moscow, in Berlin, Milan, Naples, Turin, and at the Theater Royal, Covent Garden, London (1894), where he has since given many concerts. He is author of "The Quartet," a children's pantomime (for orchestra), and a song, "Die Erinnerung" (for tenor).

Bibliography: *Jewish Chronicle*, December, 1899.

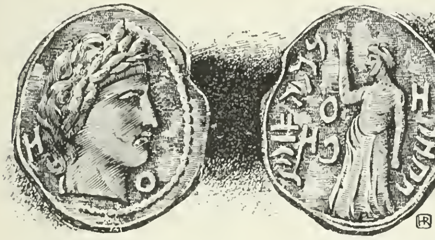
S.

AREPOL, SAMUEL BEN ISAAC BEN YOM-ṬOB: Commentator on the Bible, lived in Safed and Salonica in the sixteenth century. He is author of the following books: "Imrot Eloah" (God's Sayings), homilies on the Pentateuch (Venice); "Wa'ad la-Ḥakamim" (The Assembly of the Wise), a commentary on the prayer-book (Venice); "Leb Ḥakam" (The Heart of the Wise), a commentary on Ecclesiastes (Constantinople, 1586); "Mizmor le-Todah" (A Song of Thanks), a commentary on Ps. cxix. and the fifteen "Songs of Degrees" (Venice, 1576); "Sar Shalom" (The Prince of Peace), a commentary on Canticles (Safed, 1579); finally he published

"Agudat Shemuel" (Samuel's Collection), consisting of extracts from his previously mentioned works (Venice, 1576).

Bibliography: *Cat. Bodl.* col. 2406; Benjacob, *Ozar ha-Sefarim*, p. 7.
G. M. L. M.

ARETAS (in Aramaic חרתת) **IV.:** Nabatæan king; reigned from 9 B.C. to 40 of the common era. His full title, as given in the inscriptions, was "Aretas, King of the Nabatæans, Friend of his People." Being the most powerful neighbor of Judea, he frequently took part in the state affairs of that country, and was influential in shaping the destiny of its rulers. While on not particularly good terms with Rome—as intimated by his surname, "Friend of his People," which is in direct opposition to the prevalent *φιλορώμαιος* ("Friend of the Romans") and *φιλόκαισαρ* ("Friend of the Emperor")—and though it was only after great hesitation that Augustus recognized him as king, nevertheless he took part in the expedition of Varus against the Jews in the year 4 B.C. (see Archelaus and Varus), and placed a considerable army at the disposal of the Roman general. It appears, however, that his relations with the Jews, or at least with the reigning family, became later more friendly; and Herod Antipas married his daughter. This marriage, however, led to a war between Aretas and Herod; the latter having conceived a fatal passion for his sister-in-law, Herodias, and having repudiated his wife, thus aroused the hatred of the Nabatæan king. Soon afterward there arose a quarrel between Aretas and Herod concerning the boundary of Gilead, which led to open warfare. In a battle between the two armies, Herod Antipas was defeated, and would have been completely overthrown but for the interference of Rome: it was against Roman interests to permit the spread of the power of Aretas. The emperor Tiberius commanded Vitellius, governor of Syria, to punish Aretas for his independent action. On account of the emperor's death (37), however, his order was never carried out.



Bronze Coin of Aretas IV. Philodeme of Nabathæa, with Inscription—שנת . . . [ה]ר־ת מלך נבטו . . .—"Aretas King of Nabathæa . . . Year . . ."

(After Vigouroux, "Dictionnaire de la Bible.")

Aretas IV. is probably identical with the Aretas whose governor at Damascus attempted to imprison Paul the apostle while the latter was on his missionary journey (II Cor. xi. 32). Since in a parallel passage (Acts ix. 23 *et seq.*) the Jews of Damascus are mentioned as lying in wait for Paul, it is very probable that Aretas made the attempt to capture Paul at the request of the Jews. From this it follows that the Jews must have been influential in the Nabatæan kingdom; otherwise the Nabatæans would have been careful to avoid any interference with Paul, who was a Roman citizen.

Bibliography: A. von Gutschmid, in Euting, *Nabatäische Inschriften*, p. 84, Berlin, 1885; Schürer, *Gesch.* i. 617-619, and the bibliography cited; Paul Ewald, in *Realencyclop. für Protest. Theologie*, 3d ed., i. 795 *et seq.*; Wilcken, in Pauly-Wissowa, *Real-Encyclopädie*, s.v.; and the commentaries upon the New Testament passages quoted.
G. L. G.

ARGENS, MARQUIS D'. See Mendelssohn, Moses.

ARGENTINE REPUBLIC. See Agricultural Colonies in America, Buenos Ayres.

ARGOB: 1. A district in Bashan which was taken from Og by the Jews (Deut. iii. 4), and together with the district of Gilead, was handed over to the half-tribe of Manasseh (Deut. iii. 14). One account of the renaming of the land is given in Deut. iii. 15, and another in Judges x. 3, 5. The latter account is to be preferred, since Deuteronomy speaks of Havoth Jair and Argob as identical, and it is known from I Kings iv. 13 that Havoth Jair was in Gilead. The district of Argob has not been located accurately, but a steady line of tradition points to the modern Leja, known to the Romans as Trachonitis, which is the word the Targums use in translating Argob. The land is of lava formation and very rocky; it is separated sharply from the surrounding fertile lands by a line of rocks and stones. This fact may explain the term, "cord of Argob." **2.** A place or a person mentioned in II Kings xv. 25. The passage is very obscure. Rashi holds that Argob was the royal palace. Others consider that the name refers to an accomplice of Pekah in the murder of Pekahiah. Still others are of opinion that Argob was an officer of Pekahiah who, with his master and one Arieh, was assassinated by Pekah.

Bibliography: Buhl, *Geographie des Alten Palästina*, p. 118.
J. JR. G. B. L.

ARIA, LEWIS: Merchant and philanthropist; died at Portsea in 1874. Of a Sephardic family, he was trained to business and devoted the fortune he made during a long career to the foundation of a theological college for the training of Jewish youth for the ministry. This was established at Portsea and has turned out several Jewish ministers. By a curious provision of the will, preference is to be given to candidates for admission that have resided in Hampshire, the county in which Portsea is situated. The incumbent of the post of principal of Aria College is Rev. I. S. Meisels.

Bibliography: Jacobs, *Jewish Year-Book*, 5661.
J.

ARIANISM: A heresy of the Christian Church, started by Arius, bishop of Alexandria (d. 336), who taught that the Son is not equivalent to the Father (*ὁμοούσιος* = consubstantialis), thereby provoking a serious schism in the Christian Church, which in turn affected the fortunes of the Jews in many countries. In view of the fact that most Germanic peoples—such as the eastern and western Goths, as also the Franks, the Lombards, the Suevi, and the Vandals—

Among the Goths.

were baptized into Arian Christianity, and that these tribes settled in widely spread districts of the old Roman empire, a large number of Jews, already resident in those lands, fell under Arian domination. In contrast with the domination of the orthodox church, the Arian was distinguished by a wise tolerance and a mild treatment of the population of other faiths, conduct mainly attributable to the unsophisticated sense of justice characterizing the children of nature, but also traceable in some degree to certain points of agreement between the Arian doctrine and Judaism, points totally absent in the orthodox confession. The very insistence upon the more subordinate relationship of the Son—that is, the Messiah—to the God-father is much nearer to the Jewish doctrine of the Messiah than to the conception of the full divinity of the Son, as enunciated at Nicæa. This, the Germanic form of Arianism, which deviates essentially from the Egyptian-Syriac, is hardly more Jewish than it is heathen (Helferich, "Der West-Gothische Arianismus," p. 16, Berlin, 1860; "Monatsschrift," ix. 117, 1860). Still, Borozus of Sardica, about the year 390, was accused of "Judaizing" ("Dionysius," ed. Benedict, ii. 11, 68). To the Catholic Gregory of Tours ("Hist. Franc." v. 43) the Arian bishop Agila replied: "Blaspheme not a doctrine which is not thine. We on our part, although we do not believe what ye believe, nevertheless do not curse it. For we do not consider it a crime to think either thus or so." "To such noble sentiment," remarks Helferich (*ib.* p. 50), "the Jews owed the humane treatment which they received at the hands of the West-Gothic Arians." But the laws of the Visigoths ("Lex Visigothorum," Madrid, 1815), formulated under Reccared (584) and his successors, when the tribes had become converted to Catholic Christianity, give evidence of a most bitter feeling against the Jews; and the enactments for the persecution of Israel present a striking picture, strongly contrasting with the former happy circumstances of the Jews in the empire of the Visigoths of Spain and France, while these Visigoths were still Arians. The Jews were not then the downtrodden people which the harsh and exceptional laws of the Roman Christian emperor made of them. In Spain they formed a distinct nation beside Goths, Romans, Syrians, and Greeks (enumerated in the "Concilium Narbonense," iv.), and as such were in the main upon exactly the same footing as all others. Indeed, the ruling Visigoths may have preferred the Jews to the Catholics, for the latter were politically Romans, and confessionally adherents of the Nicene Creed (Grätz, "Die West-Gothische Gesetzgebung," p. 6), while from the former they had to fear neither political enmity nor the fanaticism of the conversionist. Marriages between Arian Christians and Jews were not infrequent (compare canon xvi. of the Synod at Elvira, Hefele, "Conciliengesch." i. 162); and it appears that the Jews exercised some sort of jurisdiction over the Catholics (Helferich, *ib.* p. 6), although Helferich's supposition that the Catholics were openly opposed by the allied Arians and Jews has been amply disproved by Felix Dahn ("Die Könige der Germanen," vi. 413, 2d ed.).

Theodosius.

The Ostrogoths were similarly disposed, and, upon their attainment to power in Italy, they treated the Jews there according to the laws of justice and equity. The golden words of Theodoric the Great are familiar: "We can not command religion, for no man can be compelled to believe anything against his will." As clearly appears from his decrees, the religion of the Jews was certainly no less odious to the Arian king than was the Catholic; but his duty as king demanded that he should treat his Jewish subjects as human beings. Theodoric's decrees in favor of the Jews are, therefore, not the outcome of his Arianism, and appertain to the general history of the Jews rather than to the subject of this article. The persecutions of the Jews by the Catholics in Milan, Genoa, and Ravenna are, however, in so far connected with the religious circumstances of the country, that the Catholics thereby designed to revenge themselves for their own oppression by the Arians. The enmity between both Christian parties was so great that King Theodoric is said to have harbored the design, at the instigation of a Jew, to uproot Catholicism in Italy with the sword. A fanatical source calls Triva, the præpositus cubiculi (captain of the dormitory) of the emperor, "a heretic and a friend of the Jews" (Sartorius, "De Occup. Provinciarum Roman. per Barbaross." p. 108; Dahn, *ib.* ii. 201). The Arian creed no doubt contributed somewhat to the fact that Theodoric's successor, Theodosius, maintained a Jewish sorcerer (Procopius, "De Bello Adv. Gothos." i. 9). It is no wonder, therefore, that in 537 the Jews sided with their protectors, the Ostrogoths, in their courageous defense of Naples against the besieging armies of the Roman emperor (Jost, "Gesch. der Israeliten," v. 57; Grätz, "Gesch. d. Juden," v. 50). A senseless story has it that the Jews fought against the Arian Christians at the Battle of Pollentia, on Easter, 403, being urged thereto by Stilicho, the opponent of Alaric. This legend owes its origin to the fact that the general of Honorius happened to be named Saul, although he is expressly stated (see "Orosius," vii. 37) to have been a heathen (Jost, "Geschichte der Israeliten," v. 330; J. Bernays, "Gesammelte Abhandlungen," ii. 128, n. 48, Berlin, 1885). On the other hand, the Jews took an active part in the defense of the town of Arles in Gaul, possession of which, in 508, was disputed with the Visigoths by Clovis, king of the Franks, who had become a Catholic (Jost, *ib.* v. 48). They also successfully defended for the Visigoths the passes of the Pyrenees against the hostile Franks and Burgundians (deduced from "Concilium Toletanum," xvii. 6; Grätz, "Gesch." v. 72).

The legislation of the Arian Lombards made no distinction between Jews and non-Jews. Further than this nothing is known of the history of the Jews among them; nor is there any information concerning the life of the Jews in North Africa under the Vandals, who were likewise Arians, and who treated the Catholics with great severity (Dahn, "Westgothische Könige," i. 251). In the speech of Augustine, Jews, heathens, and Arians were equally abused ("Concio ad Catechumenos Contra Judæos, Paganos, et Arianos"; "Sitzungsberichte der Wiener Academie," 1889, cxix. 63); but this speech, from which some information of earlier times might have been gleaned, is, unfortunately, no longer extant.

Bibliography: Helferich, *Westgothischer Arianismus und die Spanische Ketzergeschichte*, 1860; Grätz, *Die Westgothische Gesetzgebung in Betreff der Juden*, 1858, in *Jahresbericht des Jüd. Theologischen Seminars in Breslau*.

K. S. Kr.

ARIAS, JOSEPH ZEMAḤ (SAMEH): Marano litterateur; flourished in the latter part of the seventeenth century. He belonged to the literary coterie of Joseph Penso, the dramatist, and held a high commission in the Spanish army at Brussels.

He attained the rank of captain and was at one time adjutant to Colonel Nicolas Oliver y Fullano. He is heard of in Brussels and in other Dutch cities as the companion of the poet De Barrios. He is better known, however, from his translation into Spanish of Josephus' "Contra Apionem," which appeared in Amsterdam, 1687, under the title, "Repuesta de Josepho Contra Apion Alexandrino, Traduzida por el Capitan Joseph Semah Arias." The translation was dedicated to Isaac Orobio de Castro, and was printed with the approbation of Isaac Aboab de Fonseca.

Bibliography: Grätz, *Gesch. der Juden*, 3d ed., x. 181; Kayserling, *Sephardim*, pp. 253, 351; idem, *Bibl. Esp.-Port.-Jud.* p. 13.

H. G. E.—G.

ARIAS MONTANUS (BENEDICTUS): Spanish priest and Orientalist; born in 1527 at Fresenal, Estremadura; died 1598 at Seville. Philip II. entrusted him with the editing of the Polyglot Bible which was printed in Antwerp (1568–1572) under the title, "Biblia Sacra, Hebraice, Chaldaice, Græce, et Latine, Philippi II., Regis Catholici Pietate et Studio ad Sacrosanctæ Ecclesiæ Usum Chph. Plantinus Excudebat." Arias was accused of Judaizing, on account of his insertion in the Polyglot of certain Aramaic paraphrases tending to confirm the Jews in their claims; but he was acquitted of the charge through a favorable report on the matter by the inquisitor, P. Mariana (1580). He translated Benjamin of Tudela's "Masa'ot" into Latin (1575, 1636, 1764), and was the author of "Antiquitatum Judaicarum" (published, with engravings, in Leyden, 1593), and many other works.

Bibliography: McClintock and Strong, *Cyclopedia*, s.v.; *La Grande Encyclopédie*, s. v.; Tomas Gonzalez Carbajol, in *Mémoires de l'Académie Royale de Madrid*, vii.; Herzog-Hauck, *Realencyklopädie*, s.v. *Montanus*.

G. A. P.

ARIEL—Biblical Data: 1. Proper name of a man (Ezra viii. 16). The name is recognizable in the name of the Gadite clan Areli (Gen. xlvi. 16; Num. xxvi. 17, Ariel in LXX.), and occurs also in II Sam. xxiii. 20, R. V., and in I Chron. xi. 22, R. V. The text is corrupt. LXX. in Samuel has "two sons of Ariel"; Targ. "two mighty men." Proposed emendations are: "two lions (or, lion whelps)" or "two sons of Uriel." The reference may be to persons or to beasts. Form and meaning are uncertain. Suggested interpretations are: "lion of God," or, by change of vowel, "light of God," or "God is my light." **2.** Poetic name for Jerusalem (Isa. xxix. 1, 2, 7), variously explained (Targ. "altar"). The illustration in verse 2 ("Ariel . . . shall be unto me as Ariel," the city shall reek with blood, like an altar) suggests that the second "Ariel" equals "altar" or "altar hearth"; so probably in Ezek. xliii. 15, 16, and in the inscription of Mesha, line 12. For a proposed sense, "cresset" or "candelabrum," see note on Ezek. xl. 49 in "Sacred Books of the O. T." (ed. Haupt). The etymology of the word is uncertain, possibly ארה, "hearth," with ל formative. The name of the city will then be an imitation of the name "Jerusalem" (perhaps properly *Urushalem*, "city of Shalem"), "city of God" (Uriel or Uruel). It is otherwise interpreted as "altar-hearth of God"; that is, the place devoted to the worship of God.

J. JR. T.

——**In Rabbinical Literature:** The name Ariel ("Lion of God") was applied not only to the altar (Targum, Isa. xxix. 1), but also to the whole Temple. The Talmud (Mid. iv. 7) points out that the Temple—that is, the Hekal—resembled a lion in being broad in front and tapering toward the rear. Concerning the name Ariel, a Midrash remarks that the Temple is called "lion" (Isa. *l.c.*), and so also is the house of David (Ezek. xix. 2–7) and Judah (Gen. xlix. 9). Nebuchadnezzar, likewise, is called "lion" (Jer. iv. 7); and it was this lion that destroyed the Temple, deposed the house of David, and carried Judah into captivity (Ex. R. xxix. 9).

J. SR. L. G.

ARIMATHÆA, JOSEPH OF. See Joseph of Arimathæa.

ARIOCH—Biblical Data: 1. King of Ellasar, one of the four kings who invaded Palestine in the days of Abraham (Gen. xiv. 1, 9). The style of the chapter in Genesis is such as to make it probable that the narrative, though embellished, rests on some historical tradition. Midrash Gen. R. xlii. seeks to identify Arioch with Yawan (changed by the censor into Antiochus), and remarks further that coins the name of which bore some resemblance to the name Ellasar were still in circulation. It is now, however, generally held that Arioch, king of Ellasar, is identical with Eri-aku, king of Larsa, found in cuneiform inscriptions, though it should be added that no account of Eri-aku's campaign has as yet been discovered, so that only the identity of the two names can be maintained with certainty. We know that Eri-aku was conquered by Hammurabi, the Amraphel of Gen. xiv. 1, and that he became a vassal to him. The ruins of Larsa cover the site known as Senkereh.

Bibliography: Schrader, *K. A. T.* 2d ed., p. 135, Eng. ed., p. 121: Hommel, *Ancient Hebrew Tradition*, index, s.v. *Eri-aku*; Jensen, in *Z. D. M. G.* l. 247 *et seq.*

2. Captain of Nebuchadnezzar's guard, mentioned in Dan. ii. 14, 15.

3. A king of the Elymeæans (Elamites) in alliance with Nebuchadnezzar (Judith i. 6).

J. JR. G. B. L.

——**In Rabbinical Literature:** In Arioch of Ellasar the Midrash finds an indication of the fate of the Jews under Antiochus Epiphanes [Arioch being construed as Antioch(us)] (Gen. R. xlii. 4). In the other Arioch, "the captain of the king's guard" (Dan. ii. 14), the Rabbis recognize Nebuzaradan, who was given this name because he roared like a lion (ארי) against the captured Jews (Lam. R. v. 5;

the reason for the identification is found in II Kings xxv. 8, which offers a parallel to Dan. ii. 14). It may be mentioned that the amora Samuel is often called by the name of Arioch (Shab. 53*a*, and elsewhere), which, however, is derived from the Old Persian *arjak* ("ruler").

J. SR. L. G.

ARISTAI (abbreviated form of **ARISTÆUS**): A Palestinian scholar of the third amoraic generation (third century); colleague of R. SAMUEL B. NAḤMAN. The latter, commenting on Gen. xix. 24, "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," remarks: "Wo unto the wicked who cause the seat of mercy to become a place of punishment! For in Ps. cxlviii. 1–6, David exhorts, 'Praise ye the Lord from the heavens,' and does not mention either fire or hail or brimstone as included in the heavens. Our colleague, R. Aristai, confirms our view by citing Ps. xcvi. 6, 'Honor and majesty are before Him: strength and beauty are in His sanctuary'" (Tan., Wayera, ed. Buber, 23). R. Aristai reports the following observation of R. Berechiah in reference to the Hadrianic persecutions: "Isaiah cries unto the Lord, 'Let thy dead live' (Isa. xxvi. 19), meaning 'those who have died for thee.' One man has been crucified; why? because he circumcised his son; another has been burnt; why? because he kept the Sabbath; a third was slain; why? because he was found studying the Torah. God's answer is: (Isa. *l.c.*) 'My dead shall arise'" (Tan., ed. Buber, p. 19; Bacher, "Ag. Pal. Amor." iii. 660).

J. SR. S. M.

ARISTEAS, THE HISTORIAN: Writer on Jewish history mentioned in Eusebius, "Præp. Ev." ix. 25, who quotes from Alexander Polyhistor's collection of fragments, a passage from a work of Aristeas (in many manuscripts "Aristaios"), entitled Περὶ Ἰουδαίων, which contains the history of Job almost as it is given in the Biblical narrative, but offers much that is noteworthy in regard to the names of personages. Job's original name was "Jobab"; that is, Aristeas identifies Job with the Jobab mentioned in Gen. xxxvi. 33, a great-grandson of Esau. He bases his identification on the fact that Eliphaz recurs in the generations of Esau in Gen. xxxvi. 10, 11; that his appellation "Temanite" (Job ii. 11) is found in Gen. xxxvi. 11, 34; that Job's dwelling-place, Uz, is suggested by Gen. xxxvi. 28; and that Zophar occurs at least in Septuagint of Gen. xxxvi. 11, 15. In point of fact, the author of Job simply borrowed the names from Genesis. Now, in the Septuagint "additions" to Job, which agree almost word for word with Aristeas, are found the same substitutions; Jobab stands for Job, Uz is placed in Idumea, and Job's friends are called kings. If the "addition" to Gen. xxxvi. 33, *Ἰωβὰβ υἱὸς Ζαρὰ ἐκ Βοσόρρας*, designates Job's parents, mistaking the last name for that of his mother, it enables us to remedy an error, not of Aristeas, but of Alexander (*τὸν Ἡσαῦ γήμαντα Βασσάραν ἐν Εδὼμ γεννῆσαι Ἰώβ*) (Freudenthal, p. 138). Freudenthal holds it for certain that the author of the "additions" made use of Aristeas. Possibly the reverse is more likely, that the translator supplemented his work with these "additions," as he himself says, *ἐκ τῆς Συριακῆς βίβλου*, from the Syriac, and that they were used by Aristeas. For, in the first place, all uncial manuscripts contain the "additions," and we have no tradition that any one has ever denied that they belonged to the Septuagint (Field, "Hexapla," ii. 82); secondly, Freudenthal (p. 137) points out that when the translator, in Job ii. 11, makes Job's friends kings, in opposition to the original text, he takes a liberty similar to many which appear in the "additions of the Septuagint."

Aristeas' era must be placed between the time of the translation of Job and the epoch of Alexander Polyhistor, probably, therefore, in the second century. Aristeas' work bears no relation to the Letter of Aristeas, although the author of the letter very probably borrows his name from the historian.

BIBLIOGRAPHY: The text of his work is given by C. Müller, *Fragmenta Historicorum Græcorum*, iii. 220; Freudenthal, *Alexander Polyhistor*, 1875, p. 231, compare pp. 136–143; Schürer, *Gesch.* 4th ed., iii. 356, 357.

K. P. W.

ARISTEAS, LETTER OF: In the guise of a letter to a brother Philokrates, "Aristeas" writes:

Contents of the Letter.

> "By the advice of Demetrius Phalereus, chief librarian of Ptolemy Philadelphus, the king decided to include in his library a translation of the Jewish Lawbook. To secure the cooperation of the high priest Eleazar at Jerusalem, Aristeas advises him to purchase and set free the numerous Jews who had been sold into slavery after his father's campaign against them (312). He sends Andreas, a captain of his body-guard, and Aristeas, laden with rich presents, and entrusted with a letter, asking Eleazar to send him seventy-two elders to undertake the translation. The envoys see Jerusalem, inspect the Temple and the citadel, and admire the high priest and his assistants at their service in the sanctuary; they are instructed, moreover, by Eleazar in the deeper moral meaning of the dietary laws, and return, with the seventy-two elders, to Alexandria. The king receives the Jewish sages with distinction, and holds a seven-day banquet, at which he addresses searching questions to them daily, always receiving appropriate answers. The wisdom of their replies, though it seems to the modern reader rather trivial, arouses general astonishment. Three days after the feast, Demetrius conducts the sages to the island of Pharos, where in seventy-two days of joint labor they complete their work. Demetrius reads the translation aloud in a solemn assembly of the Jewish congregation; it is accepted and sanctioned by them, and any change therein officially forbidden. The king, to whom the translation is also read, admires the spirit of the Law-giver, and dismisses the translators with costly gifts."

Errors in the Letter.

The author of this letter declares himself (§ 16) a heathen; as such, in §§ 128, 129, he asks Eleazar concerning the purport of the Jewish dietary laws; and in § 306 consults the translators about the meaning of the ceremony of washing the hands before prayer (see Schürer, ii. 444, note 57). But it is universally recognized that in point of fact his panegyrizing tendency toward Judaism throughout shows him to be a Jew (Kautzsch, "Die Apokryphen," i. 16); it is also certain that he can not have lived in the time of Philadelphus. However important and reliable his general information may be concerning Egyptian affairs, government, and court-ceremonial in the times of the Ptolemies (Wilcken, in "Philologus," iii. 111), his historical statements about the time of Philadelphus are unreliable. In § 180 he changes Philadelphus' defeat at Cos into a victory; he does not know that Demetrius was banished on the accession of Philadelphus, or that the latter's marriage with his sister was childless (§§ 41, 185); he transplants the philosopher Menedemus arbitrarily to the court of the Ptolemies (§ 201), and lets the historian Theopompus and the tragedian Theodektes relate incredible stories to Demetrius (§§ 314, 315). Of Theodektes, who died before 333 B.C., Demetrius can scarcely have had cognizance.

Opinions about the date of the letter vary considerably. Schürer ("Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi," ii. 468) assigns it to about 200 B.C. He bases his opinion upon the acknowledged use made of the letter by Aristobulus, but Aristobulus' time is also a matter of divergent opinion (see ARISTOBULUS). Schürer thinks that in every aspect the letter presupposes the situation before the conquest of Palestine by the Seleucids (Syrians), when it stood in a state of lax dependence on Egypt. But this can not be proved; Palestine appears to have been in no way dependent upon Egypt. The high priest is represented as an independent ruler, with whom the king of Egypt negotiates as with an independent sovereign. He maintains a strong garrison in the citadel,* and gives the translators military escort (§ 172).

The Question of Date.

Although the title of king is not mentioned, Philo, who reproduces closely the contents of the letter, does speak of *βασιλεύς*. Schürer has to allow that if the period of the letter is conceived to be that of the Hasmonean independence, it is superfluous to suggest the hypothesis of "an artificial reproduction of bygone circumstances." And in truth, there are many indications pointing to the later Maccabean times. Can it be only chance that the names Judas, Simon, and Jonathan appear three times each, and Mattathias once, among the names of the translators (§§ 47 *et seq.*)? The names Sosibius and Dositheus (§§ 12, 50) are borrowed probably from Philopator's minister and from the Jewish general. It is also extremely probable that Aristeas borrows even his own name from the Jewish historian Aristeas, of whose work, Περὶ Ἰουδαίων, a fragment exists in Eusebius' "Præparatio Evangelica," ix. 25). Examination of the parallelism with the verbal usages of the Septuagint cited in the index to Wendland's edition of Aristeas' letter will show by the multitude of the resemblances that the letter was written at a period in which the translation of the whole Bible (not only that of the Law) had already exerted wide influence. Of special importance, however, is a passage in the prologue to Jesus Sirach, wherein the latter's grandson excuses the imperfections of his translation by stating that the Greek translation of the Law, the Prophets, and the other books varies considerably from the original Hebrew. If the Greek translation had still enjoyed, in the year 130 (when the translation of Sirach was probably made), that esteem which Aristeas (according to Schürer, seventy years earlier) presupposes, such condemnatory criticism could not have been offered to Egyptian Jews. All of this is testimony in favor of the later Maccabean age; and the possession of Samaria and parts of Idumea by the Jewish state (§ 107) proves the era to have been at least the time of John Hyrcanus. One can, therefore, readily understand how it is that Alexander Polyhistor was unacquainted with the work, if written in the first century B.C. That it was written before the invasion of Palestine by Pompey (63) and the loss of Jewish independence can not be doubted. These facts are sufficient to contradict the theory advanced by Grätz ("Gesch. der Juden," iii. 379, 582) that it was written in the time of Tiberius. The fact that, according to Aristeas (§ 301), the island of Pharos was built upon and inhabited, gives a definite date against Grätz, for according to Strabo, xvii. 6, Pharos remained waste and desolate after Cæsar's war. The *ἐμφανισταί*, "informers," mentioned by Aristeas (§ 167), whom Grätz imagines to be the Roman delators, are mentioned in early papyri of the Ptolemies. The visit which, in Aristeas (§ 304), the translators pay every morning of their seventy-two working days to the king, does not necessarily refer to the "salutatio matutina" of the Roman imperial court. This detail may well have been founded upon the court ceremonial of the Ptolemies, about which we know little, but which, as we learn from Aristeas himself (§ 175), was very elaborate. Nor does Grätz prove convincingly that Aristeas' description of the Temple and of the citadel refers to the Herodian Temple and the Antonia. That the author lived in Egypt has been mentioned; and it accounts for the rather superficial influence of philosophy upon him. His references to the Epicurean doctrine of pleasure (§§ 108, 223, 277), the recommendation of the *μετριοπάθεια*—restraint of the passions—(§ 197), and many parallels to Greek proverbial wisdom, never rise above the platitudes and commonplaces of an ordinary education. When Aristeas says (§ 132) that God's power reveals itself in everything, because His dominion fills the whole world (compare § 143), only strong prejudice would discern the conception of intermediary beings, or would interpret, as applied to "angels," the various attributes applied to God really only in their Biblical conceptions (Gfrörer and Dähne). To consider Aristeas the disciple of an Alexandrian school of philosophy is to do him too much honor. When he deems that the heathens pray to the one God, only under other names (§ 16), and interprets the dietary laws in the fashion of the allegorical Midrash, he shows simply how attenuated his Judaism has become. And if one fancies Biblical resemblances are to be detected in the sayings of the translators, doubt is awakened by their superficial conception, or by coincident resemblance to Greek proverbial wisdom, showing only how every characteristic and national feature had become reduced to vagueness.

Its Philosophy Only Commonplace.

The legend which forms the framework of the book has attained great importance in the Christian Church. However much the Jewish writer's fancy may have given itself play in its embellishment—as, for instance, in the quasi-legal style of the reports of the deliberations, and in the clumsy imitations of the accustomed forms of dinner-table philosophy—still the legend in its main features may easily have reached Aristeas through the channel of popular tradition. The threefold cooperation of king, high priest, and Palestinian sages, and especially the solemn sanction of the Greek translation, have for their sole objects the legitimation of the version, and the obtaining for it of equal authority with the original text. Philo, who otherwise follows Aristeas, goes beyond him in attributing divine inspiration to the translators, and in making them by divine influence produce an identical translation, and in calling them prophets ("Vita Mosis," ii. 7). This exaggeration must be considered simply as a popular development of the legend, and Philo's regard in his exegesis for the translation as a holy text testifies to the general appreciation in which it was held. When the use of the Septuagint in the synagogue service speedily surrounded it with an atmosphere of sanctity, pious belief easily accommodated itself to a myth, the material and form of which closely resembled the familiar legend of the restoration of the holy books by Ezra under divine inspiration; a legend which is found for the first time in IV Esdras, but which is certainly far older. The Christian Church received the Septuagint from the Jews as a divine revelation, and quite innocently employed it as a basis for Scriptural interpretation. Only when Jewish polemics assailed it was the Church compelled to investigate the true relationship of the translation to the original. Origen perceived the insufficiency of the Septuagint, and, in his "Hexapla," collected material for a thorough revision of it. But the legend long adhered closely to the Septuagint and was further embellished by the Church. Not only were "the Seventy" (the usual expression instead of Seventy-two) credited with having translated all the Sacred Scriptures instead of the Law only (according to Epiphanius, a whole mass of Apocrypha besides), but the miraculous element increased. At one time we are told the translators were shut up in seventy cells in strictest seclusion (pseudo-Justin and others); at another, in thirty-six cells, in couples. Epiphanius in his work, "De Mensuris et Ponderibus" (written 392), furnishes the most highly elaborated and most widely accepted form of the story. The legend became a weapon in the battle which was waged around the Bible of the Church; the "inspired" Septuagint was not easily surrendered. The rigid orthodoxy of the fourth century, which resulted in the ruin of all knowledge in the Church, did not scruple to set this legend in its crassest form in opposition to the promising beginnings by Origen of a proper Biblical text criticism, and so to arrest the latter completely at the start. Only Jerome, who as a philologist understood the value of Origen's work, made use of his material, and in the Vulgate preserved for the Western Church this most precious legacy, exercising, consistently with his usage, a rational criticism upon the legend.

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* Nothing concerning the date can be learned from the description of the citadel. It is certain only that it lay north of the Temple. Schürer (in private correspondence) takes it to be the tower mentioned in Neh. ii. 8, vii. 2; Josephus, "Ant." xii. §§ 133, 138; II Macc. iv. 12, 27; v. 5; while Wendland understands it to be the large building (*βάρις*) built by the Hasmoneans, also north of the Temple. Schürer (p. 470) is right in holding that the mention of the harbors proves nothing.

Influence of Aristeas.

Thus Aristeas plays a great, even a fateful, rôle in the Church. The varying opinions as to this legend very often reflect dogmatic views about the Bible in general, and the understanding, or the misunderstanding, of his critics concerning textual questions.

Bibliography: Various editions: The *ed. princeps* of the Greek text, by S. Schard, Basel, 1561, upon which all subsequent editions are based. M. Schmidt's ed. in Merx, *Archiv f. Wissenschaftliche Erforschung des A. T.* (Halle, 1868), 241-312; *Aristeæ ad Philocratem Epistula, cum Ceteris de Origine Versionis LXX Interpretum cum Testimoniis ex L. Mendelssohnii Schedis*, ed. P. Wendland, Leipsic, 1900. Schmidt depends mainly upon one Paris manuscript, but Mendelssohn compared all manuscripts extant. Wendland's index shows the importance of Aristeas for the study of Hellenistic Greek, by comparison with the LXX, with inscriptions, papyri in the Ptolemaic age, and Polybius. Paragraph references in the above article are those in Wendland's edition. Wendland, German translation with introduction, in E. Kautszch, *Die Apokryphen und Pseudepigraphen des A. T.* ii. 1-31, Freiburg im Breisgau, 1899. Other literature is quoted by Schürer, *Gesch. des Jüdischen Volkes*, 3d ed., iii. 470.

K. P. W.

ARISTIDES MAREIANUS OF ATHENS: Christian apologist; lived about the middle of the second century. He is described by Jerome as having been a most eloquent man. Both the author and his work—a defense of Christianity addressed to the emperor, Antoninus Pius—are, so to speak, new discoveries. Beyond a brief notice of Aristides and his "Apology" by Eusebius ("Hist. Eccl." iv. 3; *id.* "Chron. Ann." 2140), he remained until recently entirely unknown. Some Armenian fragments of the "Apology" had been published, in 1878, when, in 1891, Harris surprised the learned world with a complete Syrian text of the work; and at the same time Robinson pointed out the interesting fact that in "Barlaam and Josaphat" the Greek text of the "Apology" had been almost wholly preserved.

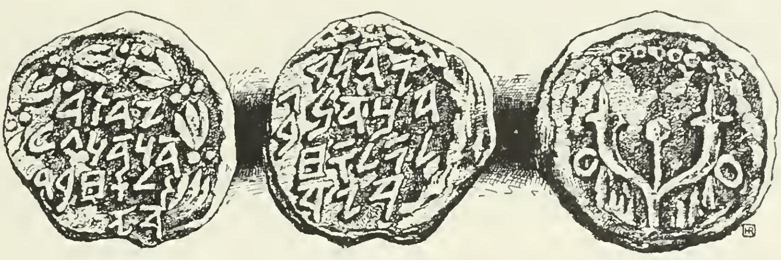
The "Apology" which he presented to the Emperor Hadrian between the years 123 and 126, is of great interest, not only for the early history of Christianity, but also for Judaism. For Aristides is one of the few Christian apologists, of ancient or modern times, who strive to be just to the Jews; and this not alone concerning their monotheistic faith—which he characterizes as the true one—but also as regards their religious practises, of which he remarks: "They imitate God by the philanthropy that prevails among them; for they have compassion on the poor, release the captives, bury the dead, and do such things as these, which are acceptable before God and well-pleasing also to man" (Syrian text, xiv.). The only thing to which he takes exception is that their ceremonial practises do not propitiate God—whom they wish to serve by them—but the angels (*l.c.*).

This complaint against the Jews is not made from actual observation of their life, but rests solely on a theory borrowed from the New Testament (Col. ii. 18; Gal. ii. 8, 10), and the New Testament Apocrypha *Κήρυγμα Πέτρου*; see Clement of Alexandria, "Strom." vi. 41). What Aristides defends so ably and so eloquently in his "Apology" is not specifically Christian doctrine, much less dogmatic Christianism, but the moral side of the religion, which, according to his own words, represents an excellence not to be denied to Judaism likewise. Aristides seems to be strongly influenced in his apologetics by the Jewish "Didache"; and his argument for monotheism (see chaps. i., ii., iii.) recalls the favorite Jewish Haggadot touching the conversion of Abraham to the true faith (see Abraham in the Apocrypha and in Rabbinical Literature). Directly or indirectly, Aristides must have learned of these traditions. His remarks upon the religious life of the Jews in Greece in his time (ch. xiv.) are interesting: he states that they do not observe the ceremonial laws as they should. These remarks perhaps refer to the results of the edict of persecution issued by Hadrian, when the Jews were compelled to transgress the Jewish ceremonial laws.

Bibliography: Harris and Robinson, in *Texts and Studies*, i. 1; Raabe, in *Texte und Untersuchungen*, ix. 1 (German translation of the Syriac version); Seeberg, in Zahn's *Forschungen*, v. 159 *et seq.*; contains a German translation of the reconstructed Greek original; D. M. Kalf, English translation, in *Ante-Nicene Fathers*, ix. 259 *et seq.*: Harnack, in *Realencyklopädie für Protestantische Theol.* 3d edition, ii. 46; see also Otto, *Corpus Apologetorum*, ix. 342.

L. G.

ARISTO OF PELLA (in the **Decapolis**): A Christian controversialist who wrote against Judaism in the second century (135–170). He is the author of a "Dialogue Between Jason and Papiscus." The former is supposed to be a Jewish Christian, the latter an Alexandrian Jew. So overcome is the latter by his antagonist's arguments, that in the end he becomes a convert to Christianity. This dialogue was a favorite in the third century; "was known to almost everybody in the year 500" (Harnack, "Texte und Untersuchungen," i. 3 *et seq.*); and still existed in the seventh century, but it has now completely disappeared. Although this dialogue is preserved in great part in the similar Latin composition, "Altercatio Simonis Judæi et Theophili Christiani," it is impossible for any one to form a correct idea of its contents. It probably contained the information, attributed to Aristo by Eusebius, that by the prohibition of Hadrian the Jews were not permitted to touch the soil of Jerusalem ("Historia Ecclesiastica," iv. 6). It is also interesting to notice that Jerome claims to have read in the dialogue, that in the Hebrew text, Gen. i. 1, these words are to be found: "Through His son, God created heaven and earth" ("Quæstiones Hebræicæ Libri Genesis," i. 1, and commentary to Gal. iii. 13). This alleged Hebrew text, as Ginzberg explains, is nothing but an exegetical mistranslation of the first word in the Targum (בחכמה, "with wisdom" = Λόγος).



Copper Coins of Judas Aristobulus.

Obverse: Olive wreath, round (יהוד הכהנגל ולוחבר הי (יהודה כהן גדול וחבר הי[הודים]) ("Judas High Priest, and the Confederation of the Jews"). *Reverse:* Two cornua-copiæ: in the middle a poppy-head.

(After Madden, "History of Jewish Coinage.")

Bibliography: Harnack, as above; Zahn, *Forschungen*, pp. 308 *et seq.*; Corssen, *Altercatio Simonis et Theophili*; Harnack, *Geschichte Altchristl. Lit.* (1893), i. 72 *et seq.*; and Ginzberg, *Die Haggada b. d. Kirchenvätern*, p. 3; compare Otto, *Corpus Apologetorum*, ix. 349 *et seq.*

T. L. G.

ARISTOBULUS I. (called **Judah** in Hebrew): King of Judea, eldest son of John Hyrcanus; born about 140 b.c.; died 104. He succeeded his father in the office of high priest, while his mother (or, according to Wellhausen, his stepmother) was, by the will of his father, to rule as queen. Immediately after the death of his father, Aristobulus threw his mother into prison, where she was starved to death; and to secure himself against further danger from his family, he imprisoned three of his brothers. Then he ascended the throne, and became the first Jewish king after the Babylonian exile—an interval of nearly five hundred years.

Aristobulus was not content with the mere title of king, but endeavored, in the brief period of his reign, to prove himself worthy of his position. He made war on Iturea, subjugated a large portion of the people, strove to convert them to Judaism, and forced circumcision upon them. This fact, which Josephus derives from Timogenes, a heathen writer, admits of no doubt, although it is not known exactly what territory of the Itureans was conquered for Judea by Aristobulus.

Successful as was his public career, Aristobulus was extremely unfortunate in his family relations. Being of feeble health, he gradually came under the complete control of a clique, at the head of which stood Alexandra Salome, the queen. Through its machinations, he was led to suspect his favorite brother, Antigonus—whom he had entrusted with a share in the government, and whom he treated almost as a coregent—of designs against him, and was finally induced to order his execution, though unwittingly, it is claimed. After this deed Aristobulus is said to have been seized with such bitter remorse at having caused the death of his mother and brother, that he broke down completely and died of grief, 104 b.c. If the account of Josephus concerning the family history be true, Aristobulus is the darkest figure in the Hasmonean dynasty; but not much credence can be attached to this portion of his narrative, by reason of the amount of legend that has gathered about it. It must be observed that it was out of regard for the Pharisees that he used only Hebrew inscriptions upon his coinage, and caused himself to be represented upon it as a high priest, because according to the Pharisees only a member of the house of David could legitimately hold the throne. Although strongly inclined toward Hellenism himself, he was careful, even in such comparatively small matters, not to offend the Pharisees; it is therefore highly improbable that he should have risked their certain antagonism by the murders imputed to him. See articles Alexandra Salome and Antigonus, Son of John Hyrcanus.

Palace Intrigues.

Bibliography: Josephus, *Ant.* xiii. 11; Eusebius, *Historia Ecclesiastica*, Eng. ed., v. 353, 385, 386; Grätz, *Gesch. der Juden*, 2d ed., ii. 102–105; Hitzig, *Gesch. des Volkes Israel*, ii. 473–475; Schürer, *Gesch.* i. 216–219; Wellhausen, *I. J. G.* pp. 275, 276. For chronology, compare Niese, in *Hermes*, 1893, pp. 216 *et seq.*; and for coins, Madden, *Coins of the Jews*, pp. 81–83.

G. L. G.

ARISTOBULUS II.: King of Judea; born about 100 B.C.; died 49 B.C. He was the youngest son of Alexander Jannæus, whose political and religious predilections he inherited, while his elder brother, Hyrcanus II., seems to have leaned to the side of his mother. Although he had no rightful claim to the throne, he entertained designs upon it, even during the life of his mother. He courted the nobles and military party by constituting himself the patron of the Sadducees and bringing their cause before the queen. The many fortresses which the queen placed at the disposal of the Sadducees, ostensibly for their defense against the Pharisees, constituted in reality one of the preparatory moves of Aristobulus for the usurpation of the government. The queen sought to direct his military zeal outside Judea, and sent him (70–69) against Ptolemy Mennæi; but when the undertaking failed, Aristobulus resumed his political intrigues. He left Jerusalem secretly and betook himself to his friends, who controlled the largest number of fortified places, with the intention of making war against his aged mother. But the queen died at the critical moment, and he immediately turned his weapons against his brother Hyrcanus, the legitimate heir to the throne. The war resulted in victory for Aristobulus. After a reign of three months, Hyrcanus abandoned the royal title in favor of his brother, in return for which Aristobulus allowed him the unlimited use of his sources of revenue.

Supports the Sadducees.

This easily acquired peace did not long endure. Hyrcanus was prevailed upon by Antipater to induce Aretas, king of Arabia, to make war against Aristobulus. In consequence of the victory of Aretas, added to the abandonment of Aristobulus by the Pharisees—the most powerful party in Jerusalem—who had gone over to Hyrcanus, Aristobulus was compelled to withdraw to the Temple Mount. The distressing siege which followed, about which most wonderful stories are told (see Ḥoni ha-Me‘aggel and Hyrcanus II.), led to no decisive result. A third party—Rome—was therefore called in to unravel the complicated situation, and the effects of this intercession proved not only injurious to the brothers, but in the end brought about the destruction of the Jewish state. At that time (65) Pompey had already brought under subjugation nearly the whole of Asia, and had sent his legate, Scaurus, to Syria, to take possession of the heritage of the Seleucids. Ambassadors from both the Judean parties waited upon Scaurus, requesting his assistance. A gift of four hundred talents (three hundred, according to some) from Aristobulus turned the scale in his favor. Aretas was notified to abandon the siege of the Temple Mount. Aristobulus was victorious, and Hyrcanus retained but an insignificant portion of his power. The victorious brother had even the satisfaction of avenging himself upon Aretas; as the latter was withdrawing with his forces from Jerusalem, Aristobulus followed and inflicted severe losses upon him. But the spirit which he had conjured could not easily be laid, and the favor of the Romans, to which he had looked with so much confidence, soon became a factor in Jewish politics which worked most detrimentally against himself. When Pompey appeared in Syria (64), affairs took a turn quite different from the anticipations of Aristobulus. The golden vine, valued at five hundred talents, which Aristobulus presented to Pompey, and which excited the admiration of the Romans even in later generations, had no effect upon him; and when, in the year 63, the still hostile brothers, as well as delegates of the people's party, who desired the complete abolition of the Hasmonean dynasty, appeared before him, he refused to give any immediate decision. He had at that time contemplated the utter destruction of Jewish independence. Aristobulus saw through the aims of the Roman general, but although powerless to offer effective resistance, his pride did not permit him to yield without a show of opposition. He left Pompey in a burst of indignation, and betook himself to the citadel of Alexandrion. Pompey followed him and demanded the surrender of all the forts. Aristobulus capitulated, but straightway proceeded to Jerusalem to prepare himself for resistance there. When he saw, however, that Pompey pressed on against him, his courage failed him, and he came to the general's camp, and promised him gold and the surrender of Jerusalem if hostilities were suspended. But promises alone were of no avail with Pompey. He detained Aristobulus in the camp, and sent his captain Gabinius to take possession of the city. The war party in Jerusalem refused to surrender, and Aristobulus was made prisoner by Pompey, who proceeded to besiege the city. The capture of Jerusalem and of the Temple Mount, which followed, ended the independence of Judea as well as the reign of Aristobulus. In the triumph celebrated by Pompey in Rome (61), the Jewish prince and high priest was compelled to march in front of the chariot of the conqueror. The Pharisees saw in this circumstance a just punishment for the Sadducean proclivities of Aristobulus (see the apocryphal Psalms of Solomon i. and ii.). But a severer fate even than captivity was in store for this descendant of the Hasmoneans. In the year 56, he succeeded in escaping from prison in Rome, and, proceeding to Judea, stirred up a revolt. He was recaptured by the Romans and again taken to Rome. In 49 he was liberated by Cæsar, and sent at the head of two legions against Pompey in Syria, but on his way thither was poisoned by friends of the latter.

Appeal to Rome.

Aristobulus and Pompey.

Bibliography: Josephus, *Ant.* xiii. 16, §§ 1-6; xiv. 1, §§ 1-4; 6, § 1; 7, § 4; *B. J.* i. 5, §§ 1-4; *Dion Cassius* xli. 18; Ewald, *History of the People of Israel*, Eng. ed., v. 393-404; Grätz, *Gesch. der Juden*, iii. 128, 132, 135, 141-148; Hitzig, *Gesch. des Volkes Israel*, ii. 420-500; Schürer, *Gesch.* i. 231-242; Wellhausen, *I. J. G.* 284-287.

G. L. G.

ARISTOBULUS III.: Last scion of the Hasmonean royal house; brother of Mariamne and paternal grandson of Aristobulus II. He was a favorite of the people on account of his noble descent and handsome presence, and thus became an object of fear to Herod, who at first sought to ignore him entirely by debarring him from the high-priesthood. But his mother, Alexandra, through intercession with Cleopatra and Antony, compelled Herod to remove Ananel from the office of high priest and appoint Aristobulus instead. To secure himself against danger from Aristobulus, Herod instituted a system of espionage over him and his mother. This surveillance proved so onerous that they sought to gain their freedom by taking refuge with Cleopatra. But their plans were betrayed, and the disclosure had the effect of greatly increasing Herod's suspicions against his brother-in-law. As he dared not resort to open violence, he caused him to be drowned while he was bathing in Jericho (35 B.C.).

BIBLIOGRAPHY: Josephus, *Ant.* xv. 2, §§ 5–7; 3, §§ 1–3; Schürer, *Gesch.* i. 295.

G. L. G.

ARISTOBULUS: Youngest brother of Agrippa I.; son of Herod's son ARISTOBULUS; flourished during the first half of the first century. He was left an infant, together with his two brothers, Agrippa and Herod, when his father was executed (7 B.C.). He married Jotape, the daughter of Sampsigeram (שמשגרם), king of Emesa (Josephus, "Ant." xviii. 5, § 4). With his brother Agrippa he lived on bad terms; and when the latter came to the court of Flaccus, the governor of Syria, to find refuge after his escapades at Rome, Aristobulus managed to cause his banishment. Flaccus had been appealed to as judge in a dispute between the inhabitants of Damascus and those of Sidon concerning their boundary. The Damascenes, it appears, bribed Agrippa to intercede on their behalf with his patron. This intrigue was discovered by Aristobulus, who forthwith disclosed it to Flaccus; as a consequence Agrippa was bidden to leave the court ("Ant." xviii. 6, § 3). Aristobulus made an eloquent and successful plea also before Publius Petronius (40), the governor of Syria, against the erection of Caligula's statue at the Temple of Jerusalem ("Ant." xviii. 8, § 4).

G. H. G. E.

ARISTOBULUS: Son of Herod the Great and Mariamne the Hasmonean; born about 35 B.C.; died 7 B.C. Both he and his elder brother ALEXANDER, by reason of their Hasmonean origin, were educated by Herod as successors to his throne; and for that purpose were sent to Rome (23 B.C.). Upon their return to Jerusalem (18 B.C.) they became an eyesore to the anti-Hasmonean faction at court. Herod's sister Salome, and brother Pheroras, who had been instrumental in the execution of Mariamne, were particularly apprehensive lest the two princes should succeed their father, as they would undoubtedly take vengeance upon the murderers of their mother. To prevent this, attempts were made at estranging the princes from their father by means of calumnies. Herod tried to discredit the evil rumors; and, to fasten the ties of affection, he procured distinguished alliances for both sons, Aristobulus being married to Berenice, the daughter of Salome.

This, however, failed to put an end to Salome's intrigues; and Herod, at last, was induced to recall to court Antipater, his repudiated son by Doris. Seizing his opportunity, Antipater straightway began, by means of hypocrisy, slander, and flattery, to supplant Aristobulus and Alexander in the esteem of their father, and ere long became the likeliest successor to the throne. Being sent to Rome, in order to gain the favor of Augustus, he continued thence to calumniate his brothers; so persistently that Herod at last resolved to arraign them before the emperor. Meeting Augustus at Aquileia, the capital of the province of Venetia (12 B.C.), he charged his sons with contemplated parricide. Augustus, convinced of their innocence, effected a reconciliation. Owing, however, to the ceaseless intrigues of Antipater, Salome, and Pheroras, and the strange relation of Glaphyra and Berenice, the position of the two brothers became more and more precarious. Finally, a number of the princes' followers were tortured into a public admission of the existence of a plot against the king's life. The real design of Aristobulus and Alexander was to flee for protection to the court of Archelaus. Herod succeeded in securing permission from Augustus to convene, at Berytus, a council, including C. Sentius Saturninus, the governor of Syria, to sit in judgment on the accused princes. The council, consisting of 150 of Herod's trusted friends, gave no opportunity of defense to the accused, who were detained in a neighboring village, Platana, and condemned them to death. Alexander and Aristobulus were brought to Sebaste and strangled in the year 7 B.C. Their bodies were taken for burial to Alexandrium, the burial-place of their maternal ancestors.

BIBLIOGRAPHY: Josephus, *Ant.* xvi.; idem, *B. J.* i. 23–27; Schürer, *Gesch.* i. 336 *et seq.*

G. H. G. E.

ARISTOBULUS OF PANEAS: Alexandrian Peripatetic philosopher; lived in the third or second century B.C. The period of his life is doubtful, Anatolius (270) placing him in the time of Ptolemy Philadelphus (third century B.C.), Gercke in the time of Philometor II. Lathyrus (latter part of second century B.C.; see Pauly-Wissowa's "Realencyklopädie der Klassischen Alterthumswissenschaft," iii. 919); while more reliable testimony indicates that he was a contemporary of Ptolemy Philometor (middle of second century B.C.; see Schürer, "Gesch." iii. 384). He is the author of a book the exact title of which is not certain, although there is sufficient evidence to prove that it was an exposition of the Law. Eusebius ("Præp. Ev." viii. 10, xiii. 12) has preserved two fair-sized fragments of it, in which are found all the quotations from Aristobulus made by Clement. In addition, there is extant a small passage concerning the time of the Passover festival, quoted by Anatolius (Eusebius, "Historia Ecclesiastica," vii. 32, 17).

The Extant Fragments of Aristobulus' Work.

Following are the contents of the fragments of Aristobulus extant. In the first fragment he discourses, at the "king's" suggestion, on the anthropomorphic expressions in the Bible, and shows that they do not conflict with his previous definitions of the nature of God (Eusebius, "Præp. Ev." viii. 10). Interpreting these expressions in their true sense (φυσικῶς), and not mythically, one can but admire Moses' wisdom, from whom indeed philosophers and poets have learned much. "God's hand" means God's might. "God's resting" denotes the maintenance of the order of the universe. God's "coming down" to give the Law (Ex. xix. 18) was not a descent in a physical sense, but expresses God's condescension in sending down His law; the fire on the mountain, which burned but consumed nothing; the trumpet-sounds without human instruments (*ib.*), are outward manifestations of the Divine Power (δύναμις).

The second fragment ("Præp. Ev." xiii. 12) deduces from certain previous discussions (no longer extant) that both Plato and Pythagoras drew upon a translation of the Mosaic Law before the time of Demetrius of Phalerus (and this before the Septuagint; Aristeas, § 314, also refers to an older translation). God's creative "words" are stated to denote simply His activities. Similarly, Pythagoras, Socrates, and Plato, when they claim to hear "the voice of God," mean this creative power. Then follows, in testimony of the θεία δύναμις, the spurious Orphic quotation, in which the Stoic idea of God's permeating the world (v. 11, Abel) is especially remarkable (fragm. 6, Abel). The "quotation" is taken from the spurious poems of the forger Hecatæus (Schürer, *ib.* iii. 453 *et seq.*), as many resemblances indicate, but is considerably elaborated. Thus in fragm. 10, Abel, Aristobulus eliminates the original's pantheistic idea; in v. 11, 12, he substitutes for the inscrutability of God the Platonic concept of the knowledge of God through the νοῦς, reason, and interpolates this idea also in v. 40. In v. 13 *et seq.* he reverses the deduction of "evil" from "God." V. 14 should read αὐτοῖς δὲ κ' ἔρις, as in the Theosophy of Aristokritos. Against Schürer's putting Hecatæus in the third century B.C. is to be remarked, as Elter has pointed out, that v. 8 of the Æschylus quotation καὶ πᾶσα πηγὴ καὶ ὕδατος συστήματα is identical with Ezekiel, in Eusebius, "Præp. Ev." ix. 29, 12, πηγαί τε πᾶσαι καὶ ὑδάτων συστήματα. Since Ezekiel connects this verse with Ex. viii. 19, it must be said to have originated with him; and, therefore, Ezekiel's drama would also have to be placed in the third century before Christianity, along with pseudo-Hecatæus! This agrees with Aratus' pantheism (in the discussion of which Aristobulus admits that he has substituted God for Zeus), which he adopts in order to show that God's power penetrates and permeates all things. Reverent conceptions of God are demanded by all philosophers and especially by ἡ καθ' ἡμᾶς αἱρεσις, "our school," by which he no doubt means Judaism, not Peripatetic philosophy; for he immediately points out the earnest inculcation of virtue by the Jewish law.

In the next excerpt in Eusebius, the meaning of the Sabbath (ἑβδόμη) is discussed, designated also as the first day. The Sabbath is, as it were, the birthday of light and also of wisdom, for out of wisdom comes all light. Quite similarly to this, Peripatetic philosophers call wisdom a light (or lamp), and Solomon (Prov. viii. 22) teaches the existence of wisdom before creation. God's resting on the seventh day does not denote idleness, but the stable order of the universe; so the results of the creative acts do not signify the mere temporal results, but the lasting value of the creations. The ἑβδόμη (Sabbath) has also its deeper significance, because the human "Logos," called the ἕβδομος, is its symbol. The number "seven," moreover, exerts great influence upon the development of living beings and plants. Verses (genuine as well as spurious; see Schürer, *ib.* p. 461) from Homer, Hesiod, Linos, attest its holiness. When Homer says, ἑβδομάτῃ δ' ἠοῖ λίπομεν ῥόον ἐξ 'Αχέροντος, he means that through the λόγος as ἕβδομος man frees himself from forgetfulness and from the wickedness of the soul, and attains to a perception of truth.

It is to be supposed that Aristobulus was familiar with the abstract Platonic and Aristotelian idea of God. This conception necessarily implies a special Divine Power, acting on the world and in the world. In addition to this he makes use of the Pythagorean doctrine of numbers. The statement that he belonged to the Peripatetic school may be ascribed to the fact that, in xiii. 12, 10, he cites from a Peripatetic source (Schürer, p. 387). Taking into consideration again his reference to Orpheus and other poets, it is seen that he was an eclectic, the first partial approach to which is to be met with in Posidonius (Περὶ κόσμου), in the first century B.C., but which can not be traced to an earlier date (see ALEXANDRIAN PHILOSOPHY).

The desultory style of the work of Aristobulus, and the intentionally obscure and mystical mode of expression, offer considerable difficulty to the reader. This is not to be attributed to those who quote from it, but to the author himself, and has frequently led to grave misconceptions.

A further examination of the works attributed to Aristobulus confirms the suspicion as to their genuineness aroused by their eclectic character. The exchange of thought between the king—who suggests the problems—and the Jewish scholar on the Torah is quite impossible. But if it is as fictitious as the reputed colloquy between the king and the "Seventy," narrated by Aristeas, a contemporary of Philometor can not have been its author, as also the pseudo-Orphic poetry in Aristobulus shows. A somewhat shorter and more original form of the same has been preserved among a large number of forgeries, all traceable to one source, the pseudo-Hecatæus, named by Clemens on first quoting him. This Orphic fragment ("De Gnomologiorum Græcorum Historia atque Origine," parts v.–ix.; Program of Bonn University, 1894–95) betrays a strong resemblance to the Sibylline Books (Abel, 23. 24; John, i. 18). That Aristobulus made use of Philo—a reference to whose works is the only means of rendering intelligible many of the passages—has been pointed out by Elter ("Sp." 229–234). Grounds for doubting Schürer's belief that the literary forger Hecatæus flourished in the third century B.C. are given in the "Byzantinische Zeitschrift," vii. 449, and the belief is expressed that Hecatæus and Aristobulus belong to the second century of the common era. The name of Aristobulus may have been taken from II Macc. i. 10. Schlatter's suggestion that the commentator of Ecclesiasticus derives his philosophy from Aristobulus ("Das Neugefundene Hebräische Stück des Sirach," pp. 103 *et seq.*, Gütersloh, 1897) is not convincing, for the agreement between them exists only in opinions which can not with certainty be ascribed to Aristobulus. Most historians, however, adhere to Schürer's view.

Quotations Probably Spurious.

BIBLIOGRAPHY: For the list of writers upon this topic, see Schürer, *Gesch.* 3d ed., iii. 391, 392.

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ARISTOTLE IN JEWISH LEGEND: As the Greek who most impressed his influence upon the development of the Jewish mind, Aristotle is one of the few Gentiles with whom Jewish legend concerns itself. Some 200 years B.C., the Jewish philosopher Aristobulus, made the positive assertion that Jewish revelation and Aristotelian philosophy were identical. Hardly had 200 years elapsed before this opinion was modified to such an extent that it was claimed that Aristotle derived his doctrine directly from Judaism. Josephus on this point says ("Contra Apionem," ii. 17): "I do not now explain how these notions of God are the sentiments of the wisest among the Grecians, and how they were reared upon the principles that he [Moses] afforded them." Of Aristotle himself Josephus has preserved ("Contra Apionem," i. 22) a very interesting passage from the writings of Clearchus, the pupil of Aristotle, the authenticity of which is maintained by such authorities as Lobeck, Bernays, von Gutschmid ("Kleine Schriften," iv. 578), and Theo. Reinach ("Textes d'Auteurs Grecs et Romains Relatifs au Judaisme," 1895, pp. 10–12). This passage, prefaced by the remark of Josephus, is as follows:

"In his first book on Sleep he relates of Aristotle, his master, that he had a discourse with a Jew; and his own account was that what this Jew said merited admiration and showed philo-

Fragment of Clearchus.

> sophical erudition. To speak of the race first, the man was a Jew by birth and came from Cœlesyria [Palestine]. These Jews are derived from the philosophers of India. In India the philosophers call themselves Kalani, and in Syria Jews, taking their name from the country they inhabit, which is Judea; the name of their capital is rather difficult to pronounce: they call it Jerusalem. Now this man, who had been the guest of many people, had come down from the highland to the seashore [Pergamus]. He was a Greek not only in language, but in soul; so much so that, when we happened to be in Asia in about the same places whither he came, he conversed with us and with other persons of learning in order to test our wisdom. And as he had had intercourse with a large number of sages, he imparted to us more knowledge of his own."

This is Aristotle's own account as recorded by Clearchus, and he adds more specific observations regarding his great and wonderful fortitude in diet and continent mode of living. Obviously it was the Jew's strict observance of the dietary laws that struck Aristotle. Gutschmid (pp. 579–585) thinks that the Jew here spoken of is the same wonder-working magician (exorcist; see Josephus, "Ant." viii. 2, § 5) who, by some sort of hypnotism, drew the soul out of the body of a sleeping child and brought it back again with his rod in the presence of Aristotle (Proclus, Commentary on Plato's Republic, x.), which part of the narrative Josephus intentionally omitted.

Regarded as a Jew.

In the circles where the antagonism of Judaism and Hellenism was known and understood, Aristotle was reported by tradition to have said: "I do not deny the revelation of the Jews, seeing that I am not acquainted with it; I am occupied with human knowledge only and not with divine" (Judah ha-Levi, "Cuzari," iv. 13; v. 14). But when Aristotelianism became harmonized with Judaism by Maimonides, it was an easy step to make Aristotle himself a Jew. Joseph b. Shem-Ṭob assures his reader that he had seen it written in an old book that Aristotle at the end of his life had become a proselyte ("ger zedeḳ"). The reputed statement of Clearchus is repeated by Abraham Bibago in the guise of the information that Aristotle was a Jew of the tribe of Benjamin, born in Jerusalem, and belonging to the family of Kolaiah (Neh. xi. 7). As authority for it Eusebius is cited, who, however, has merely the above statement of Josephus.

According to another version, Aristotle owed his philosophy to the writings of King Solomon, which were presented to him by his royal pupil Alexander, the latter having obtained them on his conquest of Jerusalem. With this legend of Alexander is associated the celebrated "Letter of Aristotle" to that monarch. Herein Aristotle is made to recant all his previous philosophic teachings, having been convinced of their incorrectness by a Jewish sage. He acknowledges as his chief error the claim that truth is to be ascertained by the reasoning faculty only, inasmuch as divine revelation is the sole way to truth. This "letter" is the conclusion of an alleged book of Aristotle, "two hands thick," in which he withdraws, on the authority of a Jew, Simeon, his views with regard to the immortality of the soul, to the eternity of the world, and similar tenets. The existence of this book is mentioned for the first time about 1370 by Ḥayyim of Briviesca, who expressly declares that he heard from Abraham ibn Zarza that the latter received it from the vizir Ibn al-Khatib (d. 1370). He does not state whether this apocrypha was written in Arabic or Hebrew; the Hebrew "Letter," as received, does not appear like a translation. It is safe to assume with Ḥayyim, that the Simeon mentioned was none other than Simeon the Just, about whose supposed relations to Alexander the Great the oldest Jewish sources give us information (Yoma, 69*a*; see ALEXANDER THE GREAT). Identical with this letter is the prayer of Aristotle which the Polish Baḥurim had in their prayer-books during the sixteenth century (Isserles, Responsa No. 6; ed. Hanau, 10*a*.

A second "Letter" by Aristotle to Alexander contains wise counsel on politics; he advises the monarch that he must endeavor to conquer the hearts, and not simply the bodies, of his subjects (preface to "Sod ha-Sodot"). See Samter, "Monatsschrift," (1901) p. 453.

The essay entitled "The Apple," also ascribed to Aristotle, is tinged with a similar tendency. In it Aristotle refers to Noah and to Abraham, "the first philosopher." It was these spurious writings of Aristotle which gained for him the esteem of the cabalists, as evidenced by the very flattering utterances of Moses Botarel (Commentary on "Yeẓirah," 26*b*). The story of the love-affair between Aristotle and Alexander's wife, in which the former comes off very badly—current in the Middle Ages (see Peter Alfonsi, "Disciplina Clericalis," vii.) and originating in a Hindoo fable (see "Pantschatantra," ed. Benfey, ii. 462)—was also told in Jewish circles, and exists in manuscript by Judah b. Solomon Cohen (thirteenth century), in Spirgati's catalogue, No. 76 (1900), p. 18.

BIBLIOGRAPHY: Abraham Bibago, *Derek Emuna*, p. 46; Azaria de Rossi, *Meor 'Enayim*, ed. Benjacob, p. 236; Gedaliah ibn Yaḥyah, *Shalshelet ha-Ḳabbala*, ed. Warsaw, 1889, pp. 139, 140, under the heading of *Ḥakme Yawan*; Steinschneider, *Hebr. Uebers.* i. 229–273, contains an almost complete list of the pseudo-Aristotelian writings; Modlinger, *Ḥayye Aristo*. Vienna, 1883; A. J. Glassberg, *Zikron Berit*, pp. 280, 281.

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ARISTOTLE IN JEWISH LITERATURE:

One thousand years after his death, Aristotle, as his pupil Alexander had aforetime done, began to conquer the East, and finally ascended to the supreme rulership of the entire realm of medieval thought. Many writings of the Stagirite were translated from their Greek originals or from their Syrian versions into Arabic (especially by the Nestorian Christian Ḥunain ibn Isḥaḳ [809–873], and his son Isḥaḳ), in which language they were eagerly studied by Jews in all Arabic-speaking countries. Aristotle's influence upon Jewish thinkers, however, varied in different ages. Abraham ibn Daud (1160) was the first Jewish philosopher to acknowledge the supremacy of Aristotelianism. Earlier thinkers unquestionably were acquainted with Aristotle's philosophy, but the systems of Plato and other pre-Aristotelian philosophers then held the field. From Abraham ibn Daud until long after Maimonides' time (1135–1204), Aristotelian philosophy entered and maintained the foreground, only again to yield its position gradually to Platonism, under the growing influence of the Cabala.

Aristotle's name is found in the scanty details that have been handed down of the philosophy of David al-Moḳammeẓ (about 920), whom the Karaites include in their sect (see Pollak, "Halikot Ḳedem," p. 73; "Orient," 1847, pp. 620 *et seq.*; and Judah Barzilai, "Yeẓirah-Commentar," ed. Berlin, pp. 65 *et seq.*). For Moḳammeẓ, as also for Isaac Israeli (who died about 950), Aristotle is always "the philosopher" *par excellence* (Steinschneider, "Hebr. Uebers." p. 391). Saadia Gaon (933) displays a minute acquaintance with the Stagirite's writings, though the name of Aristotle is not to be found in his works.

Saadia and Gabirol.

But it is not his custom to mention his authorities, and he is familiar, for example, with Aristotle's definition of space and adopts it. In the third chapter of the first book of the "Emunot" he protests vehemently against the Aristotelian cosmology. He here omits the name of the Stagirite with evident intention, being unwilling to give the name of the philosopher who, claiming the existence of the world from eternity, opposes the Biblical account of Creation. In order to counteract the spreading influence of the Aristotelian theory of Creation, he is most careful to elucidate its weak points. But all these polemics do not hinder Saadia, whose philosophy is indeed of an eclectic nature, from accepting the Aristotelian definition of the soul as his own ("Emunot," iii. 5); his indebtedness to Aristotle's book, Περὶ ψυχῆς, betraying itself clearly in his Chapter on the Soul.

It can be shown that Saadia does not disclose a very accurate knowledge of Aristotle in those works that precede his "Emunot," traces of Aristotelian methods appearing in his great work only. The Arab philosopher Alfarabi (died 950) popularized the Greek philosopher by his translation and commentaries, the reputation of which soon extended to Spain. The first representative of Arabian philosophy in Spain, and indeed in western countries in general, was not an Arab, but a Jew, Solomon ibn Gabirol. His "Meḳor Ḥayyim" shows a consistent amalgamation of Aristotelian principles with Neo-Platonic conceptions of the universe. But in spite of the unmistakable traces of Aristotelian philosophy in the "Meḳor Ḥayyim," the Greek's name is not mentioned. Aristotle is mentioned, however, in Gabirol's "Tiḳḳun Middot ha-Nefesh."

When the Stagirite's scientific works were prepared for Western readers, it was held necessary to popularize them. There is a work, written in Arabic, containing many moral maxims collected from Greek philosophers. This book, "The Dicta of the Philosophers," by the above-mentioned translator, Ḥunain ibn Isḥaḳ, afforded those to whom the study of exact philosophy was too difficult the possibility of familiarizing themselves with the best thoughts of the Greek philosophers, and it thus contributed much to Aristotle's popularity in Jewish circles. (Concerning this work and its influence upon literature, see Löwenthal, "Honein ibn Isḥâḳ's 'Sinnsprüche der Philosophen,'" Berlin, 1896.) Unquestionably, it was from this book that Gabirol took the aphorisms that are quoted in the "Tiḳḳun" as by Aristotle. In the Tiḳḳun also, without mention of the author, are found several passages on the Aristotelian doctrine of the "ethical mean."

In the period following Gabirol, the writings of Avicenna, a commentator upon Aristotle, became widely known throughout Europe, leading to the displacement of the older philosophy based upon Plato and Neo-Platonism. The Arabic expounders of Aristotle leavened his views more and more with monotheism; and thus through new interpretations and constructions the heathen character of his philosophy was gradually refined away. Then, too, many works passed under Aristotle's name that a more critical age would immediately have detected as spurious.

Pseudo-Aristotelian Writings.

But the lack of all critical sense in the Middle Ages, and the general prejudice in favor of Aristotle, whose genuine writings contain many passages in which he rises from heathenism to almost pure monotheism, blinded even the most discerning to the fact that many of the works ascribed to him could not possibly have been his. The most important works of this character are "Aristotle's Theology" (ed. by Dieterici) and "Liber de Causis" (ed. by Bardenhewer). Modern scholars have discovered the former to be a mere collection of extracts from the "Enneades" of Plotinus; in the Arabic version of which passages antagonistic to monotheism are paraphrased or entirely omitted. Similarly the "Liber de Causis" is nothing but an extract from the Στοιχείωσις θεωλογικὴ by Proclus.

One of the consequences of the false ascription of these works to Aristotle was that real Aristotelianism never prevailed lastingly with Arabs and Jews. Only isolated doctrines of Aristotle were of preponderating significance in the Arabic and Jewish thought of the Middle Ages.

Judah ha-Levi Against Aristotle.

The first reaction against the influence of the Sage of Stagira is noticed toward the middle of the twelfth century, when Judah ha-Levi admonished his contemporaries with all the fervor of his ardent religious soul, not to be ensnared by the wisdom of the Greek at the cost of their own hereditary faith. True to his Arabic prototype, Ghazzali, he showed that Aristotle was not to be relied on in his scientific statements. Ha-Levi betrayed a curiously vacillating mind, distracted between veneration for the great sage and abhorrence for the false doctrines of his mighty intellect. He can not forbear maintaining that if Aristotle had, like the Jews, been possessed of tradition, he would not have set forth the impossibility of the creation of the world. Ha-Levi warns his readers against Aristotle's recognition of the unity of God; for the God for whom the spirit longs is a very different God from the one attained by cold speculative thought.

Twenty years after the completion of the "Cuzari," Abraham ibn Daud wrote his "Ha-Emunah Ramah" (The Exalted Faith). A dauntless philosopher, he controverted in fullest measure Ha-Levi's standpoint: "The study of the philosophy of religion is very detrimental to the true faith" ("Cuzari," v. 16). Abraham believed just the contrary: that the thoughtful one would find his faith strengthened by the study of philosophy. He is a rigid Aristotelian, following in the footsteps of Avicenna, and protesting with all his might against the disparagement of philosophy by Ghazzali. His book, published in 1160, is one of the first attempts at a compromise between Judaism and the Peripatetic philosophy of the Arabs.

While the Arabs preferred Aristotle's logical and metaphysical works, Maimonides devoted his attention to his moral philosophy and sought to harmonize it with revelation. In his "Shemonah Peraḳim" (Eight Chapters), Maimonides adopts the Aristotelian four faculties of the soul. Both alike teach that two perfections dwell in the soul—the moral and the intellectual. The source of virtue and vice lies, with both philosophers, in the capability of thought and desire. The most weighty of the "Eight Chapters" is the fourth. In accordance with Aristotle, Maimonides defines virtue as the desired action "in the mean." Moral acts are those that hold the "mean" between two harmful "extremes," between the "too much" and the "too little." When the soul is sick and falls into one extreme, it can be cured only by bringing it into the other extreme. As regards the problems of the aim of mankind and the purpose of human existence, the Jewish philosopher necessarily differs from the Greek. According to Aristotle, true happiness consists in virtue; but with Maimonides the aim of mankind is divine perfection. Man must endeavor to approach the essence of the Deity as far as possible. What Maimonides expresses in the most exalted diction is found in the saying of the sages, "Let all thy actions be done in the name of Heaven!"

Maimonides and Aristotle.

This theory of moral theology is the introduction to Maimonides' philosophical system as presented in the "Moreh Nebukim" (Guide for the Perplexed). Following generally in the footsteps of Aristotle, he deserts him only when approaching the domain of God's law. But here, too, it is Aristotelian doctrine, coinciding, it is true, with Revelation in the basic principle that men are incapable of comprehending God's being fully, on account of their imperfection and His perfection. Concerning the sphere of metaphysical thought, absolute truth must lie in Revelation; that is, in Judaism. All that Plato and Aristotle thought out had been already correctly and more deeply taught by the philosophical oral law, of the possession of which by the Prophets Maimonides is convinced ("Moreh," i. 71, ii. 11). While everything that Aristotle wrote concerning nature, from the moon down to the center of the earth, was founded upon positive proof and is therefore sure and irrefragable, all his ideas concerning the character of the higher spheres partake rather of the nature of opinions than of philosophical certainties ("Moreh," ii. 22). Aristotle posits the eternity of the world, but can not demonstrate it. It being thus a matter of conflicting opinions, the supposition of an actual commencement of the world in time is far more intelligible. Maimonides thus appears as a sharp critic of Aristotle in theology, and refuses allegiance to him whenever he treats the statements of religion with disdain. Recognizing the divine origin of the Law, he necessarily arrays himself in strong opposition to Aristotle, who sees in the law of nature the highest and immutable law; for it is the corollary of his acceptance of the eternity of the world. Consequently, Aristotle recognizes no miracles and no revelation, no selection by God of a peculiar people, no mission to an individual, no choice of any one particular age. Maimonides expressly mentions that Aristotle denies all Special Providence, which certainly contradicts what Aristotle himself says in his "Nicomachean Ethics," x. 9. Maimonides' work evoked, as is well known, considerable party-strife, which ended, however, in the acknowledgment by all parties of his authority.

The distinction of having completed Maimonides' endeavor may be accorded to Levi ben Gerson (d. about 1344) of Provence, who possessed accurate knowledge of the Aristotelian and other philosophical writings. He took the commentator Averroes as his guide in expounding the Stagirite. Nevertheless, Levi is a decidedly independent thinker, by no means blindly "swearing to the words of his master." He holds that there is in a force tending toward humanity an impulse not operating in a circle so as to return constantly to the point of departure, but manifesting itself rather as a steadily ascending spiral. Accordingly, no older solution of a problem can claim unconditional acceptance as the truth, if later research conflict with it. He is thus an opponent of the Aristotelian conception of the eternity of the world. Had the world existed from eternity, the comparative youth of the various sciences could not be explained (and he maintains their comparative youth in opposition to the above-quoted opinion of Maimonides), inasmuch as striving after knowledge is an original characteristic of mankind. His innate acumen, which induces him to subject individual doctrines of Aristotle to close criticism, in order to advance his own views against him, and to substantiate them when necessary, is not inconsistent with a devoted and thorough study of the Stagirite. He is so thoroughly at home in Aristotle, that though, for instance, unable to quote any authentic passage from his master concerning immortality, he is yet able to formulate something entirely in harmony with his views (Joël, "Levi ben Gerson," p. 22). For Maimonides, and his successor Levi ben Gerson, Aristotle is throughout an undeniable authority. His deliverances are to them generally as unassailable and as indisputable as those of the Bible itself. This attitude sometimes led these two devoted Aristotelians to misinterpret certain Scriptural passages that seemed to conflict with the Stagirite. With all Maimonides' magnificent attempts to harmonize Judaism and Aristotelianism, and with all the achievements in this direction by Ben Gerson, they could not fail to awaken in discerning minds the conviction that all such endeavors started from vain premises. Levi ben Gerson's effort to reconcile the "creatio ex nihilo" (the creation out of nothing) with Aristotle's view, by claiming boldly the eternity of the Original Matter, only served, like other compromises, to expose the impossibilities of the undertaking.

Levi ben Gerson, an Aristotelian.

The first to shatter with daring hand the idolatry that the Middle Ages had paid to the Stagirite, was Ḥasdai Crescas of Saragossa (1377–1410). He made the first noteworthy attempt to demonstrate the untenableness of the Aristotelian conceptions. He especially protests against his statement of the finiteness of the world, and, starting from the supposition that an infinite retro-

Crescas Attacks Aristotle.

gression of causes is unthinkable, proves the existence of a "primus motor," the existence of God therefore. He further contradicts Aristotle's view that God's happiness consists in the recognition of Himself, for knowledge has only value when it is preceded by ignorance, and where there never has been ignorance there can be nothing pleasurable. Crescas, though independent herein, was still only a continuator of those early attempts which were undertaken by Judah ha-Levi in the "Cuzari," to secure full recognition for Judaism. In the age following Ḥasdai Crescas all traces of Aristotelianism gradually disappeared from Jewish philosophical literature; and in the cabalistic movement, which little by little assumed dominance, the characteristics of Platonism came more and more into prominence.

Aristotle's "Ethics."

The "Ethics" of Aristotle occupies an important place in the history of Jewish literature, although attention was directed to it comparatively late. The Jews possessed in their own religious writings an abundance of practical rules which rendered Aristotle's "Ethics" superfluous. Only when his system came to be studied as a whole was any attention paid to the "Ethics." The "Nicomachean Ethics," which alone of all Aristotle's ethical writings was known to the Middle Ages, was translated into Hebrew from a Latin version in the beginning of the fifteenth century. The translator, Don Meïr Alguadez, expresses the opinion in his preface that Aristotle's ethical writings contain an explanation of certain precepts of the Torah. A commentary upon this translation was written in 1584 by Moses Almosnino. But Aristotle was by no means unknown to the Jews of much earlier ages as an ethical writer. An "Ethical Letter," found among the ethical epistles of the physician Ali ibn Rodhwan (contained in Al-Ḥarizi's translation, in "Debarim 'Attiḳim," edited by Benjacob), was ascribed to him. Shem-Ṭob Falaquera also reproduces the "Letter of Aristotle" in his "Ha-Mebaḳesh." The Stagirite's name is frequently met elsewhere in Jewish ethical literature. The ethical aphorisms quoted by Ḥunain ibn Isḥaḳ in his work already mentioned found their way into many specimens of popular literature. Aristotle's relations with Alexander the Great are frequently mentioned in this literature as exemplary in their way, and Jews eagerly accepted the legendary accounts of the conversion of Aristotle to the true faith, and of the repudiation by him of his theory of Creation. But Immanuel ben Solomon (about 1320), in his imitation of the "Divina Commedia," nevertheless locates Aristotle in the infernal regions, because he taught the existence of the world from eternity. Gedaliah ibn Yaḥyah (sixteenth century) claimed to have found a book in which Aristotle recanted all his errors. People were easily persuaded to believe that "the wisest of the wise" had given in his allegiance to the doctrines of the Torah; that Simon the Just, whose acquaintance he is said to have made upon the occasion of Alexander's visit to Jerusalem, had convinced him of his errors. (See Aristotle in Jewish Legend.) Prayers said to have been written by Aristotle have frequently been printed in devotional works of recent centuries; as, for instance, one handed down by Ḥonein ibn Isḥâḳ (see Löwenthal, "Ḥonein's Sinnsprüche der Philosophen," p. 112).

Appreciation of Aristotle.

Aristotle was almost universally held in esteem by the Jews; at one time for his intelligence and mental power, at another as a penitent sinner. The following is Maimonides' verdict concerning him: "The words of Plato, Aristotle's teacher, are obscure and figurative: they are superfluous to the man of intelligence, inasmuch as Aristotle supplanted all his predecessors. The thorough understanding of Aristotle is the highest achievement to which man can attain, with the sole exception of the understanding of the Prophets." Shem-Ṭob ben Isaac of Tortosa (1261) styles Aristotle "the master of all philosophers." Elijah b. Eliezer of Candia, who edited the "Logic" about the end of the fourteenth century, calls Aristotle "the divine," because, having been endowed by nature with a sacredly superior intellect, he could understand of himself what others could receive only from the instruction of their teachers. See Aristotle in Jewish Legend.

K. A. Lö.

ARITHMETIC: The art of reckoning. This must have been familiar to the ancient Hebrews. The sacred books mention large amounts, showing that the people were acquainted with the art of computation. Expressions are found even for fractions (see Gesenius, "Lehrgebäude," 704).

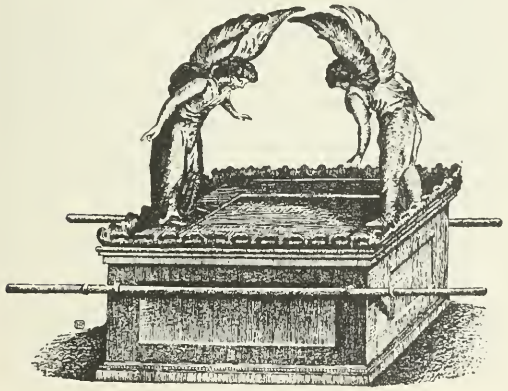
The Hebrews, like the Greeks and other people of antiquity, made use of the letters of the alphabet for figures. According to their alphabetical order, the letters were made to express the units, tens, and hundreds, as high as 400. In a later period, probably after contact with the Arabs, the final letters ך ם ן ף ץ were added, so as to furnish numerals up to 900; mention of this fact is made in many cabalistic writings, but seemingly they were not generally used.

The question arises whether, in computations with these letters, the ancient Hebrews had any fixed system taught in the schools, or whether each calculator was left to his own manipulation of them. The probabilities are in favor of the former hypothesis, in view of the high degree of mathematical knowledge found here and there in the Mishnah and Gemara. Nothing of such a system has, however, come down to us from the Talmudic times. Skilful Jewish arithmeticians are first mentioned in the eighth century. Sahl Rabban al-Tabari, the teacher of the physician Razi's father, was known as an excellent arithmetician (Wüstenfeld, "Aerzte," p. 20). About 997 the Jewish mathematician Bisher ben Pinḥas ben Shubeib wrote an arithmetical treatise. At the same epoch lived Josephus Hispanus, or Sapiens, from whom Gerbert (Pope Sylvester II.) borrowed his system of multiplication and division (see Cajori, "History of Elementary Mathematics," p. 179), and who is believed to have been the introducer of the so-called Arabic numerals into Europe (see Weissenborn, "Einführung der Jetzigen Ziffern in Europa," pp. 74 *et seq.*). In the beginning of the eleventh century there flourished Abraham ben Ḥiyya, who wrote an encyclopedia of mathematical sciences; he used Arabic numerals, but knew nothing of the zero. In the first volume of this encyclopedia he makes use of the Arithmetic of Nicomachus of Gerasa, a disciple of Pythagoras, which, translated from the Greek into Arabic under the title "Al-madhal ila 'ilm al-Adad," was held in great esteem by the Jews. Joseph ibn Aknin recommends this Arithmetic, and it was translated into Hebrew in the fourteenth century by Kalonymus ben Kalonymus. Abraham ibn Ezra composed an arithmetical treatise under the title "Sefer ha-Mispar"; he makes use of the zero, calling it in Hebrew "'iggul." His Arithmetic is the oldest extant in Jewish literature. Abraham ibn Ezra found many imitators, the most celebrated of whom were Levi ben Gershon and Elijah Misraḥi. To-day Hebrew literature contains about twenty arithmetical treatises. (See MATHEMATICS.)

BIBLIOGRAPHY: Steinschneider, *Bibliotheca Mathematica*, 1896; *Edinburgh Review*, xviii. 87 *et seq.*

G. I. BR.

ARK OF THE COVENANT (Hebrew, ארון ברית יהוה, etc.: for the complete list of names of the Ark, see below).—**Biblical Data:** The first mention of the Ark in the Bible is in Ex. xxv. 10 *et seq.*, where Moses on Mount Sinai is told to have an Ark of shittim-wood made for the Commandments which are about to be delivered. Minute directions are given for the plan of the Ark. It is to be 2½ cubits in length, 1½ in breadth, and 1½ in height. It is to be overlaid within and without with gold, and a crown or molding of gold is to be put around it. Four rings of gold are to be put into its corners—two on each side—and through these rings staves of shittim-wood overlaid with gold for carrying the Ark are to be inserted; and these are not to be removed. A golden cover (Hebr. כפרת; A. V., "mercy-seat"), adorned with golden cherubim, is to be placed above the Ark; and from here the Lord says He will speak to Moses (Ex. xxv. 10–22). The Ark is to be placed behind a veil, a full description of which is given (*ib.* xxvi. 31–33).



Ark of the Covenant.
(After Calmet.)

Dimensions and Construction.

Even Aaron was forbidden to enter this place of the Ark too often; and he was enjoined to perform certain ceremonies when entering there (Lev. xvi. 2 *et seq.*). Moses was directed to consecrate the Ark, when completed, with the oil of holy ointment (Ex. xxx. 23–26); and he was also directed to have the Ark made by Bezaleel, the son of Uri of the tribe of Judah, and by Aholiab, the son of Ahisamach of the tribe of Dan (*ib.* xxxi. 2–7). These instructions Moses carried out, calling upon "every wise-hearted" one among the people to assist in the work (*ib.* xxxv. 10–12). Bezaleel made the Ark (*ib.* xxxvii. 1); and Moses approved the work (*ib.* xxxix. 43), put the testimony in the Ark, and installed it (*ib.* xl. 20, 21).

Sanctity and Consecration.

In Deut. x. 1–5 a rather different account of the making of the Ark is given. Moses is made to say that he constructed the Ark before going upon Mount Sinai to receive the second set of tables. The charge of carrying the Ark and the rest of the holy utensils was given to the family of Kohath, of the tribe of Levi; but they were not to touch any of the holy things until after the latter had been covered by Aaron (Num. iv. 2–15).

A Movable Sanctuary.

In the march from Sinai, and at the crossing of the Jordan, the Ark preceded the people and was the signal for their advance (Num. x. 33; Josh. iii. 3, 6). During the crossing of the Jordan the river grew dry as soon as the feet of the priests carrying the Ark touched its waters, and remained so until the priests, with the Ark, left the river, after the people had passed over (Josh. iii. 15–17; iv. 10, 11, 18). As memorials, twelve stones were taken from the Jordan at the place where the priests had stood (*ib.* iv. 1–9). During the ceremonies preceding the capture of Jericho, the Ark was carried round the city in the daily procession, preceded by the armed men and by seven priests bearing seven trumpets of rams' horns (*ib.* vi. 6–15). After the defeat at Ai, Joshua lamented before the Ark (*ib.* vii. 6–9). When Joshua read the Law to the people between Mount Gerizim and Mount Ebal, they stood on each side of the Ark (*ib.* viii. 33). The Ark was set up by Joshua at Shiloh (*ib.* xviii. 1); but when the Israelites fought against Benjamin at Gibeah, they had the Ark with them, and consulted it after their defeat (Judges xx. 27).

Captured by the Philistines.

The Ark is next spoken of as being in the Temple at Shiloh during Samuel's apprenticeship (I Sam. iii. 3). After their first defeat at Eben-ezer, the Israelites had the Ark brought from Shiloh, and welcomed its coming with great rejoicing. In the second battle the Israelites were again defeated, and the Philistines captured the Ark (*ib.* iv. 3–5, 10, 11). The news of its capture was at once taken to Shiloh by a messenger "with his clothes rent, and with earth upon his head." The old priest, Eli, fell dead when he heard it; and his daughter-in-law, bearing a son at the time the news of the capture of the Ark was received, named him Ichabod—explained as "Where is glory?" in reference to the loss of the Ark (*ib.* iv. 12–22).

The Philistines took the Ark to several places in their country, and at each place misfortune resulted to them (*ib.* v. 1–6). At Ashdod it was placed in the temple of Dagon. The next morning Dagon was found prostrate before it; and on being restored to his place, he was on the following morning again found prostrate and broken. The people of Ashdod were smitten with boils (Hebr. עפלים, A. V. "emrods"—that is, hemorrhoids); and a plague of mice was sent over the land (*ib.* vi. 5; the Septuagint, v. 6). The affliction of boils was also visited upon the people of Gath and of Ekron, whither the Ark was successively removed (*ib.* v. 8–12). After the Ark had been among them seven months, the Philistines, on the advice of their diviners, returned it to the Israelites, accompanying its return with an offering consisting of golden images of the boils and mice with which they had been afflicted. The Ark was put down in the field of Joshua the Beth-shemite, and the Beth-shemites offered sacrifices and burnt offerings (*ib.* vi. 1–15). Out of curiosity the men of Beth-shemesh gazed at [A. V. "looked into"] the Ark; and as a punishment over fifty thousand of them were smitten by the Lord (*ib.* 19). The Beth-shemites sent to Kirjath-jearim, or Baal-Judah, to have the Ark removed (*ib.* 21); and it was taken thither to the house of Abinadab, whose son Eleazar was sanctified to keep it (*ib.* vii. 1). Kirjath-jearim was the abode of the Ark for twenty years (*ib.* 2). Under Saul the Ark was with the army before he first met the Philistines, but the king was too impatient to consult it before engaging in the battle (*ib.* xiv. 18, 19). In I Chron. xiii. 3 it is stated that the people were not accustomed to consult the Ark in the days of Saul.

In the Days of David.

At the very beginning of his reign David removed the Ark from Kirjath-jearim amid great rejoicing. On the way to Zion, Uzzah, one of the drivers of the cart on which the Ark was carried, put out his hand to steady the Ark, and was smitten by the Lord for touching it. David in fear carried the Ark aside into the house of Obed-edom the Gittite, instead of carrying it on to Zion, and here it stayed three months (II Sam. vi. 1–11; I Chron. xiii. 1–13). On hearing that the Lord had blessed Obed-edom because of the presence of the Ark in his house, David had the Ark brought to Zion by the Levites, while he himself, "girded with a linen ephod," "danced before the Lord with all his might"—a performance for which he was despised and rebuked by Saul's daughter Michal (II Sam. vi. 12–16, 20–22; I Chron. xv.). In Zion he put the Ark in the tabernacle he had prepared for it, offered sacrifices, distributed food, and blessed the people and his own household (II Sam. vi. 17–20; I Chron. xvi. 1–3; II Chron. i. 4). Levites were appointed to minister before the Ark (I Chron. xvi. 4). David's plan of building a temple for the Ark was stopped at the advice of God (II Sam. vii. 1–17; I Chron. xvii. 1–15; xxviii. 2, 3). The Ark was with the army during the siege of Rabbah (II Sam. xi. 11); and when David fled from Jerusalem at the time of Absalom's conspiracy, the Ark was carried along with him until he ordered Zadok the priest to return it to Jerusalem (II Sam. xv. 24–29).

In Solomon's Temple.

When Abiathar was dismissed from the priesthood by Solomon for having taken part in Adonijah's conspiracy against David, his life was spared because he had formerly borne the Ark (I Kings ii. 26). Solomon worshiped before the Ark after the dream in which the Lord promised him wisdom (*ib.* iii. 15). In Solomon's Temple a Holy of Holies (Hebr. דביר, A. V., "oracle") was prepared to receive the Ark (*ib.* vi. 19); and when the Temple was dedicated, the Ark, containing nothing but the two Mosaic tables of stone, was placed therein (*ib.* viii. 1–9; II Chron. v. 1–10). When the priests came out of the holy place after placing the Ark there, the Temple was filled by a cloud, "for the glory of the Lord had filled the house of the Lord" (I Kings viii. 10–11; II Chron. v. 13, 14). When Solomon married Pharaoh's daughter, he caused her to dwell in a house outside Zion, as Zion was consecrated because of its containing the Ark (II Chron. viii. 11). King Josiah had the Ark put into the Temple (II Chron. xxxv. 3), from which it appears that it had again been removed by some predecessor.

The only mention of the Ark in the Prophets is the reference to it by Jeremiah, who, speaking in the days of Josiah (Jer. iii. 16), prophesies a time when the Ark will no longer be needed because of the righteousness of the people.

In the Psalms the Ark is twice referred to. In Ps. lxxviii. 61 its capture by the Philistines is spoken of, and the Ark is called "the strength and glory of God"; and in Ps. cxxxii. 8, it is spoken of as "the ark of the strength of the Lord." The Ark is mentioned in only one passage in the Apocrypha (II Macc. ii. 4–10), which contains a legend to the effect that the prophet Jeremiah, "being warned of God," took the Ark, and the tabernacle, and the altar of incense, and buried them in a cave on Mount Sinai, informing those of his followers who wished to find the place that it should remain unknown "until the time that God should gather His people again together, and receive them unto mercy."

The Ark is called by several names in the Bible, as follows:

I. "The ark" (הארון): Ex. xxv. 14 *et al.*; Lev. xvi. 2; Num. iii. 31 *et al.*; Deut. x. 2 *et al.*; Josh. iii. 15 *et al.*; I Sam. vi. 13 *et al.*; II Sam. vi. 4 *et al.*; I Kings viii. 3 *et al.*; I Chron. vi. 16 *et al.*; II Chron. v. 4 *et al.*

II. "The ark of the testimony" (1. הארון לעדת): Ex. xxxi. 7; (2. ארון העדת): Ex. xxv. 22 *et al.*; Num. iv. 5 *et al.*; Josh. iv. 16.

III. *a* "The ark of the covenant" (1. ארון הברית): Josh. iii. 6 *et al.*; (2. הארון הברית): Josh. iii. 14.
  - *b* "The ark of the covenant of the Lord" [YHWH]; compare IV. *a* (1. ארון ברית יהוה): Num. x. 33 *et al.*; Deut. x. 8 *et al.*; Josh. iv. 7 *et al.*; I Sam. iv. 3 *et al.*; I Kings iii. 15 *et al.*; I Chron. xv. 25 *et al.*; II Chron. v. 2 *et al.*: Jer. iii. 16; (2. הארון ברית יהוה): Josh. iii. 17.
  - *c* "The ark wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt" (הארון אשר שם ברית יהוה אשר כרת עם אבותינו בהוציאו אתם מארץ מצרים): I Kings viii. 21.
  - *d* "The ark wherein is the covenant of the Lord, that he made with the children of Israel" (הארון אשר שם ברית יהוה אשר כרת עם בני ישראל): II Chron. vi. 11.
  - *e* "The ark of the covenant of the Lord of all the earth"; compare IV. *b* (ארון הברית אדון כל הארץ): Josh. iii. 11.
  - *f* "The ark of the covenant of the Lord of hosts [or YHWH of hosts], who dwelleth between the cherubim"; compare IV. *i*, *j* (ארון ברית יהוה צבאות ישב הכרבים): I Sam. iv. 4.
  - *g* "The ark of the covenant of the Lord [or YHWH] your God"; compare IV. *c*, *c* (ארון ברית יהוה אלהיכם): Deut. xxxi. 26; Josh. iii. 3).
  - *h* "The ark of the covenant of God"; compare IV. *f*, *g* (ארון ברית האלהים): Judges xx. 27; I Sam. iv. 4; II Sam. xv. 24; I Chron. xvi. 6.

IV. *a* "The ark of the Lord [YHWH]"; compare III. *b* (ארון יהוה): Josh. iv. 11 *et al.*; I Sam. iv. 6 *et al.*; II Sam. vi. 9 *et al.*; I Chron. xv. 3 *et al.*; II Chron. viii. 11.
  b "The ark of the Lord [YHWH], the Lord of all the earth"; compare III. *c* (ארון יהוה ארון כל הארץ): Josh. iii. 13.
  c "The ark of the Lord God [or YHWH]"; compare III. *g* (ארון אדני יהוה): I Kings ii. 26.
  d "The ark of the Lord [or YHWH] God of Israel" (ארון יהוה אלהי ישראל): I Chron. xv. 12 *et al.*
  e "The ark of the Lord [or YHWH] your God"; compare III. *g* (ארון יהוה אלהיכם): Josh. iv. 5.
  f "The ark of God"; compare III. *h* (1. ארון אלהים): I. Sam. iii. 3 *et al.*; (2. ארון האלהים): I Sam. iv. 13 *et al.*; II Sam. vi. 3 *et al.*; I Chron. xiii. 5 *et al.*; II Chron. i. 4.
  g "The ark of our God"; compare III. *h* (ארון אלהינו): I. Chron. xiii. 3.
  h "The ark of the God of Israel" (ארון אלוהי ישראל): I Sam. v. 8 *et al.*
  i "The ark of God which is called by the Name, the name of the Lord [or YHWH] of hosts who dwelleth between the cherubim"; compare III. *f* (ארון האלהים אשר־נקרא שם שם יהוה צבאות ישב הכרבים עליו): II Sam. vi. 2, R. V.
  j "The ark of God, the Lord [or YHWH], who dwelleth between the cherubim, which is called the Name" [literal translation]; compare III. *f* (ארון האלהים יהוה יושב הכרבים אשר־נקרא שם): I Chron. xiii. 6.
V. "The holy ark" (ארון־הקדש): II Chron. xxxv. 3.
VI. "The ark of thy [God's] strength" (ארון עזך): Ps. cxxxii. 8; II Chron. vi. 41.

Different names for the Ark predominate in different books, as follows: In Exodus, Nos. I. and II. 2; in Numbers, Nos. II. 2 and III. *b*, 1; in Deuteronomy, No. III. *b*, 1; in Joshua, Nos. IV. *a* and III. *a*, 1; in I Samuel, Nos. IV. *a* and *f*, 2; in II Samuel, Nos. IV. *a* and *f*, 2; in I Kings, Nos. I. and III. *b*, 1; in I Chronicles, Nos. I. and III. *b*, 1; and in II Chronicles, Nos. I. and III. *b*, 1.

J. JR. C. J. M.

——**In Rabbinical Literature:** The Ark, by reason of its prominence in the Bible, forms an important subject of discussion by the Rabbis, a great many sayings relating to it being found throughout the Talmud and the Midrashim. They discuss the dimensions, position, material, contents, miraculous powers, final disposition, and various incidents directly or indirectly connected with the Ark. Such discussions at times embody popular legends, and are also of interest as reflecting the poetical spirit which animated many of the rabbis.

Thus it is related (B. B. 99*a*) that the available space in the Holy of Holies was not in the least diminished by the Ark and the cherubim—that is to say, that through the working of a miracle the Ark and the cherubim transcended the limitations of space. With regard to the position of the Ark in the Holy of Holies, there is the following picturesque saying in Tanḥuma, Ḳedoshim, x.:

> "Palestine is the center of the world, Jerusalem the center of Palestine, the Temple the center of Jerusalem, the Holy of Holies the center of the Temple, the Ark the center of the Holy of Holies; and in front of the Ark was a stone called אבן שתיה, the foundation stone of the world."

In Yoma 72*b*, and Yer. Sheḳ. vi. 49*d*, it is recorded that Bezaleel made three arks which he put inside of one another. The outside and inside ones were made of gold, and measured respectively ten cubits and a fraction and eight cubits, while the middle one was of wood and measured nine cubits. Again, according to one opinion (Yer. Sheḳ. vi. 49*c*), there were two arks traveling with the Israelites in the wilderness. One contained the Law, in addition to the tablets of the Ten Commandments, and the other the tables of stone which Moses had broken. The one that contained the Law was placed in the "tent of meeting"; the other, containing the broken tables, accompanied the Israelites in their various excursions, and sometimes appeared on the battle-field. According to still another view (*l.c.*), there was only one Ark, and it contained both the Law and the broken tables (Ber. 8*b*; B. B. 14*b*). R. Johanan in the name of Simon ben Yoḥai, basing his opinion on the repetition of the word "name" (שם) in II Sam. vi. 2, maintains that the Ark contained the Ineffable Name and all other epithets of God (B. B. *l.c.*; Num. R. iv. 20). Marching in the vanguard of the Israelites, the Ark leveled the hills before them (Ber. 54*b*; see ARNON). It carried the priests, who in turn were to carry it in the passage of the Jordan (Soṭah 35*a*). When King David had the Ark brought from the house of Abinadab and carried upon a new cart, the two sons of the latter, driving the cart, were tossed by an invisible agency into the air and flung to the ground again and again, until Ahitophel explained to David that this was owing to the transgression of the Law, which enjoined upon the sons of Kohath to carry the Ark upon their shoulders (Num. vii. 9; Yer. Sanh. x. 29*a*). When the Philistines despatched the Ark upon a cart drawn by two milch-kine without a driver, the kine not only took the Ark straightway to Beth-shemesh (I Sam. vi. 8-12), but they also sang a song (taking "*wayishsharnah*," v. 12, "and they took the straight way," as derived from *shirah*, "a song"). According to R. Meïr, their song was the verse, "I will sing unto the Lord, for he hath triumphed gloriously" (Ex. xv. 1); according to R. Johanan, "Give thanks unto the Lord, call upon his name" (Ps. cv. 1); others suggest Ps. xciii., xcvii., xcviii., xcix., or cvi.; but R. Isaac Nappaḥa has a tradition, preserved in Tanna debe Eliyahu, xi. (compare 'Ab. Zarah 24*b*), that they sang the following processional hymn:

> "Rise, O rise, thou acacia chest!
> Move along, move along in thy great beauty!
> Skilfully wrought with thy golden adornments!
> Highly revered in the sanctuary's recesses!
> O'ershadowed between the twin Cherubim!"
> —Midr. Sam. xii.; 'Ab. Zarah *l.c.*; Gen. R. liv.

> "When Solomon brought the Ark into the Temple, all the golden trees that were in the Temple were filled with moisture and produced abundant fruit, to the great profit and enjoyment of the priestly gild; until King Manasseh put an image of an idol in the Temple, which resulted in the departure of the Divine Presence and the drying up of the fruit" (Tan., Terumah, xi.; also with slight variations, Yoma 39*b*).

A Vanguard in the Desert.

The Ark was not merely a receptacle for the Law; it was a protection against the enemies of the Israelites, and cleared the roads in the wilderness for them. Two sparks, tradition relates, came out from between the two cherubim, which killed all serpents and scorpions, and burned the thorns, the smoke of which as it curled upward sent a sweet fragrance throughout the world, and the nations of the earth exclaimed in wonder and admiration (Cant. iii. 6), "What is this that cometh up from the wilderness like pillars of smoke?" (Tan., Wayaḳhel, vii.)

Opinions are divided as to what finally became of the Ark when the Temple was destroyed. Some, basing their views on II Chron. xxxvi. 10, and Isa. xxxix. 6, declare (Yoma 53*b*) that it was taken to

Its Ultimate Fate.

Babylonia, while according to others (*ib.*) it was not taken into captivity, but was hidden away in the Temple, in the apartment where the wood for fuel was kept; and it is related that a certain priest, while doing his work in that apartment, noticed that some of the stones in the paved floor projected above the others. He no sooner began to tell the story to a fellow-priest than he expired. That was regarded as a sure sign that the Ark had been buried in that place (Yer. Sheḳ. vi. 49*c*). Another tradition records that it was King Josiah who hid the Ark and other sacred vessels, for fear that if they were taken to Babylonia they would never be brought back (*ib.*).

"Why was a distance of 2,000 cubits always maintained between the Ark and the people? In order that when the march was stopped upon each Sabbath day, all the people might travel as far as the Ark to offer their prayers" (Num. R. ii. 9). "One son of Obed-edom betokens by his name, 'Peulthai, for God blessed him' (I Chron. xxvi. 5), the blessing brought upon his father's house; he honored the Ark by placing a new candle before it every morning and evening" (Num. R. iv. 20.).

Ark is used figuratively for a teacher of the Law in a farewell address; "If Obed-edom was blessed greatly for keeping the Ark in his house, how much more should he be blessed who shows hospitality to students of the Law?" (Ber. 63*b*.)

J. SR. I. HU.

——**In Mohammedan Literature:** In the Koran the Ark of the Covenant and Moses' ark of bulrushes are both indicated by the one word "tabut," which term certainly comes from the Hebrew "tebah," through the Jewish-Aramaic "tebuta." The reference in the Koran to the Ark of the Covenant occurs in the middle of the story of the choice of Saul to be king. There the people demand a sign that God has chosen him, and the narrative continues (ii. 249): "and their prophet said unto them, 'Lo, the sign of his kingship will be that the ark [*tabut*] will come unto you with a "Sakinah" in it from your Lord, and with a remnant of that which the family of Moses and the family of Aaron left—angels bearing it. Lo, in that is verily a sign for you if ye are believers!'" Baidawi (*ad loc.*) explains "tabut" as derived from the root *tub* (return), and as thus meaning a chest to which a thing taken from it was sure to return. It was the chest in which the Law (*Taurat*) was kept, and was about three cubits by two, and made of gilded box-wood. "Sakinah," he says, means "rest," "tranquillity"; and it came to the Israelites in the coming of the Ark to them, or it was the Taurat itself, brought in the Ark and calming them by its presence (see SHEKINAH). Moses was wont to make it go on before in battle, and it would steady the Israelites and prevent them fleeing.

Tabut, Sakinah, and Remnant.

Composition of "Remnant."

Others said that there was in the Ark a figure of chrysolite or ruby with the head and tail of a she-cat and with two wings. It would utter a moaning sound, and the Ark would rush toward the enemy with the Israelites following it. When it stayed, they stood and were at ease, and victory came. By the "remnant" in it is meant the fragments of the broken tables, the staff and clothes of Moses, and the turban of Aaron. After Moses died, God took it up to Himself, and the angels now brought it down again. But others said that it remained with the prophets that succeeded Moses, and that they gained victories by means of it until they acted corruptly and the unbelievers took it from them. So it remained in the country of Goliath until God made Saul king. He then brought calamity upon the Philistines and destroyed five cities. Perceiving that this was through the Ark, they placed it on two bulls, and the angels led it to Saul.

History of the Ark.

Earlier Form of Legend.

Al-Tha'labi, in his "Ḳisas al-Anbiyya" (p. 150 of ed. of Cairo, A. H. 1314), gives details as to the earlier and later history of the Ark. He brings it into connection with the important Moslem doctrine of the Light of Mohammed, the first of all created things, for the sake of which God created the worlds. The Ark was sent down by God from paradise with Adam when he fell. In it, cut out of a ruby, were figures of all the prophets that were to come, especially of Mohammed and his first four califs and immediate followers. At the death of Adam it passed to Seth, and so down to Abraham. From Abraham, Ishmael received it as the eldest of his sons. It passed then to Ishmael's son, Kedar, but was claimed from him by Jacob. Kedar refused to relinquish it, but was divinely commanded to give it up, as it must remain in the line of the prophets of God, which was now that of Israel. On the other hand, the Light of Mohammed, which shone on the forehead of every lineal ancestor of his, remained in the Arab line of Kedar. So the Ark passed down to Moses. How and when it was lost, the Moslem historians do not state. According to Ibn 'Abbas, a cousin of Mohammed and the founder of Koranic exegesis, it, with the rod of Moses, is now lying in the Lake of Tiberias, and will be brought forth at the last day. The story of the image with the cat's head and tail is traced back to Wahb ibn Munabbih, who was of Jewish birth. It has probably some Midrashic origin. What is apparently an earlier form of this latter legend is given in the "Hamis" of Al-Diyarbakri (i. 24 *et seq.*; compare ed. of Cairo, 1302). In it the chest with images of the prophets is not connected with the Ark of the Covenant. The chest, called also *tabut*, which had been given to Adam as above stated, was in the possession of the emperor Heraclius, and was shown by him to ambassadors from Abu Bakr, the first calif. It had been brought from the extreme West (Maghreb) by Alexander, and so had passed to the Roman emperors.

D. B. M.

——**Critical View:** A classification of the passages in which the Ark is mentioned (compare Seyring, in Stade's "Zeitschrift," xi. 115), shows that in the older sources (J., E., and Samuel) the Ark is called simply "the ark," "the ark of YHWH," or "the ark of God." In Deuteronomy, and in writers under Deuteronomic influence, it is called "the ark of the covenant of Yhwh"; while the priestly sections call it "the ark of the testimony." In I Sam. iv. the Ark is taken into battle, and both Israelites and Philistines are affected by it as though Yhwh Himself were there.

As the Egyptians, Babylonians, and other nations had similar structures for carrying their idols about (compare Wilkinson, "Ancient Egyptians," iii. 289; Delitzsch, "Handwörterbuch," under "elippu"; and "Isaiah," in "S. B. O. T." p. 78), critical scholars hold that the Ark was in the earliest time a kind of movable sanctuary (see Wellhausen, "Prolegomena," 5th ed., p. 46, note; Stade, "Gesch." i. 457; Nowack, "Archäologie," ii. 3; Benzinger, "Archäologie," 367; Winckler, "Gesch. Israels," i. 70; Couard, in Stade's "Zeitschrift," xii. 53; and Guthe, "Geschichte des Volkes Israel," p. 31). As the corresponding shrines of other nations contained idols, so late tradition has it that the Ark contained the tables of the Decalogue (I Kings viii. 9, 21). As the two versions of the Decalogue, that of E. in Ex. xx., and that of J. in Ex. xxxiv., differ so radically, critics hold also that there could have been no authoritative version of the Commandments deposited in the Ark, but believe that it contained an aerolite or sacred stone—similar to the sacred stone of the Kaaba at Mecca—which was regarded as a fetish. The fact that in J. (the Judean source) the Ark is not prominent, Yhwh being consistently represented as dwelling at Sinai while his angel goes before Israel (Ex. xxxiii. 2), and that in E. (the Ephraimitic source) the Ark plays a conspicuous part, led Wellhausen and Stade to believe that it was originally the movable sanctuary of the Joseph tribes, from whom, after the union of the tribes, it was adopted by the nation. This view has been generally adopted by other critics (see references above).

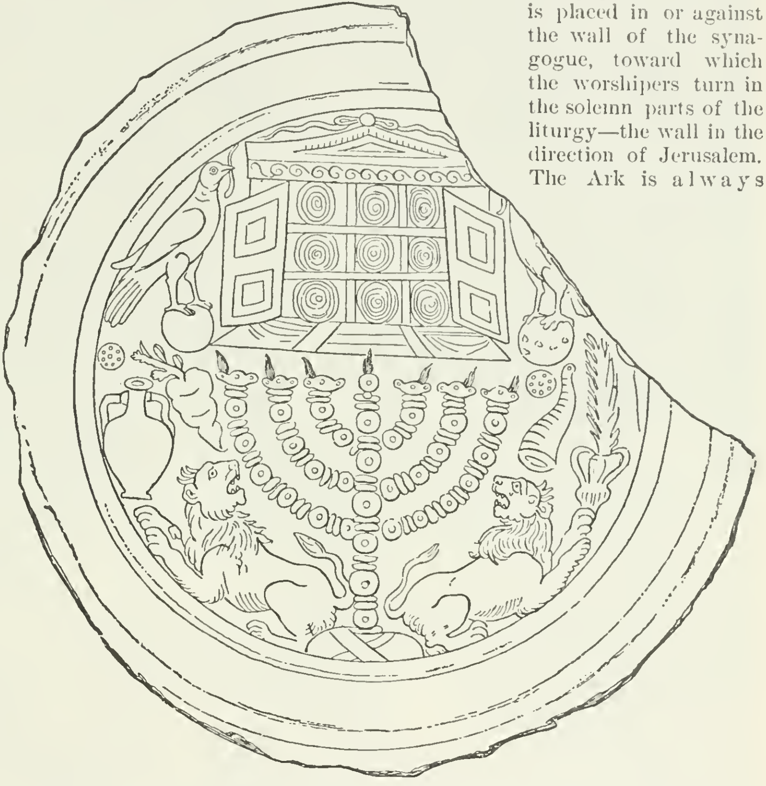
In the historical books the Ark plays no part after the time of Solomon, when it was placed in the Temple. Couard believes that it was carried from Jerusalem in the days of Rehoboam by the Egyptian king Shishak (Stade's "Zeitschrift," xii. 84). That would adequately explain its disappearance from history. While the Ark figures in Deuteronomy and in the priestly legislation, there is, as Couard points out, no evidence that it was actually in existence as an object in the cult at the time that those codes were combined; it appears to represent merely an ideal in the minds of the compilers.

Bibliography: W. Lotz, *Die Bundeslade*, Leipsic, 1901; J. Meinhold, *Die Lade Jahweh's* in *Theol. Arbeiten aus d. Rheinischen Wissenschaftlichen Predigerverein*, Bonn, 1900.

J. JR. G. A. B.

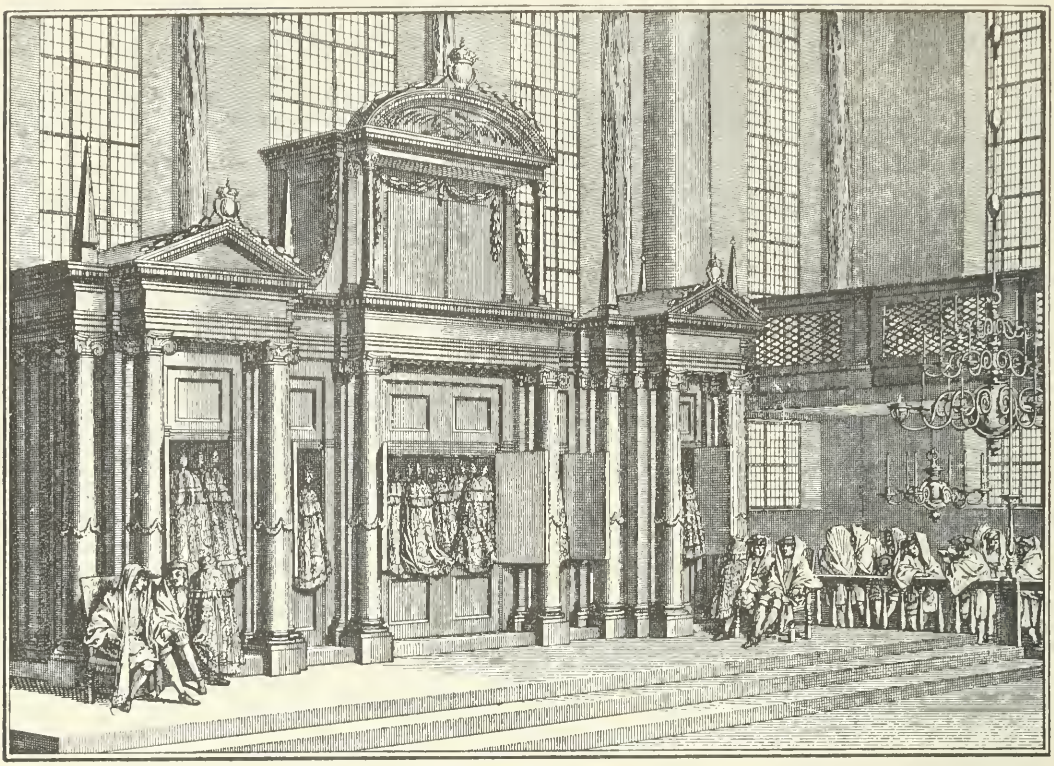
ARK OF THE LAW.

In the Synagogue (ארון הקדש): A closet or chest in which are kept the Torah scrolls used in the public worship of the synagogue. The Ark is placed in or against the wall of the synagogue, toward which the worshipers turn in the solemn parts of the liturgy—the wall in the direction of Jerusalem. The Ark is always placed a few feet above the floor of the nave and is reached by steps. As the Torah is the most sacred and precious possession of the Jew, so is the chest which holds it the most important and ornate part of the synagogue. It is called "Aron ha-Ḳodesh" (the Holy Ark) after the Ark of the Covenant in the Tabernacle and the Temple (Ex. xxv. 10 *et seq.*, xxxvii. 1 *et seq.*). The perpetual lamp (נר תמיד) is usually hung in front of it. From the platform near it the priests pronounce their benediction on festivals (compare the expression עלה לדוכן, R. H. 31*b*; Shab. 118*b*), and in modern Ashkenazic synagogues the *bimah* or *almemar*—the platform from which the prayers are recited and the lessons of the Torah read by the precentor—is placed near it (compare in the Talmud the expressions עבר לפני התיבה and ירד לפני התיבה [Ber. v. 4; R. H. iv. 7, 34*b*], for performing the function of precentor). Whenever the Ark is opened the



Supposed Earliest Representation of an Ark of the Law, in the Museo Borgiano at Rome.

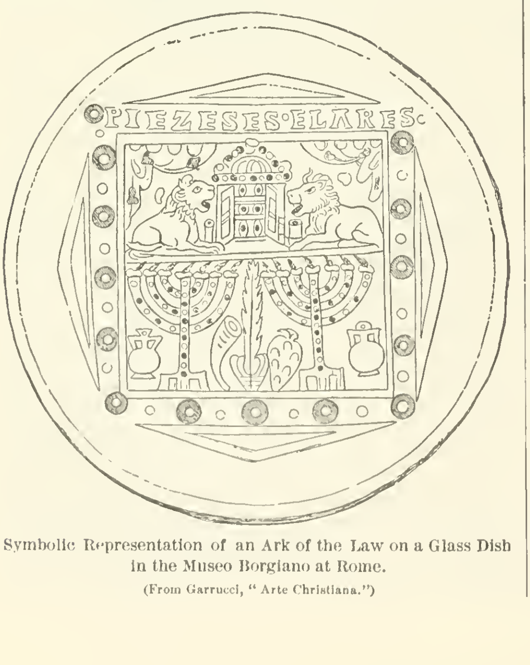
(From Garrucci, "Arte Christiana.")



Ark of the Law of the Sephardic Synagogue at Amsterdam.

(After Picart.)

congregation rises in reverence for the Torah it holds, and when it is empty, as on the Feast of the Rejoicing of the Law (Simḥat Torah), when all the Torah scrolls are taken out to be carried in procession, a burning candle is placed in it. Before the Ark there is frequently placed a curtain of costly material, called *paroket* after the curtain which in the Tabernacle and Temple screened the Holy of Holies (Ex. xxvii. 21, xxxvi. 35, xl. 21).



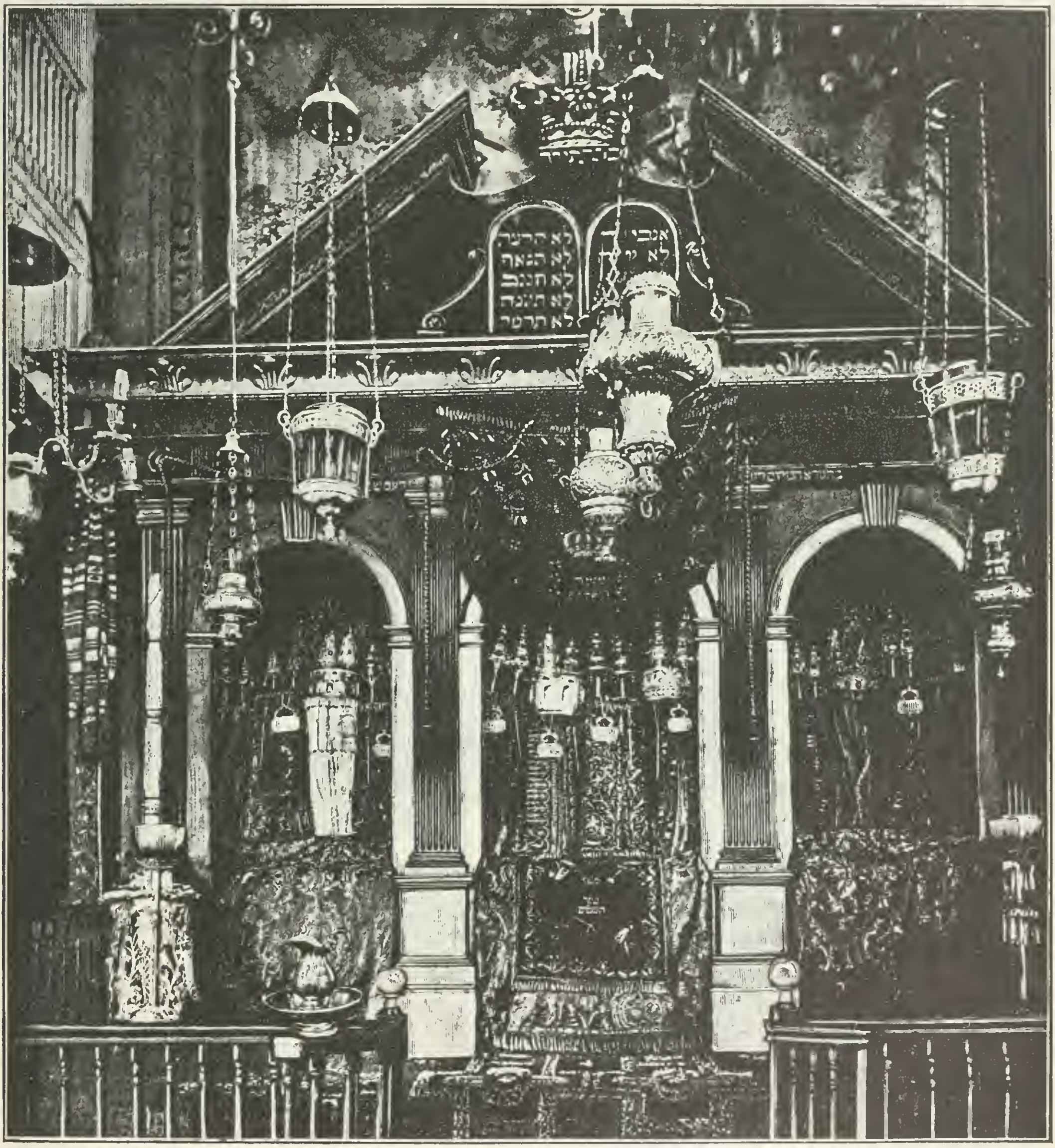
Symbolic Representation of an Ark of the Law on a Glass Dish in the Museo Borgiano at Rome.

(From Garrucci, "Arte Christiana.")

It may be safely assumed that the Ark constituted from the first an integral part of the synagogue edifice. The synagogue was considered a sanctuary next to the Temple (Meg. 29*a*; see Targum to Ezek. xi. 16), and the Ark as corresponding to the third division of the Temple, the Holy of Holies. The application of the term היכל to the Ark is therefore not appropriate, as this name was given to the second or middle division of the Temple (I Kings vi. 5, 17; vii. 50). It is equally certain that the Ark served from the beginning as a receptacle for the sacred scrolls used in the service of the synagogue, although the older accounts do not expressly mention it. This may be inferred from the analogy with the Ark of the Covenant in which, according to tradition (Deut. x. 2 *et seq.*; I Kings viii. 9; II Chron. v. 10), the tablets of the covenant, or the Decalogue, were deposited, and the place of which was taken by the Ark and the Torah.

In the Mishnah the Ark is referred to not as ארון, but as תיבה, the word used in the Old Testament (spelled without י) for the Ark of Noah (Gen. vi.–viii.) and the Ark in which Moses was hidden (Ex. ii. 3, 5). Its preference for the term "Tebah" may be due to a desire to distinguish between the Ark of the

Tabernacle and Temple, and that of the synagogue (compare, however, the Baraita). The vulgar crowd commit a deadly sin in calling the sacred shrine simply "chest" (Shab. 32*a*). In Megillah iii. 1 this gradation of sacredness is given: From the proceeds of the sale of a synagogue an Ark may be purchased; from those of an Ark, wrappers (for the Torah scroll); from those of wrappers, books (that signifies, according to Maimonides' Yad ha-Ḥazaḳah; Hilkot Tefillah, xi. 14, the Pentateuch and other parts of the Old Testament in book form); from those of books, a Torah scroll (compare also Shulḥan 'Aruk, Oraḥ Ḥayyim, § 153, 2). According to Ta'anit ii. 1 the Ark was portable. Josephus ("Ant." xvi. 6, § 2) mentions incidentally that the sacred books were kept in the synagogue (*σαββατεῖον*); Chrysostom (347–407) refers in "Oratio Adversus Judæos," vi. 7 ("Opera," ed. Montfaucon, vol. i.), to the Ark (*κιβωτός*, the word by which the Septuagint renders the Hebrew ארון) and in "Orat." i. 5 to the "Law" and the "Prophets" which were kept in the synagogues. It is only Maimonides (Yad ha-Ḥazaḳah, Hilkot Tefillah, x. [xi.] 3) and Bertinoro (to Ta'anit ii. 1) who state explicitly that the sacred scrolls were preserved in the Ark.

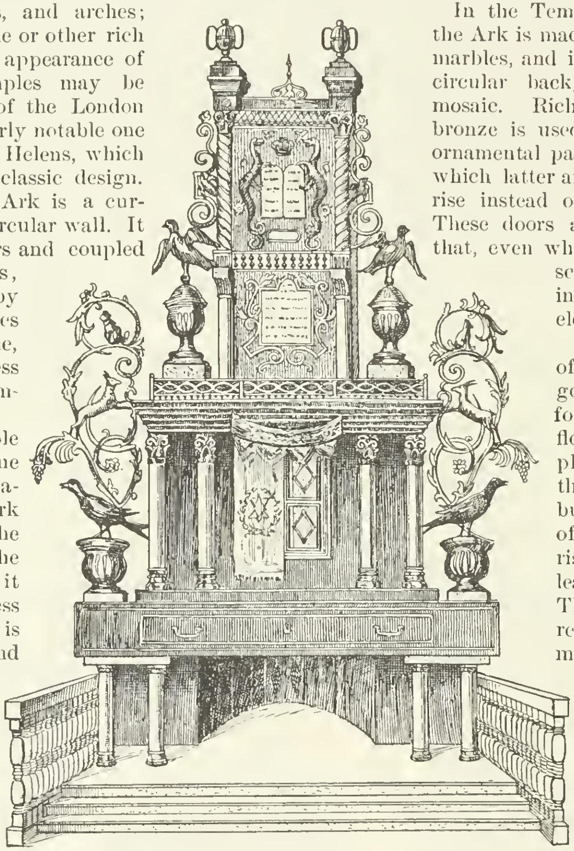


Ark of the Law in the Synagogue at Gibraltar.

(From a photograph in the collection of Hon. Mayer Sulzberger.)

A. J. M. C.

—**Architecturally Considered:** In earlier times and in less important synagogues the Ark was generally a movable piece of furniture, so that in case of disturbance or danger it could be readily removed with its contents. In its most rudimentary form it was merely a wooden case or closet, raised from the floor sufficiently high for the congregation to see the scrolls of the Law when the doors were open.



Ark of the Law in the Synagogue at Pogrebishche, Russia.

(From Bersohn, "Kilka Slow.")

Sometimes the Ark is fashioned as a recess or niche in the wall, and the design is then very properly considered in connection with the architectural treatment of the interior of the synagogue. When this method is adopted it is generally ornamented with columns, cornices, and arches; and when built of stone or other rich materials, presents an appearance of great dignity. Examples may be found to-day in some of the London synagogues, a particularly notable one being that in Great St. Helens, which itself is a fine piece of classic design. In this structure the Ark is a curtained recess in a semicircular wall. It is flanked with pilasters and coupled Corinthian columns, which are surmounted by other columns and arches supporting a half-dome, a fine effect of stateliness being attained by this simple treatment.

A more modern example is found in the synagogue Mickve Israel, of Philadelphia, where the Ark occupies practically the entire eastern end of the building. Here, also, it takes the form of a recess in the wall; and it is framed with columns and pilasters supporting a round arch, in the tympanum of which are the tables of the Law surrounded by stained glass. When the doors are opened, a base of white marble is disclosed, and on this rest the scrolls.

In the synagogue at Amsterdam there is an extremely beautiful Ark treated architecturally with Ionic columns, cornices, and pediments; the central portion is raised higher than the sides and contains the tables of the Law elaborately framed and surrounded by carving. This Ark is specially notable from the fact that it is divided vertically into five parts, each having separate compartments with doors, and all containing scrolls. Notwithstanding its elaboration, however, it has no relation to the interior design of the building, and must be considered rather as a handsome piece of furniture placed in the position of honor.

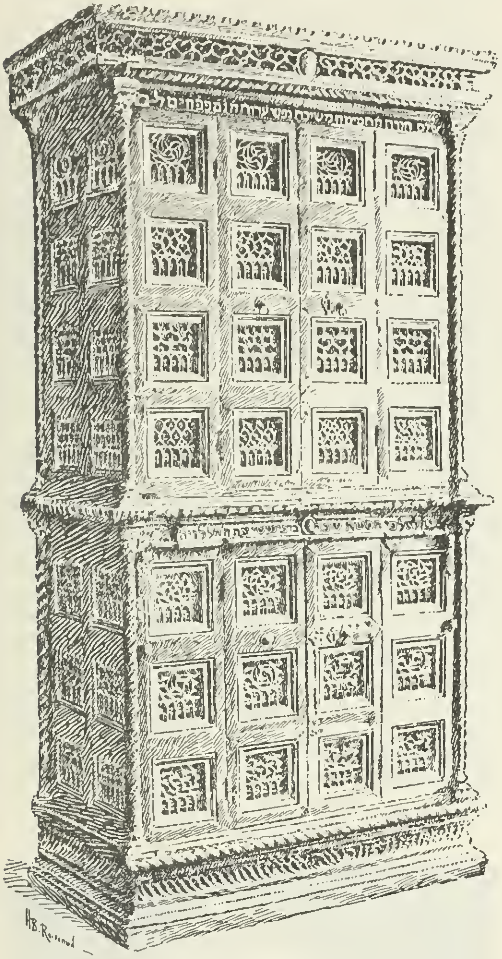
In many of the important synagogues in Europe the Ark is treated in the same way. In Wiesbaden, Florence, and Paris are three instances of this. The Ark in the synagogue in each of these cities is a superb structure made of stone, marble, and rich metal work; but the main line of the walls against which it is placed has been recognized in its design, and while it is a separate structure, it still forms a consonant part of the interior and harmonizes with it without losing its distinctive importance.

The Ark in the Temple Emanu-El in New York is an unusually elaborate piece of Moresque design. It is richly carved, entirely constructed of wood, and colored in the manner of the Alhambra.

In the Temple Beth-El, New York, the Ark is made of onyx and colored marbles, and is placed against a semicircular background of marble and mosaic. Richly wrought and gilded bronze is used for capitals and other ornamental parts, and for the doors—which latter are counterweighted, and rise instead of sliding to the sides. These doors are of open design, so that, even when they are closed, the scrolls may be seen, as the interior is illuminated with electric lights.

The approach to the Ark of the West End Synagogue, New York, is by four steps from the main floor, giving upon a broad platform extending nearly the whole width of the building; from the center of the rear of this again, rise four semicircular steps leading to the actual Ark. This is of elaborate Moresque design and workmanship, in which strong relief is obtained by the use of light oak fretwork, embedded in black walnut panels, in the central sliding doors which conceal the scrolls. Handsome walnut pillars, which reproduce the form of those of stone that support the portico of the exterior of the building, and of those of onyx that uphold the galleries, flank the Ark. The whole structure is set in an arched recess in the south wall of the building, and receives light in the daytime from rows of Moresque windows of stained glass, placed close together and filling the extent of the arch. By night, concealed gas or electric lights are skilfully adjusted to illuminate the salient points of the design. The pulpit and the reading-desk, occupying their customary positions, repeat the mosaic ornamentation of the combined oak and walnut, characteristic of the Ark. An equally elaborate Ark is that of the "Shearith Israel" congregation in New York, the Sephardic place of worship; a colored plate of it forms the frontispiece of vol. i. of this Encyclopedia.

The Ark is always surmounted by a representation of the two tables of the Law, while a perpetual lamp hangs in front; silver and bronze lamps of rich workmanship are often placed at the sides. The doors, except in the Sephardic synagogues, are covered by curtains, and the walls of the interior are also adorned with rich hangings.



Ark of the Law from the Synagogue at Modena, Dated A.M. 5265 = 1505 C.E.

(From the Musée de Cluny.)

The Ark is approached always by at least three steps, but sometimes many more are used, and—as in the case of the Paris synagogues—a fine effect is obtained by marble steps and balustrades.

A. A. W. B.

ARK OF MOSES ("tebah"): For three months Moses was kept hidden by his mother, and when she could no longer conceal him, she made a box and launched it on the Nile river (Ex. ii. 2-3). The box was made of rushes, and was lined with slime and pitch to make it water-tight. Midr. R. to Ex. i. 21 says that the pitch was placed on the outside of the box, so that its odor should not be offensive to the infant.

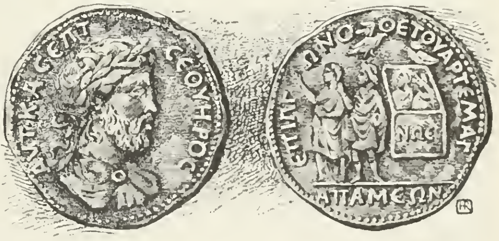
J. JR. G. B. L.

ARK OF NOAH.—Biblical Data: The vessel occupied by Noah and his family during the Deluge (Gen. vi. 14, vii., viii.).

The English name should not be confounded with the Ark of the Covenant. The Hebrew name, תבה, is the same as that of the chest in which the infant Moses was placed on the banks of the Nile. It was a box-like structure made of gopher-wood, a species of pine-tree not found in Babylonia, but brought, as was frequently done, from the Mediterranean coast land. It had three stories and a roof. In the parallel Babylonian flood-story no mention is made of the material; but in the main the descriptions agree. In either case the vessel was made water-tight with bitumen and provided with cells or rooms. The proportions, as given in Genesis, show regard for safety and rapid movement under steering. The huge dimensions of the Ark—300 cubits long, 50 cubits broad, and 30 cubits high—were never reached in the construction of ancient vessels, but would have been necessary for the accommodation of all the animals that survived the Deluge. It was really a great house set afloat, and was so called in the Babylonian version ("Flood Story," line 91). Its purpose, according to both accounts, was to accommodate Noah and his family and the animals of every kind that were to populate the earth after the waters subsided. In the Babylonian account the Ark rested on Mount Nisir, east of the Lower Zab river, therefore not far from the starting-point; and the high water lasted but a week. Noah's Ark, after tossing about for a year, rested in the highlands of Ararat or Armenia, and stories have been current at various times to the effect that remains of it had been found in that region, as, for example, in Josephus, "Ant." i. 3, § 6 (see Ararat and Flood). See Schrader, "Cuneiform Inscriptions and the Old Testament," i. 46-60.

J. JR. J. F. McC.

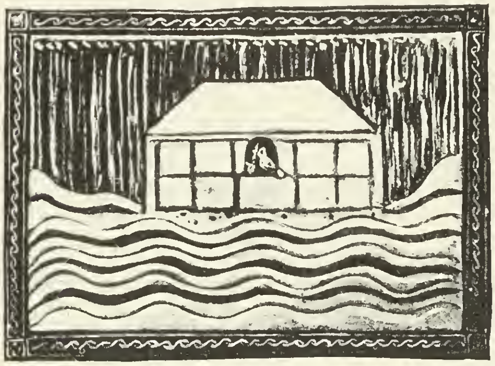
——**In Rabbinical Literature:** One hundred and twenty years before the Deluge, Noah planted cedars from which he afterward made the Ark (Gen. R. xxx. 7; compare Christian parallels; Ginzberg, "Monatsschrift," xliii. 411). This lengthy period was requisite, partly in order to urge the sinful people to amend their ways, and partly to allow sufficient time for the erection of the Ark, which was of very large proportions. According to one view the Ark consisted of three hundred and sixty cells, each ten yards long by ten yards wide; according to another it consisted of nine hundred cells, each six yards long by six yards wide (Gen. R. xxxi. 11; compare commentaries on the passage for the exact mathematical computations). The lowest of these



Coin of Apamea, with Supposed Representation of Noah's Ark.

(From Maspero, "Dawn of Civilization.")

stories was used as a depositary for refuse; in the second the human beings and the "clean" beasts were lodged, and the uppermost was reserved for the "unclean" beasts. A differing opinion reverses the order, so that the refuse was deposited in the third story, from which it was shoveled into the sea through a sort of trap-door (*καταράκτης*; Gen. R. *l.c.*). For purposes of illumination, Noah used precious stones, bright as the sun at noonday (Sanh. 108*b*; Yer. Pes. i. 27*b*; Gen. R. *l.c.*), which shone by night and were dull by day. The stones were the sole light in the Ark, since the stars and planets did not fulfil their functions during the Deluge (Gen. R. xxxiv. 11). Another miracle witnessed by the occupants of the Ark was the entrance of the animals. They were not led in by Noah, a task which would have been impossible for any human being; but God caused them, as well as the spirits of those whose bodies were yet uncreated, to gather there from all sides (Gen. R. xxxi. 13, xxxii. 8; Zeb. 116*a*; for Christian parallels see Ginzberg, "Monatsschrift," xliii. 414). Another Midrash says that the angels appointed over the various species of animals brought each his allotted animal with its necessary fodder (Pirḳe R. El. xxiii.). In regard to the feeding of the animals, the greater number of Haggadot say that each received suitable food at the usual time (Tan., ed. Buber, Noaḥ ii.; Gen. R. xxxi. 14); and since Noah was constantly employed in feeding them, he did not sleep for a moment during the year in the Ark. As Noah was an exception among his contemporaries, so also were the animals that were destined to be saved. They were the best of their species, and, unlike the other animals of the time, they remained true to their proper natures, without overstepping the limitations which nature had prescribed for them (Tanḥuma, *l.c.* v.; Gen. R. xxviii. 8; Sanh. 108*a*). Besides the regular occupants, the Ark supported Og, king of Bashan, and the immense animal "Reëm," neither of whom, owing to their enormous size, could get into the Ark, but held fast to it, remaining alongside (Pirḳe R. El. xxiii.; Gen. R. xxxi. 13). In order that Noah on his entrance into the Ark might not be molested by the wicked people, lions and other wild animals were placed to guard it. A beam of the Ark was found by Sennacherib, and he made an idol of it (Sanh. 96*a*). Another beam of the Ark was used as the gallows for Haman, according to Midrash Abba Gorion, iv.; ed. Buber, 19*a* (see FLOOD IN RABBINICAL LITERATURE).



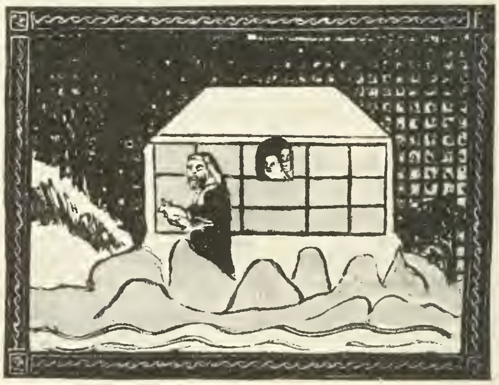
The Ark of Noah Afloat.
(From the Sarajevo Haggadah.)

J. SR. L. G.

——**In Mohammedan Literature:** Mohammed's conception of the Ark of Noah was of an ordinary ship He refers to it frequently in speaking of Noah, and in all but two cases uses the word "fulk," which is elsewhere his usual word for a ship. In one passage (sura liv. 14) he calls it "a thing of boards and nails"; in another (xxix. 14), "safinah," which he also uses elsewhere of a ship.

There is, therefore, little Koranic material that need be considered under this rubric. A curious expression in the Koran (xi. 43), "And he said, 'Ride ye in it; in the Name of God it moves and stays,'" probably means only that at all times it was under the care of God. But some commentators (Baidawi, *ad loc.*) have thought the meaning to be that Noah said, "In the Name of God!" when he wished it to move, and the same when he wished it to stand still.

It is mentioned (xi. 46) that it settled on al-Judi. This name must go back to a flood-legend current among the Syrians of the east Tigris, in which the Ark settled on the mountains of Gordyæa. But in Moslem tradition this has become a specific mountain, lofty and long in shape, near the town called Jazirat ibn 'Umar, on the east bank of the Tigris, in the province of Mosul. So Yaḳut (*s.v.* ii. 144), and Ibn Batuta passed it on his travels (ii. 139). Mas'udi ("Golden Meadows," i. 74) states that the place where the Ark grounded could be seen to his day, but there do not seem to be current among Moslems any of those tales so common in Jewish and Christian legend of remains found by adventurous travelers. Probably the Moslem al-Judi was much too accessible. According to Yaḳut a mosque built by Noah was still to be found there.



The Ark Resting on Mt. Ararat.
(From the Sarajevo Haggadah.)

On the dimensions and plan of the Ark there was much difference of opinion. It is evident that Mohammed's conception of a simple ship had been changed by outside influence. Baidawi (*l.c.*) gives the Biblical dimensions of 300 cubits by 50 by 30, and expands only in explaining that in the first of the three stories wild and domesticated animals were lodged, in the second were human beings, and in the third the birds. But other professed legend-gatherers go much farther. Al-Tha'labi in his "Ḳiṣaṣ al-Anbiyya" (pp. 31 *et seq.*) and al-Diyarbakri in his "Khamīs" give stories of how Noah, under the direction of Gabriel, built a "house" of teak-wood—after having first grown the trees for the purpose—with dimensions of 80 cubits by 50 by 30; or, according to others, 660 by 330 by 33; or, again—and this on the authority of Jesus, who raised up Shem to give the information to his disciples—1,200 by 600. On every plank was the name of a prophet, and the body of Adam was carried in the middle to divide the men from the women. When Noah came near the end of his building, he found that three planks, symbolizing three prophets, were missing, and that he could not complete the "house" without them. These planks were in Egypt and were brought from there to Noah by Og, son of Anak, the only one of the giants who was permitted to survive the Flood. The last of the Ark seems to have been that Noah locked it up and gave the key to Shem (Ibn Waḍiḥ, i. 12).

J. JR. D. B. M.

ARKANSAS: One of the South-central states of the United States; admitted June 15, 1836; seceded May 6, 1861; and was readmitted June 22, 1868.

Arkansas has about three thousand Jews. Though their settlement in different parts of the state can be traced to comparatively early days, their communal activity is of but recent development. A curious item of circumstantial evidence in this matter is the old marriage law of Arkansas (Statutes of 1838), which was so worded as to exclude Jewish ministers from performing the ceremony. This law remained unchanged until 1873, when, through the exertions of M. A. Cohn of Little Rock, the blunder was corrected in the revised statutes. There are in the state but five congregations of sufficient size and means to employ a permanent minister and to hold regular services; namely, Little Rock, Pine Bluff, Fort Smith, Hot Springs, and Jonesboro. The communities next in size are Texarkana, Helena, and Camden.

Little Rock.

The most important Jewish community in the state is Little Rock; it is the oldest as well as the largest. The first Jewish settlers there that can be traced were the Mitchell family (three brothers), who came from Cracow, Galicia, in 1838. From that year until the Civil War there was little Jewish immigration; but during the war and immediately afterward the influx was comparatively large. In 1866 a congregation was formed and incorporated with M. Navra as president. On March 18, 1867, a charter was granted to it under the name "Congregation B'nai Israel of Little Rock." The members worshiped in the Masonic Temple under the leadership of a ḥazan, S. Peck of Cincinnati, who resigned in 1870. In 1872 J. Bloch was elected rabbi; and the congregation moved into a hall, preparatory to building a temple. This temple was completed and dedicated in September, 1873. Bloch served until 1880, and was succeeded by I. W. Benson, who held office from 1881 to 1883; he was followed by M. Eisenberg, who occupied the pulpit for the remainder of the year. He was followed by Joseph Stolz as rabbi, who was at the time a student in the Hebrew Union College of Cincinnati. The rabbis succeeding him were: Emanuel Schreiber (1889–1891), Charles Rubenstein (1891–1897), Harry H. Mayer (1897–1899), and Louis Wolsey, the present incumbent. The membership (Sept., 1899) is 170; and the Sabbath-school has 100 pupils and 5 teachers. The building now occupied was built during the ministry of Rev. C. Rubenstein, and was dedicated in May, 1897, by him and Rabbis Wise, Samfield, and Stolz. Recently there has also been established an Orthodox congregation, having a membership of 13. Their present leader is a ḥazan, S. Carmel. With the growth of the community and congregation the following societies were organized: The Concordia Club (social, 1868); The Hebrew Ladies' Benevolent Society (for the relief of the poor, 1869); Little Rock Lodge, No. 158, I. O. B. B. (1871); Kesher Shel Barzel (1876); Hebrew Relief Society (1892); The Temple Aid Society (formed by Rabbi Rubenstein in 1892, to aid in building the temple).

Synagogue at Little Rock, Arkansas.
(From a photograph.)

Many Little Rock Jews have been prominent in public life. One of the earliest settlers, Jonas Levy, was mayor from 1860 to 1865, and Jacob Erb (now in Chicago) occupied a position as county judge from 1890 to 1894, while Jacob Trieber is at present the judge of the United States Circuit Court.

The estimated population is 40,000, of whom the Jews number 900. The latter include many merchants, a banker, lawyer, school-teacher, sash and blind manufacturer, photographer, and pawnbroker. Jews are also engaged in the following trades: baker, barber, confectioner, laundryman, musician, restaurateur, and tailor. It is perhaps worthy of note that many of the Jews of Little Rock and other Arkansas cities were members of the Confederate Army.

Pine Bluff.

Pine Bluff has a Jewish community almost as large as that of Little Rock. The proportion of Jews to the total population being greater, they are more influential in public affairs. Between 1845 and 1850, a Jew named Wolf—now in the New Orleans home—came to Pine Bluff. From that date the influx of Jews continued until to-day (1902) there is a Jewish population of some 700 or 800. In 1867 the congregation Anshe Emeth was organized with 20 members. Bloch, a teacher in the public schools, was rabbi, and M. Aschaffenberg, president. In 1871 Bloch resigned and was succeeded by Flügel, who retained office for four years. His successor was M. Greeneblatt, at whose death (1885) Rev. Isaac Rubenstein was appointed. He held office but one year, and was succeeded in 1887 by the Rev. Ferdinand Becker. During his long term the congregation increased to its present membership, 76; and he conducted a most successful Sabbath-school. On his retirement in 1898 he was succeeded by the present incumbent, Rabbi Joseph Kornfeld.

The population of Pine Bluff is estimated at 12,000, of whom 800 are Jews. The majority of the Jewish inhabitants are merchants; and there are several lawyers, a physician, and a school-teacher. The trades followed by Jews are: carpenter, laundry, printer, and tailor.

Fort Smith.

Fort Smith, the community next in size, is considerably smaller than Little Rock or Pine Bluff. Although there were Jews here as early as 1845, it was not till much later that there were enough to form a congregation. The earliest settler that can be traced was Edward Czarnickow, who came to Fort Smith from Posen in 1842. He was followed by Morris Price (1843), Michael Charles (1844), and his brother, Louis Czarnickow, and Leopold Loewenthal (1845). From 1845 to 1865 several business houses were established, and the greater part of the business done was carried on with the Indians that flocked to Fort Smith.

The first organization was the Cemetery Association. It was established in 1871, and the next year it purchased a plot for a cemetery. Louis Tilles was president. The Hebrew Ladies' Benevolent Society was also organized in that year. From its inception it has been a great power for good; relieving the poor, and contributing generously to the building of the temple. In 1890, through the efforts of Rabbi Messing of St. Louis, a congregation, consisting of about 25 members, was formed. A. Traugott was appointed minister. With the aid of the Ladies' Benevolent Society a lot was bought and a temple erected. In 1895 Traugott retired and was succeeded in 1896 by Max Moses. During the ministry of the latter the debt on the temple was almost entirely liquidated. In 1898 Moses was succeeded by Max C. Currick, who served till the end of 1901. The membership has greatly increased, there being now (1902) 44 full members and 25 associate members; of these about 10 live in neighboring towns. The Sabbath-school, which has 40 pupils and 3 teachers, is in a most prosperous condition. Besides the organizations mentioned, there are the Progress Club (social), with 40 members (1899); and a local lodge of the I. O. B. B. (1879), at one time very prosperous, the membership of which has fallen from 30 to 7.

The total population of Fort Smith is estimated at 20,000, of whom 230 are Jews. The only trades pursued are: tailor, cutter, photographer, and upholsterer.

Van Buren, a suburb of Fort Smith, contains a few Jewish families, most of whom are members of the Fort Smith congregation.

Hot Springs.

Hot Springs has a Jewish population of 170 in 10,000. There have been Jews in Hot Springs since 1856, when Jacob Kempner came there from Cracow, Galicia. The congregation was organized in 1878. F. L. Rosenthal was the first rabbi, and was succeeded by the present incumbent, Louis Schreiber. On account of the large numbers of sick poor that flock to Hot Springs, the demand upon the community is very heavy; and to meet it the Society for the Relief of the Sick Poor was organized in 1899.

Jonesboro, Texarkana, Helena, Camden.

The first Jewish settler in Jonesboro was Morris Berger, who arrived in 1882. In 1897 there were enough Jews to form a congregation. In September of that year Rabbi Isaac Rubenstein was called to the ministry. Through his untiring efforts the temple was completed, and was dedicated on Jan. 2, 1898. He died in Jan., 1899. In August of the same year Adolph Marx began his ministry, and served until 1900, when he was succeeded by J. Ellinger. The total population of Jonesboro is 5,000, of whom 125 are Jews. Both in Hot Springs and Jonesboro the only trades pursued by Jews are those of tailor and shoemaker.

Texarkana, Helena, and Camden have Jewish communities of about the same size, numbering each between 100 and 140. None of them has either a permanent rabbi or regular services; but they all have services during the autumn holidays, generally conducted by a student of the Hebrew Union College. The oldest of these communities is Helena, its congregation having been organized as far back as 1869. It had permanent rabbis until 1887. They were: A. Meyer (1880–1881), L. Weiss (1882–1884), A. M. Block (1885), and A. Gustmann (1886–1887). Abraham Brill served as rabbi from 1900 till 1901. Each of these communities has a social club, a society for the relief of the poor, a literary society, and a local lodge of the I. O. B. B.

Scattered through the remainder of the state, in the towns of Brinkley, Batesville, Conway, Ozark, Paragould, Malvern, Newport, Paris, Fayetteville, Searcy, and Dardanelle, there are some four or five hundred Jews. They are in no greater groups than five families to a town; with the exception of Newport and Conway, which have each about 55 Jews.

A. M. C. C.

ARKITE(S): Ancient people of northwestern Palestine. In Gen. x. 17, I Chron. i. 15, the Arkite (הערקי) is mentioned as a son of Canaan and opens the series of the chief Phenician cities. The city of Arka, from which the name is derived, is the modern ruin Tell 'Arḳa in the Lebanon, northeast of Tripolis, on a brook called River of 'Arḳa (not the Sabbatical River of Josephus!). The city occurs in Egyptian inscriptions, about 1500 B.C., as '*(I)rḳan(a)tu* (W. M. Müller, "Asien und Europa," p. 247); in the Amarna Letters (122 *et seq.*) as Irgata, Irganatu. The Assyrians mention Irḳanat as hostile under Shalmaneser II.; Tiglath-pileser III. subjected Arḳa (Delitzsch, "Paradies," pp. 272, 284; Schrader, "Cuneiform Inscriptions and the Old Testament," i. 87, 246). In Roman times Arka (Arkē, etc.) was an important town, called Cæsarea Libani. It was a Roman colony and famous for the cult of Venus Arcitis (*Macrobius*). As a fortress it played a prominent part in the Crusades.

The strange form *Ariḳi* in the Septuagint, in Josephus, and in the Samaritan text is not intelligible.

J. JR. W. M. M.

ARKOVY, JOSEPH: Professor of clinical dentistry at the University of Budapest; born in Budapest, February 8, 1851. He graduated in 1876 from the university of his native city, and then went to London, where for several years he practised in the German Hospital. In 1881 he established a clinical hospital at Budapest, which was amalgamated in 1890 with the general clinics as the "Department of Dentistry." Arkovy is the pioneer of scientific dentistry in Hungary, and the author of several works on the subject, the more important of which are: "A Fogak Gondozása" (1881); "A Fogbél és Gyökhártya Bántalmak" (1884); and "Diagnostic der Zahnkrankheiten" (1885). He has also published several essays in Hungarian, German, and English dental journals. Arkovy has been baptized.

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S. M. W.

ARLES (Latin *Arelas* or *Arelate*, Hebrew ארליט, ארלי, ארלד. ארלדי, ארלאדי, ארלא, ארלדי. ארלך, ארלב. אורלאך): City of France, in the department of Bouches du Rhône; ancient capital of Provence. The date of the settlement of the Jews in Arles is lost in antiquity. According to a legend, the emperor Vespasian placed Jews on three vessels, which were abandoned by their captains in the open sea. One of these came to Arles, another landed at Bordeaux, and the third reached Lyons ("Siddur," Roedelheim, 1868, ed. Baer, p. 112).

Early Settlement.

This legend makes it probable that there were Jews in Arles during the first centuries of the common era. But the first official document concerning them dates from 425. In that year the emperor Valentinian III. addressed to the pretor of Gaul, and to Patroclus, bishop of Arles, a decree, enjoining them to forbid Jews and heathens to take up the career of arms, to enter the magistracy, or to possess Christian slaves (Papon, "Histoire Générale de Provence," i. ii.). These restrictions, however, were not carried out, or, at any rate, did not last long; for some years later the bishopric of Arles was occupied by Saint Hilary (429–449), who cherished the most kindly feelings toward Jews in general, and especially toward those of Arles.

In 476 the Roman dominion in Gaul came to an end, and Provence fell into the hands of the Visigoths. Euric conquered Arles, where he settled for a long time. So long as the Visigoths remained attached to Arianism, the Jews enjoyed all civic rights. In 508, when Arles was besieged by the Franks and Burgundians, the Jewish inhabitants valorously defended the city. Arles fell into the hands of Clovis, and Bishop Cæsarius was openly accused by the Jews of treason. The bishop's adherents, however, accused a Jewish soldier of having thrown a letter to the besiegers, inviting them to climb the wall at a certain place. The soldier was put to death, and the bishop was acquitted. But this relatively happy state of the Jews did not last. Arles, like most towns of southern France, fell under the dominion of the Merovingian kings, whose fanaticism weighed heavily upon the French Jews. The bishops were encouraged by Chilperic himself (561–584) to attempt the conversion of the Jews; and Virgilius, bishop of Arles, displayed such zeal for the salvation of Jewish souls, that even Pope Gregory the Great thought it necessary to moderate it by a stern rebuke (see S. Gregorii Papæ I. Magni Epistolæ," ii. lxv.).

Under the Carlovingians.

With the death of Dagobert I. (638), on which occasion the power passed into the hands of the Carlovingian dynasty, the state of the French Jews in general considerably improved. The Carlovingian princes efficaciously protected them from the attacks of the clergy. Jewish history has nothing to record of this happy period. It takes up the thread again with the death of Louis le Débonnaire (814–840), when Boso, count of Provence, supported by Pope John VIII. and the clergy, founded the kingdom of Burgundy with Arles for capital. In 850, the Jewish communities of Lyons, Châlon, Macon, and Vienne, to save their children from baptism, sent them to Arles, where Bishop Roland showed himself most favorably disposed toward the Jews. The usurper (879–888), as a token of his gratitude toward the clergy, transferred his rights over the Jews of Arles to Rostang, archbishop of this town. Boso's son and successor did the same in 921 to Bishop Manasse. This form of transfer was sanctioned later by the German emperors, who acquired rights of suzerainty over Provence. Thus Conrad III., in 1147, granted to the archbishop of Arles, Raymond of Montredon, among other of his regal prerogatives, the jurisdiction over the Jews of his diocese. Frederick Barbarossa in 1154 confirmed and extended these privileges. The archbishop understood how to make the most of the power bestowed upon him, and laid heavy taxes upon the Jews of Arles. And yet their state was tolerably favorable in comparison with that of the Jews of other towns in France, who suffered much from the Crusaders. The archbishop watched carefully over his property, and permitted none to interfere with his Jews.

According to Benjamin of Tudela, the Jewish community of Arles counted at the second half of the twelfth century about 200 families. At their head were six rabbis: Moses, Tobias, Isaiah, Solomon, Abba Mari, and Nathan (see Benjamin of Tudela, "Travels," i. 5). They lived in a separate quarter of the town, and had their synagogue in Rue Neuve (Noble de la Laugière, "Abrégé Chronologique de l'Histoire d'Arles," pp. 301, 312). Their chief trade consisted in selling kermes, which is used in dry-salting. In 1215 Archbishop Michel de Morière regulated the administration of the Jewish community of Arles. On every Feast of Tabernacles the Jews had to elect three members, who were to administer the community. The elected members assumed the title of "rectors," and they were invested by the archbishop with full power. The rectors were responsible for their acts to the archbishop. The first rectors assigned by the archbishop himself were: Durantus (Durant), Salvetus (Salves), and Ferrerius (Ferrier). Trinquetaille, a suburb of Arles, also possessed quite an important community, which disappeared in 1300, when this suburb was united with the town.

Rectors.

The counts of Provence gradually established their power in Arles, owing to the incessant conflicts between the archbishop and the Christian inhabitants of the city; and the state of the Arlesian Jews accordingly changed. Thus Charles I. of Anjou officially deprived the archbishop Bertrand of Malferrat of his rights over the Jews (1276). This circumstance occasioned much suffering among the Jews of Arles; for the clergy could now undisturbedly excite the fanaticism of the Christian inhabitants against them. Charles I. of Anjou, it is true, accorded to all his Jewish subjects every kind of protection; and on one occasion energetically took their part against the Dominican friars, who tried to introduce the Inquisition into Provence. But Charles' successor had not his energy, and the state of the Jews of Arles gradually grew worse. Thus Charles II. (1285–1309), incited by the clergy, issued ordinances, according to which the Jews were forbidden, on pain of a fine of two silver marks, to employ a Christian servant, to hold a public office, or to lay aside the distinguishing yellow badge.

The Fourteenth and Fifteenth Centuries.

The first half of the fourteenth century was a relatively happy epoch for the Jews of Arles under the reign of Robert of Anjou, who cherished kindly feeling toward them; but the second half was just the reverse. The presence of Joanna on the throne of Provence gave scope to the enemies of the Jews, and the most odious restrictions were placed upon them. Jews could not, for instance, testify against a Christian; nor were they allowed to visit the public baths on any day during the week but Friday, which was set aside for their exclusive use; they were forbidden to do work on Sundays; no Jew could embark for Alexandria, and only four could take passage by the same boat for any of the other parts of the Levant.

In 1344 the Jews of Arles had much to suffer from the riots following the blood accusation against Samson of Reylhane. Such riots were repeated every few years, and Louis III. (1417–1434) saw the necessity of appointing special officials for the protection of the Jews. These functionaries, called "conservators," exercised jurisdiction over the Jews and maintained order in the communities. In 1436 the mob attacked the Jews of Arles, and maltreated even the conservators. King Réné (1434–1480) suppressed the functions of these guardians; and by the ordinance of May 18, 1454, granted to the Jews the right to retain their ancient customs. He, likewise, authorized them to build a fortress in their quarter, in order to protect themselves from the attacks of the populace during Holy Week (Noble de la Laugière, *ib.* p. 301).

With the death of King Réné (1434–1480) the Jews lost their last protector. On the 13th of Nisan, 5244 (April 8, 1484), when Provence was annexed to France, a band of laborers from Dauphin, Auvergnois, and the mountain districts of Provence, driven by misery, attacked the Jews of Arles, ransacked their houses, killed several women, and compelled about fifty persons to embrace Christianity. These violent outbursts were repeated in the summer of 1485 (S. Kahn, in "Rev. Et. Juives," xxxix. 110). In 1488 the Jews were definitively expelled from Arles, to which place they never returned.

Prominent Jews in Arles.

Among the eminent persons associated with the town of Arles may be mentioned: R. Moses (tenth century); Judah ben Moses of Arles (eleventh century); Judah ben Tobias (twelfth century); Abraham ben David of Posquières, called also Abraham ibn Daud (twelfth century); Samuel ben Judah ibn Tibbon, Meïr and his son Kalonymus, Isaac ben Jacob Cohen, Gerson ben Solomon (thirteenth century); Levi ben Abraham, who took part in the religious controversy of 1303–1306; Joseph Kaspi, Kalonymus ben Kalonymus, Don Comprad of Arles, Kalonymus ben David ben Todros, Isaac ben Joseph Kimḥi, Tanḥum ben Moses (fourteenth century); Nathan ben Nehemia Kaspi, Isaac Nathan ben Kalonymus ben Judah ben Solomon (fifteenth century).

The following physicians of Arles may also be mentioned as having acquired distinction, the first two being engaged at court: Maëstro Bendit, probably identical with Bendich Ahin, physician to Queen Joanna in 1369; Benedit du Canet, one of the physicians of Louis XI.; Maëstro Salves Vidal of Bourrin, and Asher ben Moses of the family Valabrègue (1468).

Bibliography: Papon, *Histoire Générale de Provence*, I. ii. *et seq.*: Depping, *Les Juifs dans le Moyen Age*, p. 108; Nostradamus, *Histoire et Chronique de Province*, passim; Gross, in *Monatsschrift*, 1878, 1880, 1882; idem, *Gallia Judaica*, pp. 73 *et seq.*; *Rev. Et. Juives*, xl. 74; xli. 62, 154.

G. S. K.—I. Br.

ARLI (ARLES), JOSEPH JUDAH, of Sienna. See Joseph of Arles.

ARMAVIR: The old capital of Armenia, on the southeastern slope of Mount Ahaghöz, said to have been founded by King Armais in 1980 B.C. Moses of Chorene (fifth century) has the tradition that when King Vaharshak settled in Armavir (149 B.C.), he built a temple there and asked his favorite, the Jew Shambu Bagarat (Bagratuni), to give up his religion and worship idols. Shambu refused compliance. Moses also relates that when King Tigranes II. (90–36 B.C.), in order to take revenge on Queen

Cleopatra of Egypt, sent an expedition to Palestine, he carried a great number of Jews into captivity, and settled them in Armavir and in Vardges. He goes on to state that later they were transferred from Armavir to Ernanda; and under King Arsaces (85–127) again transferred into the new capital Artashat. When King Sapor II. of Persia invaded Armenia (360–370), he led away from Artashat 30,000 Armenian and 9,000 Jewish families, the latter brought by King Tigranes from Palestine, and then completely destroyed the city.

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G. H. R.

ARMENIA: Formerly a kingdom of western Asia, now (1902) apportioned among Russia, Turkey, and Persia. According to the Peshiṭta and Targum Onkelos, the "Minni" of the Bible (Jer. li. 27) is Armenia—or rather a part of that country, as Ararat is also mentioned (Isa. xxxvii. 38; II Kings xix. 37) as a part of Armenia. The cuneiform inscriptions speak of "Mannai" in the same neighborhood (Schrader, "K. A. T." 2d ed., p. 423). In ancient times the Armenians were in communication with Tyre and other Phenician cities, in which they traded with horses and mules (Ezek. xxvii. 14). The Meshech mentioned in Ezek. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1, and in Ps. cxx. 5, are probably the Moschi (Assyrian, *Mushku* and *Musku*), the inhabitants of the Moschian mountains, between the Black and the Caspian seas, which contained rich copper mines. "Tubal" (Assyrian, *Tabal*), which is always mentioned in connection with Meshech, is the name of the Tibareni, who lived to the southeast of the Black sea. The name of the Moschi is perhaps preserved in Mzchet, the ancient capital of Iberia (Georgia), now a small village and station on the Transcaucasian railroad, about fourteen English miles from Tiflis.

In the Bible.

Descendants of the Jewish captives who were carried away from Jerusalem by Nebuchadnezzar have lived in great numbers in the Parthian and Persian countries adjoining Armenia, and, occupying themselves with agriculture and handicrafts, attained wealth and lived peacefully under the rule of their "Princes of the Diaspora" ("resh galuta"), who were supposed to be descendants of David (M. Brann and D. Chwolson, in the article "Yevrei," in Entziklopedicheski Slovar," vol. xi., *s.v.*, St. Petersburg, 1894).

Early Settlement.

According to Moses of Chorene (fifth century), King Hratchai (Fiery-Eye) obtained from Nebuchadnezzar, king of Babylon, a distinguished Jewish captive, named Shambat (which name, according to A. Harkavy, is identical with "Sabbat"), whom he loaded with honors. From Shambat descended the family of Bagratuni (or Bagration), which heads the list of the Russian nobility (see Bobrinski, "Dvoryanskie Rody," i. 1, St. Petersburg, 1890). When Vagharshak, brother of the Parthian king Mithridates I., and the founder of the Arshak dynasty, ascended the throne of Armenia 150 B.C., he introduced a new rule in the government of the country, nominating the Jew Bagarat, a descendant of Shambat, hereditary viceroy (*nahavar*, satrap), and coronator (*aspet*); that is, the official charged with the duty of placing the crown on the head of the ruler. This dignity and duty remained with the Bagratuni family until the end of the Arshak dynasty in 433. The coronation, thenceforth, depended for its validity upon the performance of this act (N. O. Emin, "Minutes of the Sixth Session of the Fifth Russian Archeological Congress," held at Tiflis, September, 1881, to be found in "Russische Revue," xviii. 309–311). But according to modern critics (Gutschmid and others) the work of Moses of Chorene is of a later date and his statements are open to question.

During his expedition to Palestine, to take vengeance on Queen Cleopatra of Egypt, Tigranes took a great number of Jews captive. He settled them in Armavir and in the city of Vardges, on the river Ksakh, which subsequently became a large commercial center. King Arsham, the brother of Tigranes, imprisoned the coronator Hanania, and deprived him of all honors, because he liberated from bondage the Jewish high priest Hyrcanus. Josephus relates that Cleopatra took part in Antony's expedition to Armenia, when Antony subdued Armenia and "sent Artabazes, the son of Tigranes, in bonds, with his children and procurators, to Egypt" ("Ant." xv. 4, § 3). He also states that the Herodian house was related to the royal house of Armenia ("Ant." xviii. 5, § 4; *ib.* xiii. 16, § 4).

Many captive Jews were removed by Arsaces (85–127 of the common era) from the city of Ernanda and settled by him in the capital of Artashat. According to tradition, the family of Amatuni, which was of Jewish origin, came from Oriental Aryan countries to Armenia in the reign of Arsaces.

Carried Away by Persians.

At the end of the reign of Arshak, during his iniquitous persecution, the Persian king Sapor II. (about 360) ordered the destruction of the fortifications surrounding all the Armenian cities, and also commanded that all the Jews and Judaizers of the city of Van, who had been transferred to that city during the reign of Tigranes, should be taken into captivity and settled in Aspahan.

Faustus, the Byzantine (4th century), in describing the invasion of the Persians in the time of King Sapor II. (310–380), relates that the Persians removed from the city of Artashat 40,000 Armenian and 9,000 Jewish families; from Ernandashat 20,000 Armenian and 30,000 Jewish; from Zeragavan 5,000 Armenian and 8,000 Jewish; from Zarishat 14,000 Armenian and 10,000 Jewish; from Van 5,000 Armenian and 18,000 Jewish; and from Nakhichevan 2,000 Armenian and 16,000 Jewish families (360–370). This great mass of Jews, according to Faustus, had originally been transported from Palestine by King Tigranes Arshakuni. While these figures may be exaggerated, there can be hardly any doubt that Armenia at that time possessed a large Jewish population (see Ersch and Gruber, "Encyklopädie," xxvii. 440 *et seq.*; Grätz, "Gesch. der Juden," iv. 422; Jost, "Gesch. der Israel.," ii. 128, Leipsic, 1858; Harkavy, "Vyestnik Russkikh Yevreyev," 1871; "Razsvyet," 1882–83; F. Lazarus, in Brüll's "Jahrbuch," x. 34, 35).

In Jewish Literature.

In the Talmud (Yer. Giṭ. vi. 48*a*) a rabbi, Jacob of Armenia, and the Academy of Nisibis are referred to, which goes to prove that Jewish scholarship flourished there. In the second century Jewish prisoners of war were brought from Armenia to Antiochia, and were ransomed by the Jews there (Yeb. 45*a*). To the question (Bab. Sanh. 94*a*) whither were the Ten Tribes driven, Mar Zuṭra (third century) answers: "To Africa;" and Rabbi Ḥanina: "To the Slug [סלוג] mountains." Africa is said to be Iberia (Georgia), and Slug may be, as Harkavy suggests, Cilici, between Assyria and Armenia (A. Harkavy, "Ha-Yehudim u-Sefat ha-Slavim," pp. 105–109, and his reply to Steinschneider, H.B. ix. 15, 52 in "Roman ob Alexandrye," 1892, p. 32, note).

Armenia is also mentioned in the Midrashim: "God said, if I let them pass through the deserts, they will die of starvation. Therefore I lead them by the road of Armenia, where they will find cities and fortresses and plenty of provisions" (Lam. R. i. 14). See also Cant. R., Amsterdam ed., p. 198.

The Karaite Ibn Yusuf Ya'ḳub al-Ḳirḳisani, in treating of Jewish sects in his Arabic work, written in 937, speaks of the sect founded by Musa al-Za'farani. Musa—known under the name of Abu-Imran of Tiflis—lived in the ninth century. He was born in Bagdad, but settled in the Armenian city of Tiflis, where he found followers, who spread all over Armenia, and under the name of "Tiflisites" (*Tiflisiyim*), still existed in Ḳirḳisani's time. "It is interesting to know, by the way," says Harkavy, "that in the ninth and tenth centuries such a large Jewish community existed in Tiflis, in which a separate sect could be formed" (A. Harkavy, in "Zapiski Vostochnavo Otdyeleniya Imperatorskavo Russkavo Archeologicheskavo Obshchestva," viii. 247; *idem*, in "Voskhod," 1896, ii. 35, 36).

Ḥasdai ben Isaac, in his letters to the king of the Chazars (about 960), says that it was his intention to send his letters by way of Jerusalem, Nisibis, Armenia, and Bardaa, which fact is proof of the existence at that time of Jewish communities in Armenia (see A. Harkavy, "Soobshcheniya o Chazarakh," in "Yevreiskaya Biblioteka," vii. 143–153).

Benjamin of Tudela in his "Travels" (Mas'ot: 1160–1173) says that the power of the Prince of the Exile (Exilarch) extends itself over all the communities in the following countries: Mesopotamia, Persia, all of Armenia, and the country of Kota, near Mt. Ararat. In Nisibis—"a large city, richly watered"—he found a Jewish community of about 1,000 souls. Pethahiah of Regensburg, in his "Sibbub ha-'Olam" (1175–1185), narrates that from Chazaria he traversed the land of Togarma, and from Togarma entered into the land of Ararat (Armenia), reaching Nisibis in eight days. In another passage he speaks of large Armenian cities, containing few Jews. "In ancient times the Jewish population [of these cities] was large; but owing to internal strife, their numbers were greatly reduced. They scattered and went to various cities of Babylon, Media, Persia, and Kush."

In 1646 the Spanish adventurer Don Juan Menesses came to Constantinople to offer Turkey the dominion of a whole Armenian province inhabited by Jews (Hammer, "Gesch. des Osmanischen Reiches," v. 392). For modern history, reference may be made to the respective cities and countries.

Bibliography: For the main facts of this article Moses of Chorene has been relied upon. Moses Chorenesis, ed. Whiston, London, 1736; *Istoriya Armenii Moiseya Chorenskavo*, transl. by N. O. Emin, pp. 36–37, 54–56, 60–69, 75, 82, 98, 104–105, 109–110, 113, 172; Langlois, *Collection des Histoires Arméniennes*; *Faustus de Byzance*, i. 274–275; Drevnosti, *Trudy Moskovskavo Archeologicheskavo Obshchestva*, 1880, supplement, p. 100; *Regesty i Nadpisi*, Nos. 134, 135, 136; Schürer, *Geschichte*, 3d ed., iii. 1–38; A. Harkavy, *Ob Yazykye Yevreyev Zhivshikh v Drevneye Vremya na Russi*, etc., St. Petersburg, 1865, and the above-mentioned works; Hamburger, *R. B. T.* ii. 72, 1281–1286, 1307–1310, 1883, iii. 9–24, 1892; Jost, *Gesch. des Judenthums*, i. 336–340, Leipsic, 1857; Mommsen, *Römische Gesch.* v. 489, Berlin, 1894; M. I. Saint-Martin, *Mémoires Historiques et Géographiques sur l'Arménie*, i. *passim*, Paris, 1818; Neubauer, *G. T.* 370, 400–407, Paris, 1868; and works mentioned in the text.

G. H. R.

——**In Rabbinical Literature:** According to an old tradition, which has found striking verification in recent discoveries in Assyria, Mt. Ararat (Gen. viii. 4) was held to be an Armenian locality (Targ. Yer. *ad loc.*; Josephus, "Ant." i. 35). The rendering of "Minni" (Jer. li. 27) by "Armenia," as given in the Targum, has also been verified. On the other hand, the identification of Harmonah ("Harmon," Amos iv. 3, R. V.) with Armenia (Targum, *ad loc.*) is probably based upon the false etymology of הרמונה, as if the word were composed of *har* (mountain) and *monah* (מיני) (Armenia).

It is probably on this false etymology that the Haggadah bases the statement that upon their journey from Palestine to the places whither they were deported, the Ten Tribes passed through Armenia. "This," adds the Midrash, "was probably ordained by God in order that the Israelites might pass through cultivated regions where they could easily procure food and drink, and not through the desert, where they would suffer from hunger and thirst" (Lam. R. to I, 14). Apart from Nisibis, which can not well be included in its limits, the Talmudic and Midrashic sources know almost nothing of Armenia. An amora, Jacob Armenaya by name, is mentioned (Yer. Giṭ. vi. 48*a*, below); yet it is doubtful whether the epithet "Armenaya" here really signifies "Armenian." Equally doubtful is the import of the passage (Yeb. 45*a*), where Jewish captives are mentioned as having been transported from Armon to Tiberias. This Armon, contrary to the statements of Rapoport and Neubauer, can not be identical with Armenia.

Bibliography: Neubauer, *G. T.* pp. 370 *et seq.*; Rapoport, *'Erek Millin*, pp. 205, 206; *Kerem Ḥemed*, v, 213, vi. 172.

L. G.

ARMENIAN VERSION OF OLD TESTAMENT. See Bible Translation.

ARMILUS: In later Jewish eschatology and legend, a king who will arise at the end of time against the Messiah, and will be conquered by him after having brought much distress upon Israel. The origin of this Jewish Antichrist (as he can well be styled in view of his relation to the Messiah) is as much involved in doubt as the different phases of his development, and his relation to the Christian legend and doctrine.

Saadia (born 892; died 942) is the earliest trustworthy authority that speaks of Armilus. He mentions the following as a tradition of the ancients,

Saadia's Tradition of Armilus.

hence of the eighth century at the latest: If the Jews do not prove themselves worthy of Messianic salvation, God will force them to repentance by terrible persecutions. In consequence of these persecutions, a scion of the tribe of Joseph will arise and wrest Jerusalem from the hands of the Edomites, that is, from the Christians; the Arabic text of Landauer, p. 239, has correctly "Jerusalem," and not "Temple," as in the Hebrew translation, which has it owing to an erroneous interpretation of the Arabic "al bait al muḳaddas." Thereupon the king, Armilus, will conquer and sack the Holy City, kill the inhabitants together with "the man [Messiah] of the tribe of Joseph," and then begin a general campaign against the Jews, forcing them to flee into the desert, where they will suffer untold misery. When they have been purified by sorrow and pain, the Messiah will appear, wrest Jerusalem from Armilus, slay him, and thereby bring the true salvation.

Armilus in the Apocalyptic Midrashim.

Armilus is for Saadia, or rather for Saadia's sources, nothing more or less than the last powerful anti-Jewish king, the Gog of the prophets under another name (compare "Emunot we-De'ot," ed. Fischel, viii. 152–154; ed. Landauer, pp. 239–241). The same thing is said of Gog that Saadia says of Armilus in "Aggadot Mashiaḥ" in Jellinek, "B. H." iii. 141; but the rôle ascribed there to the Messiah, son of Joseph, shows that this Midrash is not Saadia's source.

Armilus and Satan.

However, an entirely different shape and meaning are given to Armilus in some smaller Midrashim dealing with the "latter days." In the "Midrash wa-Yosha'"—which comes nearest to Saadia's conception—Armilus is taken to be Gog's successor; but is represented as a monstrosity, bald-headed, with one large and one small eye, deaf in the right ear and maimed in the right arm, while the left arm is two and one-half ells long. His battle with and his defeat by the Messiah, son of Joseph, correspond with Saadia's account (Jellinek, "B. H." i. 56; Targ. on Isa. xi. 4; but see Steinschneider, "Hebr. Bibl." xiv. 45). A similar description of Armilus is found in "Nistarot R. Simon b. Yoḥai" (Secrets of Simon b. Yoḥai), a pseudepigraph, the latest redaction of which can not antedate the first crusade (Steinschneider, "Z. D. M. G." xxviii. 646). (See Apocalyptic Literature, Neo-Hebraic, 10.) The statement found there that Armilus is the son of Satan and of a stone (Jellinek, "B. H." iii. 80) is an interpolation from another source, written in Aramaic, while the book itself is in Hebrew; nor is this curious origin of Armilus mentioned anywhere else in the book. An entirely different conception of Armilus is found in the pseudepigraphs: "Zerubbabel," "Otot ha-Mashiaḥ" (Signs of the Messiah) and "Tefillat R. Simon b. Yoḥai" (Prayer of R. Simon b. Yoḥai). Aside from a few unimportant variants in these three versions—the Zerubbabel seems to show the earlier, shorter form—they agree in the following description of Armilus: In Rome there is a splendid marble statue of a beautiful girl which God Himself made in the beginning of the world (מששת ימי בראשית), according to the version given in "Tefillat R. Simon." Through sexual intercourse of evil men, or even of Satan himself, with this statue, a terrible creature in human form was produced, whose dimensions as well as shape were equally monstrous. This creature, Armilus by name—the Gentiles called him Antichrist, says the "Otot"—will set himself up as Messiah, even as God Himself, being recognized as such by the sons of Esau, that is, by the Christians. He agrees to accept as his doctrine the Gospels, which the Christians lay before him ("B. H." ii. 60; *tiflatam*—not *tefillotam*—signifying something offensive, morally as well as religiously, whereas *tefillotam* signifies their prayers). Then he turns to the Jews, especially to their leader, Nehemiah b. Ḥushiel, saying, "Bring your Torah and acknowledge that I am God." Nehemiah and his followers open the Torah and read to Armilus, "I am the Lord, thy God; thou shalt have no other gods before me." But as Armilus nevertheless insists upon being recognized as God by the Jews, and they cry out to him that he is Satan and not God, a bitter battle breaks out between Armilus with an immense heathen army on the one side, and Nehemiah with 30,000 Jewish heroes on the other. This unequal combat ends in the death of the "Ephraimite Messiah" and a million Jews. After an interval of forty-five days, during which the Jews unworthy of the Messianic glory die out (compare the similar statement in reference to the liberation from Egypt found already in the old Haggadah, Mekilta, Beshallaḥ, i., ed. Weiss, p. 29), and the remnant have shown their true worth in sore trials and bitter sufferings in the desert whither they will have fled, Michael will blow his trumpet; then the Messiah and Elijah will appear, gather the dispersed of Israel, and proceed to Jerusalem. Armilus, inflamed against the Jews, will march against the Messiah. But now God Himself will war against Armilus and his army and destroy them; or the Messiah, as one version has it, will slay Armilus by the breath of his mouth (Jellinek, "B. H." ii. 51, line 3, where the text is probably corrupt; compare II Thess. ii. 8). According to a Roman legend (see Eusebius, "Chronicon," I. xlvi. 7, ed. Migne, pp. 283, 284, and Book II. *anno* 1145), it was an Armilus who presumed to war with Jupiter, and was slain by the latter's thunderbolt. In the Armilus legend the Messiah takes the place of Jupiter, and here also Armilus is slain by fire and sulphur from heaven (Jellinek, "B. H." ii. 62).

The Later Armilus Legend.

The alleged descent of Armilus from a stone is a Jewish version of the wide-spread legend connected with the name of Virgil and referring to a statue that became a courtezan among the Romans (Güdemann, "Gesch. des Erziehungswesens . . . der Juden in Italien," pp. 221 *et seq.*, 332, 333). It is indeed not improbable that this borrowing from the Virgil legend was due to Christian influence. The antithesis, Christ and Antichrist, which is the distinctive feature in the Christian legend of the Antichrist, led already in the tenth century to the opinion that Antichrist also would be the offspring of a virgin and, of course, of Satan (see Bousset, "Antichrist," p. 92, and the description of St. Hildegarde, lib iii., visio xi., ed. Migne, pp. 716 *et seq.*).

As to the origin of the name Armilus, whether it is derived from Romulus, the founder of Rome, or from Ahriman, the evil principle of the Persians, Arimainyus = Armalgus (Targ. Isa. xi. 4 and Targ. Yer. Deut. xxxiv. 3), see under Ahriman and Antichrist.

Bibliography: Bousset, *Der Antichrist*, especially pp. 66-70, 88-99; English translation by A. H. Keane, pp. 104-112 and 138-146; Brüll, in Kobak's *Jeschurun*, vii. 11; Fränkel, in *Z. D. M. G.* lii. 295; Grätz, in Wertheimer's *Jahrb. für Israeliten*, 1864, p. 239; and *Geschichte*, 3d ed., iv. 412; Grünbaum, in *Z. D. M. G.* xxxi. 300; Güdemann, *Gesch. des Erziehungswesens der Juden in Italien*, pp. 221 *et seq.*, 332-333; Horowitz, *Bet 'Eked ha-Aggadot*, p. 25; D. Kaufmann, in *Monatsschrift*, xl. 135, 136; Kohler, in *Z. D. M. G.* xxiii. 693; Kohut, *Aruch Completum*, i. 291-292; Krauss, *Griechische und Lateinische Lehnwörter*, i. 241-243; Jellinek, Introduction to *Bet ha-Midrash*, ii. 21-23, iii. 17-20; Schürer, *Geschichte*, 3d ed., ii. 532, 533; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 155 *et seq.*; Zunz, *G. V.* 2d ed., p. 295.

K. L. G.

ARMLEDER PERSECUTIONS: A series of persecutions by a band of marauders who in 1338-39 massacred a large number of Jews in Alsace. In 1336 a nobleman of Franconia, pretending that an angel had commissioned him to do so, gathered a band of desperadoes and pillaged and murdered the Jews. These assassins styled themselves "Judenschläger" (Jewbeaters). Somewhat later John Zimberlin, an innkeeper of Upper Alsace, followed the example set in Franconia. He tied pieces of leather round his arms and bade his followers do the same. This gave rise to the name "Armleder." Their leader was called "King Armleder," and under him they marched through Alsace, killing many Jews.

Those who were fortunate enough to escape fled to Colmar, where the citizens protected them. Armleder, whom success had intoxicated, besieged the city and devastated the surrounding country. The citizens asked Emperor Louis of Bavaria to assist them. When Armleder heard that the imperial troops were approaching, he fled to France. No sooner had the emperor left the country, however, than Armleder again appeared.

The lords of Alsace, under the leadership of the bishop of Strasburg, formed an alliance (May 17, 1338), the members of which pledged themselves to pursue Armleder and fifteen of his most prominent followers. But it was very difficult to attack Armleder's adherents; and in the following year a knight, Rudolph of Andlau, made an agreement with "King Armleder," granting an amnesty to him and his followers, provided that for the next ten years they would refrain from molesting the Jews. Though attacks ceased for a short time, the Jews, during the ten years of armistice, never lived in security; and in 1349 there occurred the terrible massacres on the occasion of the Black Death, to which the attacks of Armleder had been the prelude.

Bibliography: Scheid, *Histoire des Juifs d'Alsace*, Paris, 1887, pp. 23 *et seq.*; Schudt, *Jüdische Merkwürdigkeiten*, Frankfort-on-the-Main, i. 455, 1714, whom Grätz (*Gesch. der Juden*, 3d ed., vii. 326) follows, is very inaccurate.

G. D.

ARMORY: A word occurring only three times in the A. V. In Jer. l. 25 it is used figuratively ("The Lord hath opened his armory and brought forth the weapons of his indignation"). In Song of Songs iv. 4 reference is made to a tower of David, built for an Armory, on the walls of which there "hang a thousand bucklers, all shields of mighty men." In Neh. iii. 19 Ezer, son of Jeshua, undertook the repair of the city wall opposite the entrance to the "armory at the turning" (of the wall). Thus there seem to have been one or more buildings devoted to the storage of arms, as it is mentioned in I Kings x. 17 that Solomon kept five hundred golden shields "in the house of the forest of Lebanon."

J. JR. F. de S. M.

ARMS. See Army; War.

ARMY.—Biblical Data: This term, here used to designate the defensive force of Israel at all stages of the nation's history, embraces widely dissimilar aggregations of men. The Hebrew vocabulary scarcely indicates these distinctions fully. Thus, the most comprehensive Hebrew term is חיל ("force" or "forces"); צבא, a much more common designation, is properly "an army in the field"; while מערכה means "an army in order of battle." As the character of any fighting body depends upon its composition and organization, the subject will here be treated from this point of view. The decisive historical dividing-point is the institution of a standing Army in the time of King David, an epoch coeval with the establishment of the kingdom.

In Tribal Days.

In the old tribal days levies were made by the chief of each clan, to be employed either in the general cause or in the interests of the clan itself. As typical of this custom may be cited the levy of Abraham, mentioned in Gen. xiv. Abraham here musters his own well-tried servants—hereditary retainers, not chattels of questionable loyalty—and these constitute a military body prepared to operate in the maneuvers of the brief campaign (xiv. 14). In verse 24 of the same chapter a suggestion is given of the readiness with which kindred or friendly clans fell in with a movement to help the general cause. The "army" here consists of all reliable, able-bodied men, who possess no other discipline than that acquired in the vicissitudes of semi-nomadic life. The same conditions apply to the deeds recorded in Gen. xxxiv. 25, xlviii. 22, and virtually remain unchanged during the desert wanderings of the tribes. The encounter with Amalek (Ex. xvii. 8-13) is an example of these frequent conflicts with alien peoples, which are also vividly exemplified in the gradual subjugation of the Canaanites by the Hebrew confederacy, detailed in Judges i. 1-ii. 5, where the attack is described as being made either by single clans or by a combination of tribes. Here the fighters include all those capable of bearing arms, the division of forces depending solely upon the exigencies of the occasion.

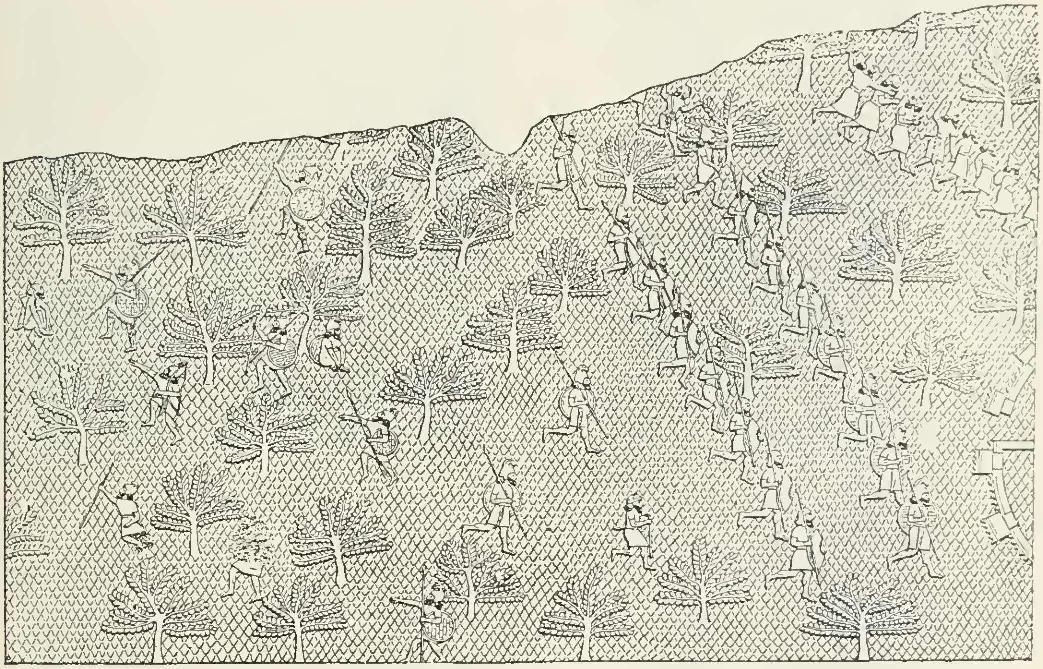
After the Settlement in Canaan.

A slightly different system prevailed after the settlement had been fairly established. The necessity of defending territory once acquired led to the formation of a kind of irregular militia in each considerable district. Combinations for the common defense against external and internal enemies naturally followed; and these gradually led to the formation of an elementary

Army organization, in which the unit consisted of a military body or company (גדוד) of no fixed numerical standard, but accustomed to act together and to obey a popular leader. The existence of such companies is already indicated in the Song of Deborah (Judges v. 14, Hebr.), where it is said: "From Machir came down the troop-leaders [A. V. "governors"], and from Zebulun those marching with the baton of the captain"; the captain here being "the writer" (see A. V.), or the man who kept the muster-roll of his troop—a duty later delegated to a special officer (Jer. lii. 25). Such companies consisted of volunteers, many of whom in course of time took up the business as a permanent occupation. In periods of national or local danger these men were of great service to their people; but when no great occasion demanded their interference, they were apt to become a species of licensed freebooters. Both Jephthah and Samson seem to have been typical leaders of such free-lances, whose capacity for mischief, in the event of a wide-spread discontent with the existing order of things, was exemplified by David's band of outlaws.

While some of the ruder and rougher of the judges thus became leaders of semi-professional warriors, an entirely different order of soldiery was being developed in a more regular way. As the clan and family chiefs of the earlier days put their men into the field and led them, so in more settled times the great landholders furnished their respective quotas for the common defense. Thus the term גבור חיל (*gibbor ḥayil*) in some cases came to signify both "man of valor" and "man of property"—that is to say, the landed proprietor furnished his contingent of fighting-men in proportion to his wealth; and his military reputation ordinarily depended upon such display of force. This was one of the reasons why Gideon, the most stable of the judges, was chosen to take the lead against the Midianites. In the later period of the Judges there were three elements in a general levy: (1) casual recruits, a more or less irresponsible body; (2) the freemen of the family or household, with their bondmen; (3) irregular troopers of the guerrilla order. Gideon's sifting process on the march (Judges vii. 2 *et seq.*) illustrates the various grades of quality in his motley Army.

Elements for a General Levy.



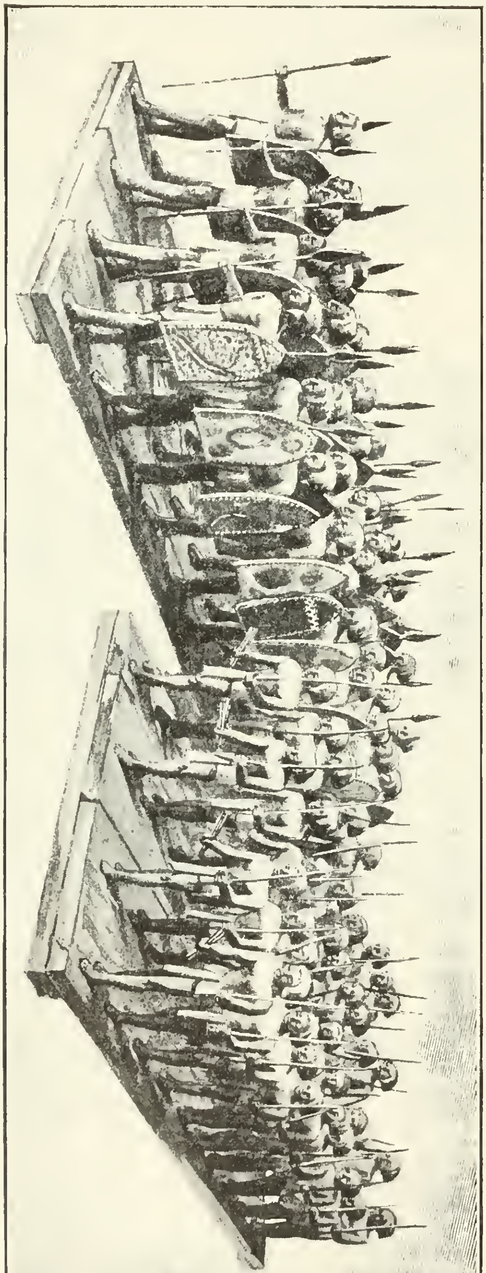
An Assyrian Army Marching Through a Wooded Region.

(From Layard, "Nineveh.")

The reign of Saul constituted a stage of transition in the military as well as in all the other affairs of Israel. During this régime the Philistines, the most military people of Palestine, had become a constant menace to the Hebrews, and had thereby revealed the imperative necessity both of a stable government and of a standing Army for the national defense. It was merely an unclassified levy that Saul had with difficulty raised against the Ammonites (I Sam. xi. 7 *et seq.*). After the repulse of those tribes, however, he dismissed the greater part of the host, retaining 3,000 to hold points of vantage in Bethel and Gibeah against the Philistines (I Sam. xiii. 2 *et seq.*). Naturally, the king and the crown prince Jonathan divided the command between them; the former selecting for his special service any man distinguished for personal prowess (I Sam.

Reign of Saul.

xiv. 52). But the changing fortunes of the war and the king's mental troubles precluded any further development. Thus, while a standing force was recognized as necessary, the soldier was still any one capable of bearing arms. Such a militia, naturally, provided its own supplies (compare I Sam. xvii. 17), and received no pay.



COMPANY OF EGYPTIAN SOLDIERS—FIGURES IN THE CAIRO MUSEUM.
(From Steindorff, "Blutezeit des Pharaonenreiches.")

Reign of David.

The decisive advance made by David consisted in his having at the capital, and indeed as an appendage to the court, a small body of chosen troops who were strictly professionals, were equipped with a regular commissariat, and received fixed wages (compare I Kings iv. 27). These were not chosen, like the old levies, by tribal representation, but were recruited from the best available sources. Some had doubtless been members of David's former band of outlaws, while others were Philistines; and it was from the latter that the whole body derived its name, הכרתי והפלתי ("Cherethites and Pelethites"). At the same time, the general militia was still maintained and extended (II Sam. xviii. 1; II Kings i. 9; xi. 4, 19). Upon the death of David's old general Joab, the captain of the guard Benaiah became commander of the whole Army; and it may be assumed that thenceforth the two positions were usually vested in the same officer.

Decline Under Solomon; Cavalry.

All hopes that Israel would continue to be a great military nation came to an end through the misgovernment in the later years of Solomon, and the schism which it occasioned; nor had the Army under David attained to an equality with the respective military forces of other leading Eastern nations of the period. In David's time, cavalry formed no part of the service. Introduced by Solomon, it had to be abandoned by the immediate successors of that ruler. Both horses and chariots, however, were employed during and after the Syrian wars. According to the report of Shalmaneser II. of Assyria, who fought against him in 854 B.C., Ahab had 2,000 chariots; and the decline of the military power of northern Israel was marked by the reduction to which the successors of the latter had to submit (II Kings vii. 13, xiii. 7). Thus, Hezekiah of Judah was ridiculed by an Assyrian legate because of his lack of war-horses and riders (II Kings xviii. 23). All branches of the service were most fully developed in the military era of Jeroboam II. and Uzziah (Azariah). It is certain that the permanent maintenance of a large cavalry force was made difficult for Israel by reason of the rugged nature of the ground. Moreover, the Prophets opposed cavalry as a foreign innovation, and as tending to encourage relations with Egypt, the country from which most of the war-horses were furnished (Isa. xxxi. 1); and the service was further condemned as fostering a reliance upon mere human force (compare Ps. xx. 7, xxxiii. 7, cxlvii. 10).

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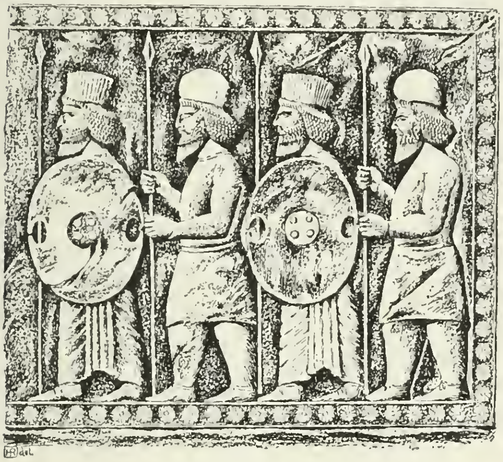
J. JR. J. F. McC.

——**Ancient and Medieval:** Of peaceful disposition, the Jews at all times have shown bravery in war. As the terms for virtue among the Greeks and Romans, ἀρετή and *virtus* respectively, are derived from military prowess, so the nobleman among the He-

Spirit of Bravery.

brews is called "ish ḥayil" (the man of [military] strength; warrior). Abraham, the prototype of the nation, while guided by the words, "Let there be no strife, I pray thee, between me and thee, . . . for we are brethren" (Gen. xiii. 8, R. V.), goes courageously to war against the four mighty kings to rescue his nephew, and refuses to take a portion of the spoils after having liberated the land of Sodom (Gen. xiv. 14–23). It fell to Esau's, not to Jacob's, lot to "live by the sword" (Gen. xxvii. 40); yet no sooner did Simeon and Levi, the sons of Jacob, learn of the villainy (not "folly," as in A. V. and R. V.) which Shechem, the son of Hamor, had wrought with regard to their sister Dinah, than they "took each man his sword, and came upon the city boldly, and slew all the males" (Gen. xxxiv.). The Mosaic laws on warfare, which insist that peace should be offered to a city before it be besieged (Deut. xx. 10), are framed on the presumption that faint-heartedness is rare among the people; since the officers are enjoined to issue before the battle the proclamation: "What man is there that is fearful and faint-hearted? let him go and return unto his house lest his brethren's heart faint as well as his heart" (Deut. xx. 8; compare Josephus, "Ant." iv. 8, § 41; Soṭah viii. 1). Indeed, the Song of Deborah echoes the spirit of heroic warfare, while it upbraids the tribes and clans that abode by the sheepfolds and would not come to the help of the Lord against the mighty (Judges v. 8 *et seq.*, 16, 23). Thus the battle of Gideon (*ib.* vii.) was a battle of heroes. So do the feats of Saul (I Sam. xi. 7–11), of Jonathan (*ib.* xiv. 13–45; compare II Sam. i. 22), of David (I Sam. xvii., xviii. 7) and his men (II Sam. xxiii.), and the warlike psalms (Ps. xx., xlviii., lxviii., cx., cxlix.) testify to the value laid on prowess by the Hebrew nation. The religious enthusiasm of the Hasmoneans lent to their patriotism in war still greater intensity, and made of the people a race of heroes (I Macc. iii. 21, iv. 8 *et seq.*, v. 31 *et seq.*, vi. 42).



Persian Foot-Soldiers.

(After Coste and Flandin, "La Perse Ancienne.")

Under the Hasmonean dynasty a regular Army was formed (I Macc. xiv. 32), the soldiers receiving payment. Jews served as mercenaries in the Syrian Army also (I Macc. x. 36). Hyrcanus I. was the earliest to maintain foreign mercenaries (Josephus, "Ant." xiii. 8, § 4); Alexander Jannaeus did likewise (Josephus, "B. J." i. 4, § 3).

Fighting on Sabbath.

One of the chief obstacles in Jewish warfare at the beginning of the Hasmonean uprising was that the Jews were prevented from carrying arms on the Sabbath. This exposed them to the peril of being attacked without being able to defend themselves (see I Macc. ii. 38; Josephus, "B. J." i. 7, § 3; ii. 16, § 4; *idem*, "Ant." xviii. 9, § 2); but it was decided that in defense, and in sieges as well, when the warriors were regarded as carrying out special divine ordinances, fighting on the Sabbath day was permitted (I Macc. ii. 41; Sifre, Deut. 204; Shab. 19*a*). Whether arms may be carried on the Sabbath as an ornament of the warrior, or not, is a matter of dispute between Eliezer—who stands on the affirmative side—and the other tannaim, who see in weapons of war a necessary evil that the Messianic time, the world's great Sabbath, will do away with (Shab. vi. 4). "Nor did our forefathers," says Josephus ("Contra Ap." i. 12), "betake themselves, as did some others, to robbery; nor did they, in order to gain more wealth, fall into foreign wars, although our country contained many ten thousands of men of courage sufficient for that purpose." Of the heroic valor displayed by the Jews at the siege of Jerusalem, the last three books of Josephus on the wars of the Jews, and the Midrashim, give ample testimony. It filled Titus and his soldiers with admiration. And yet, despite the terrible losses and cruel tortures inflicted upon the nation by the victor, the war spirit did not die out in the Jewish people. Bar Kokba's Army, which tradition places at 200,000 men, performed wonders of heroism (Giṭ. 57*a*; Lam. R. ii. 2; Yer. Ta'anit, iv. 69*a*; Pesiḳ. R. 29, 30 [ed. Friedmann, p. 139*b et seq.*]).

The story of Anilai (Ḥanilai) and Asinai (Ḥasinai), the Jewish robber generals, whose Army filled the lands of Babylonia and Parthia with fear, forms a strange chapter in the history of the Jews of the East (see Josephus, "Ant." xviii. 9, §§ 1–9).

Classical Times.

But not only in their own country did the Jews prove to be brave soldiers. Josephus ("Ant." xi. 8, § 5) records that many Jews enlisted of their own accord in the Army of Alexander the Great, and that Ptolemy I., recognizing their bravery and loyalty, took many Jews and distributed them into garrisons (*ib.* xii. 1). Ptolemy Philometor and his wife Cleopatra committed their whole kingdom to Onias and Dositheus, the two Jewish generals of the whole Army, whose bravery and loyalty were the safeguards of the queen in times of great peril (Josephus, "Contra Ap." ii. 5). Helkias and Ananias, two Jewish generals of Cleopatra, saved her throne from the onslaughts of her own son, Ptolemy Lathyrus (*idem*, "Ant." xiii. 13, § 1).

Seleucus Nicator and Antiochus, his grandson, kings of Syria, received aid from the Jews in their wars, and in recognition endowed them with many privileges of citizenship (*ib.* xii. 3, §§ 1–3). The

Jews aided the Romans, also, in their wars. Especially did Julius Cæsar speak in terms of high praise of the valor displayed by the fifteen hundred Jewish soldiers engaged in his wars against Egypt and against Mithridates of Pergamus; and in recognition of their services he conferred especial favors on Hyrcanus, the high priest, and on the Jewish people (*ib.* xiv. 8–10). Mark Antony received assistance from Jewish soldiers, Herod having formed an Army of five Jewish and five Roman cohorts (*ib.* xiv. 15, § 3). On the other hand, Mark Antony, at the request of Hyrcanus, exempted the Jews from service in the armies because they were not allowed to carry arms or to travel on the Sabbath (*ib.* xiv. 10, §§ 12, 13).

It was reserved for the Christian emperor Honorius to issue (418) a decree—renewed by Theodosius, by Clotaire II., and by the Byzantine emperors—forbidding Jews and Samaritans to enlist in the Roman army (Codex Theodosianus, xvi. t. 8, 16), probably in view of their Sabbath observance, as Dohm ("Die Bürgerliche Verbesserung der Juden," i. 151) suggested; but, as he contended (*ib.* p. 154), this does not afford sufficient reason (see also "Protocolle der Dritten Rabbiner-Versammlung zu Breslau," 1846, p. 196; "Juden-Emancipation," in Ersch and Gruber, "Encyklopädie," p. 297, note 49).

Babylonia.

Of the military spirit of the Jews of Babylonia the following fact bears testimony: Twelve thousand Jews had fought in defense of Cæsarea Mazaca against Sapor I., only to be defeated and massacred; and when the news reached Samuel, the great teacher of Nehardea and friend of the new dynasty, he would not show signs of mourning, as his patriotic feeling was stronger than his love for his coreligionists (M. Ḳ. 26*a*).

Arabia.

Of the warlike spirit of the Jews in Arabia, the story of Dhu-Nowas and the chivalry of Samau'al ibn Adiya are by themselves sufficient testimony. When Mohammed came to Medina he found the whole country full of Jews ready to resist him with arms in hand, and he was anxious to make them his allies. They refused. But though they were noted for being brave and sturdy fighters, they lacked strategic skill and organization. First the Banu Ḳainuḳa were surrounded, captured, and allowed to leave the country for the Holy Land; then the Banu Nadhir, part of whom were massacred, the rest emigrating also to Palestine; lastly the Jews of Khaibar, after having fought like lions, surrendered and emigrated to Babylonia (628). "The sword which the Hasmoneans had wielded in defense of their religion, and which was in turn used by the Zealots and the Arabian Jews [in the cause of freedom], was wrung from the hands of the last Jewish heroes of Khaibar" (Graetz, "History of the Jews," iii. 83). Benjamin of Tudela (twelfth century) found an independent Jewish warrior tribe living in the highlands of Khorasan near Nisapur, numbering many thousand families, regarding themselves as descendants of Dan, Zebulun, Asher, and Naphtali, under a Jewish prince of the name of Joseph Amarkala ha-Levi (Benjamin of Tudela, ed. Asher, pp. 83 *et seq.*). Another independent Jewish tribe bent upon warlike expeditions is mentioned by Benjamin as living in the district of Tehama in Yemen (*ib.* p. 70).

In Southern Europe.

When the city of Naples was besieged in 536 by Belisarius, the general of the emperor Justinian, the Jews, besides supplying the city with all necessaries during the siege, fought so bravely in defense of the part of the city nearest the sea, that the enemy did not venture to attack that quarter; and when Belisarius at last forced his entrance, they still offered heroic resistance, according to the contemporary testimony of Procopius ("De Bello Gothicorum," i. 9; Graetz, "History of the Jews," iii. 31 *et seq.*; Güdemann, "Gesch. des Erziehungswesen der Juden in Italien," p. 2). When Arles was besieged by the generals of Theodoric (508), the Jews, loyal and grateful to Clovis, their king, took an active part in the defense of the city (Grätz, "Gesch. der Juden," v. 56; Eng. transl., iii. 36).

In Spain.

Jewish soldiers assisted Childeric in his war against Wamba. The Moors are said to have entrusted to Jews the guardianship of the conquered cities of Spain. Under King Alfonso VI of Castile, in 1068, 40,000 Jews fought against Yusuf ibn Teshufin in the battle of Zalaka, with such heroism that the battle-field was covered with their bodies. Under Alfonso VIII. (1166–1214) there were many warriors among the wealthy and cultured Jews of Toledo that fought bravely against the Moors (Graetz, "History of the Jews," iii. 386; German ed., vi. 229). Alfonso X., called "the Wise," while infante, had many Jews in his army; and in the capture of Seville (1298) the Jewish warriors distinguished themselves so highly that, in compensation for their services, Alfonso allotted to them certain lands for the formation of a Jewish village. He also transferred to them three mosques which they turned into synagogues. The cruel fanaticism of the Moors had alienated the Jews, who were now won over to the Christians by the tolerant rule of the latter (Graetz, *ib.* iii. 592; German ed., vii. 136). Jews fought bravely at the side of Pedro the Cruel in defense of the cities of Toledo, Briviesca, and Burgos, against Henry de Trastamara, his brother, and had to pay for their loyalty to their king either with their lives and the lives of their undefended wives and children, or, as the Jews of Burgos had to do, with a heavy ransom to the relentless victor (Graetz, *ib.* iv. 123 *et seq.*; German ed., vii. 424).

According to Brisch ("Gesch. der Juden in Cöln," i. 77), the Jews of Cologne carried arms. They were enjoined to take active part in the military service and to defend the city in case of war ("Cölner Geschichtsquellen," ii. 256, 311); the rabbis on the Rhine permitted the Jews to do so in case of siege. When excommunicated by Pope Gregory VII., Henry IV. was deserted by princes and priests states and cities, but the Jews of Worms in common with their Christian fellow citizens stood by him and defended him with arms in hand. The emperor showed his recognition in the shape of decrees releasing them from paying toll in Frankfort-on-the-Main, Dortmund, Nuremberg, and other centers of commerce (Grätz, "Gesch. der Juden," vi. 88). Jews

Germany and Austria.

defended the city of Prague against the Swedes in the Thirty Years' War (Grätz, *ib.* x. 50; English ed., iv. 707); and in 1686, as loyal subjects of Turkey, they defended the city of Ofen against the victorious armies of Austria (Grätz, *ib.* x. 286). Under Boleslav II., in the tenth century, the Jews fought side by side with their Bohemian fellow-citizens against the pagan Slavs (see Löw, in "Ben Chananja," 1866, p. 348). The Jews of Worms and of Prague were practised in bearing arms. On the other hand, the Jews of Angevin England were prohibited from possessing arms by the Assize of Arms, 1181 (Jacobs, "Jews of Angevin England," p. 75).

Under Ferdinand II. and Maria Theresa, Jews served in the Austrian Army (Wolf, in "Ben Chananja," 1862, p. 61). In 1742-43 Rabbi Jonathan Eibenschütz, in common with other rabbis of Prague, allowed the Jews to fight in defense of the fortifications of the city of Prague against the attacks of the French Army, he himself standing among them to cheer and encourage them. This is stated in a memorandum of the Austrian Jews, dated 1790, where many rabbinical arguments are given in favor of performing military service on the Sabbath in behalf of their country (Wolf, *ib.* 1862, pp. 62 *et seq.*).

Dohm ("Bürgerliche Verbesserung der Juden," ii. 239) relates that in the naval battle between the British and the Dutch, Aug. 15, 1781, a Dutch Jew fought with such heroism that many other Jews were induced to follow his example and join the navy; and the chief rabbi of Amsterdam not only gave them his permission and his blessing, but excused them from the observance of the Sabbath and the dietary laws as far as their military duties would interfere with it. Jewish soldiers in the Dutch navy excelled in courage and zeal in the conquest of Brazil (Kohut, in Simon Wolf's "The American Jew as Patriot, Soldier, and Citizen," p. 443; Graetz, "History of the Jews," iv. 693). Jews, encouraged by their rabbi, Isaac Aboab, defended the fort of Recife, near Pernambuco, against the Portuguese with such remarkable skill and heroism as to evoke the praise and gratitude of the government; for, without their dauntless resistance, the garrison would have been compelled to surrender (Graetz, *l.c.* pp. 693, 694). When the French fleet, under Admiral Cassard, made a sudden attack on the Jewish colony of Surinam in 1689, it was met with brave resistance; and, despite the fact that it was a Sabbath day, the Jews fought valiantly for their colony (Kohut, *l.c.* p. 460). Of this bravery they gave proof a second time, in 1712, when Cassard again attacked Surinam, on which occasion one of the Pintos defended the fort single-handed, until, overwhelmed by superior force, he was compelled to surrender (Kohut, *l.c.* pp. 454–61). Especially did David Nasi distinguish himself by his heroic valor and skilful generalship. He died in 1743 on the battle-field, in his thirty-first campaign against the Maroons (Kohut, *l.c.* p. 466).

Poland.

The Jews of Poland were, like their fellow citizens, enjoined to do military service. In Lithuania and the Ukraine they fought alongside their Christian brethren. In the rebellion of the Cossacks (1648–1653) the Jews fought with the noblemen against the rebels. Among those that fell at Ostrog and Zaslav, under Marshal Firley, there were many hundreds of Jewish soldiers. John III. Sobieski, by a decree of 1679, exempted the Jews from military service; nevertheless, they fought in times of peril for their country. When, in 1794, the population of Warsaw rose in arms, Jews were among them; and a whole Jewish regiment fought under Colonel Berko near Praga against Suwarow (Sternberg, "Gesch. der Juden in Polen," pp. 54, 55; Ph. Bloch, in "Oesterreichische Wochenschrift," 1900, p. 280 (see Russian Army, below).

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——**Modern:** There is no record of Jews serving in the mercenary forces employed by the Continental monarchs after the decay of the feudal system and before the introduction of national armies and navies after the French Revolution. But they have always been found among their countrymen when the patriotic spirit has been roused. The record of the Dutch Jews in the colonial forces continues a high one to the present day. In the Alt-Neu-Schule, the ancient synagogue of Prague, hangs a banner said to have been presented by Emperor Ferdinand III. to the Bohemian Jews for their gallant share in the defense of Prague against the Swedes in 1648, notably that of a special company formed to extinguish fires caused by the enemy's artillery.

In Europe, prior to the Napoleonic campaigns, Jews were often in evidence in military affairs as Army contractors. Joseph Cortissos (1656–1742), to whom Marlborough owed much of his success, is perhaps the most prominent of these. The Jews of Holland, of Britain, and, later on, of America, did good service in the armies and navies of the free countries during the eighteenth century. An English officer, Aaron Hart, born in London in 1724, was among the first British settlers in Canada. Isaac Myers, of New York, organized a company of "bateau-men" during the French and Indian war in 1754.

American Jews in the Revolutionary War.

American Jews most readily took up arms in the Revolutionary war. Forty-six names are known, twenty-four of them being those of officers, prominent among whom is Col. Isaac Franks. Col. David Salisbury Franks, who was of English birth, was prominent in resistance to the British. At that time there were scarcely 3,000 Jews in all North America. In the War of 1812, 44 Jews took part, from Brig.-Gen. Joseph Bloomfield and 8 other officers, down to Private Judah Touro; in the Mexican war of 1846, 60 Jews served, 12 of them officers, among whom was David de Leon (afterward surgeon-general of the Confederate armies), who twice received the thanks of Congress. Over 100 Jews have served in the small regular Army of the United States (including Major Alfred Mordecai, attaché during the Crimean war, and the author of works on ordnance and explosives; and Col. Alfred Mordecai, Jr., recently chief of the National Armory, Springfield, Mass.). Three naval officers have been particularly distinguished; namely, Commodore Uriah Phillips Levy (died 1862), who secured the abolition of corporal punishment and rose to the highest rank in his day; Capt. Levi Myers

Harby (died 1870); and Commander Adolf Marix at a recent date.

Jews in the Civil War.

But it was the great Civil war that gave to the Jews of the United States their greatest opportunity of proving their military ardor and capacity. Then patriotism and gallantry shone out most brilliantly. Fourteen families alone contributed 53 men to the ranks; and 7 men have been traced who received from President Lincoln "medals of honor" for conspicuous gallantry. Simon Wolf gives a list of Jews serving on the Union and the Confederate sides, which exhibits 40 staff officers (including a commissioned hospital chaplain, the Rev. Jacob Frankel), 11 naval officers, and a total of 7,878 of other ranks, out of a Jewish population of less than 150,000 souls. Among these were at least 9 generals (Brevet Maj.-Gen. Frederick Knefler of Indianapolis being the highest in rank), 18 colonels, 8 lieutenant-colonels, 40 majors, 205 captains, 325 lieutenants, 48 adjutants, etc., and 25 surgeons.

Jews in the Spanish-American War.

In the recent war with Spain (1898) American Jews were equally active. It has been asserted that the first volunteer to enroll and the first to fall were alike Jews. It is certain that Jews served in both the navy and the Army to an extent far beyond their due numerical proportion, and that they behaved with zeal and valor. The numbers of officers engaged were as follows: Army 32; navy 27; non-commissioned officers and men—Army 2,451; navy 42. These figures are based upon the preliminary lists given in the "American Jewish Year-Book" for 1900–1.

Before the armies of their native lands were open to them, adventurous Jews not seldom became soldiers of fortune. Such was Perez Lachman (better known as General Loustannan), who held high command in the Mahratta army. Dr. Joseph Wolff, the missionary, when visiting central Asia and northern India in 1829, found a number of Jews of leading military rank in the armies of native princes.

Jews Serve Under Napoleon.

Jews Under Wellington.

But it was especially through the forces of the French republic, consulate, and empire that the Jews became active as soldiers or sailors. It has been alleged, but on nebulous grounds, that the great marshals, Soult and Masséna, were themselves Jews. Be this as it may, there were 797 men serving in 1808 out of 77,000 French Jews; and many a Polish community for the first time beheld a foreign Israelite in the person of some soldier of Napoleon. Two decorated Jewish soldiers, Jean Louis May and Simon Mayer, sat in the Sanhedrin of 1806. A Jewish officer, Lazarus Mayer Marx, was appointed to the marine artillery in 1810. A Jewish regiment under one Berko was among Kosciusko's forces in the Polish revolt. Berko became a colonel in the French Army, and died during the campaign of 1811. Many Jews were also in the national armies assembled against Napoleon. Joshua Montefiore (1752–1843), uncle of the late Sir Moses Montefiore, served in the British Army, and, as an officer of the East Yorkshire Regiment, was present in 1809 at the capture of Martinique and Guadeloupe. The duke of Wellington is reported to have said, in 1833, that not less than fifteen Jewish officers had served under him at Waterloo. Among these was Cornet Albert Goldsmid (1794–1861), who afterward rose to the rank of major-general in the British service. He had been preceded in the rank of general by Sir Jacob Adolphus, M.D. (1770), inspector-general of hospitals; Sir Alexander Schomberg, Royal Navy (1716–1804); Lieut.-Gen. Sir David Ximenes (died 1848); and has been followed by Lieut.-Gen. Sir George d'Aguilar, K.C.B., and Maj.-Gen. George Salis-Schwabe, not to mention a singularly large number of gallant gentlemen of less immediate Jewish origin.

A Jewess Sergeant-Major.

The names are known of 125 Jewish soldiers of the Prussian Army who served in the campaigns of 1813–15, 20 of them officers, one a drum-major. Sixteen of these received the Iron Cross for valor. Altogether 343 Jews served in the Prussian Army at that time, of whom only 80 were conscripts and no less than 263 volunteers. At the conclusion of the war there were 731 Prussian Jews serving. Among these may be mentioned Lehmann Cohn, a sergeant of the Second Cuirassiers, who earned the Iron Cross at Leipsic, and fought in La Haye Sainte at Waterloo. One of his sons fought as a captain in Italy in the fateful year 1848; and another, still living in London, earned his medal under the walls of Delhi in 1857. Mention must also be made of that remarkable woman, Louise Grafemus (really Esther Manuel), who, in search of her husband who was in the Russian Army, disguised herself and served in the Second Königsberg Uhlans, was wounded twice, and rose to be sergeant-major, and received from Bülow the Iron Cross. She found her husband in 1814 under the walls of Paris, only to see him fall in action the next day, when grief betrayed her sex. She was then thirty years of age, and was sent back to Hanau, her home, with great honor ("Die Juden als Soldaten," p. 4).

Jews served in the Austrian Army from the year 1781. Emmanuel Eppinger became an officer in 1811, and earned decorations from two monarchs. In 1809 Von Hönigsberg was made lieutenant on the battlefield of Aspern, and several sons of Herz Homberg, the Bible commentator, were officers (see Wertheimer, "Jahrbuch," i. 16, ii. 187 and 237). The Dutch Jews behaved particularly well in 1813–15. They had been recognized as brothers-in-arms since 1793.

In considering the naval and military services of European Jews after the Napoleonic campaigns, it must be remembered that Jews have not been treated more indulgently than their Gentile neighbors in the matter of military duty where universal service is the rule, especially where, as in Russia, and particularly Rumania, they are still exposed to civil disabilities. In Russia, indeed, 38 per cent of the Jews liable to serve in the Army are called out, as against 30 per cent of the general population; but this is due to the retention on the books of the names of absentees and possibly of deceased persons also, whenever these happen to be Jews. In this way it is made to appear that an overwhelming proportion of Jews seek to escape their military duties; but the experience of every other country would suffice to expose the inaccuracy of this proposition. A quarter of a million Jews are on the books of the active and reserve forces of the Russian empire, 75,000 of whom serve on the peace strength.

Jews in Modern European Armies and Navies.

Turning to Germany, where service in the Army is equally compulsory on all Jewish as on other German citizens, it is interesting to find that members of 1,101 congregations, to the number of 4,703, have been traced by name who served against France in the campaigns of 1870–71. Of these German Jews 483 were killed and wounded, and no less than 411 were decorated for conspicuous gallantry. Owing to the privilege enjoyed by the officers of German regiments of reserving commands to their own social class, there are no Jewish officers in the active German Army, with the exception of the Bavarian contingent, and none in the navy.

In Austria-Hungary matters are different. As early as 1855 there were 157 Jewish officers, many in the medical corps. In 1893 Austria-Hungary had 40,344 of her Jewish citizens enrolled in all branches of her Army and 325 in her navy. Besides these there were as many as 2,179 Jewish military, and 2 naval, active officers, exclusive of those in the reserve contingents. These numbers were considerably above 8 per cent of the total Jewish population.

In France, again, 10 Jews have reached the rank of general officer. In the beginning of 1895 there were serving also in the active Army 9 colonels, 9 lieutenant-colonels, 46 majors, 90 captains, 89 lieutenants, and 104 sublieutenants of Jewish birth. The Jewish officers of the reserve in 1883 numbered 820. These contingents are largely in excess of the mere proportional representation for which the Jewish population of France would call.

High Reputation of Italian Jews.

The Italian Jews, comparatively few in number, have a particularly brilliant military reputation. Two hundred and thirty-five Jews volunteered for the Piedmontese Army in 1848. In the one Tuscan battalion, which bore off the honors at Curtatone and Montanaro, no less than 45 Jews, from Pisa and Leghorn, were serving at the time. In the Crimean war Sardinian as well as French, British, and Russian Jews took part. Fully 260 Jewish volunteers came forward in 1859, and 127 of them followed Garibaldi at Naples in 1860. Among the renowned "Thousand of Marsala," too, there were 11 Jews. In 1866, when there were but 36,000 Jews in all Italy, 380 volunteered for active service. In the Royal Italian Army that marched into Rome in 1870, there were 256 Jews. General Ottolenghi has reached high command, and is decorated with several orders for distinguished service. Other Jewish officers of lower rank in 1894 numbered 204 in the active Army, and 457 in the various reserve forces; that is to say, about seventeen times the proportional quota of Italian Jewry.

Among the smaller states, the Jewish soldiers of Bulgaria, and even those of Rumania, have behaved with singular gallantry. Forty Jewish volunteers received medals from the sultan of Turkey after the recent Greek war.

Jews in the British Army and Navy.

There remain only the British Army and navy to be spoken of. Service in these is a superlative test of Jewish patriotism and aptitude for military duty, since such service is absolutely voluntary, and includes the tedium of tropical garrison duty far oftener than the excitement of war. Some families of less immediate Jewish descent, such as the Barrows and Ricardos, contribute many officers of distinction. But reckoning only gentlemen of Jewish birth, there were in Jan., 1902, 12 naval and marine officers, 39 officers of the regular Army (including Col. Albert E. W. Goldsmid, late assistant adjutant-general; Lieut.-Col. J. J. Leverson, C. M. G., the diplomat; and Major F. L. Nathan, superintendent of the Royal Explosives Factory), 17 officers of British militia, and 86 officers of British volunteers. Adding colonial Jewish officers of militia and volunteers, Canada provided 2, Fiji 2, Jamaica 2, Australia 27, New Zealand 8, South Africa 43, and India 1, making a total of 239 Jewish officers in the British forces. The colonial Jews have done particularly good service, Capt. Joshua Norden (1847), of Natal, being the first Jew to fall in South Africa, where Col. David Harris in 1896 concluded a stiff little campaign near Kimberley. Official returns exist of the religion of the non-commissioned officers and rank and file of the British regular Army and militia; but these are notoriously unreliable. The recruits on and after enlistment incline to regard their religious denomination as a private and personal matter, and therefore exhibit a preference for the all-embracing "Church of England," to which three of every four private soldiers elect to belong. Exclusive of officers, there were on Jan. 1, 1899, 82 Jews reported in the ranks of the Army and 46 in the militia; but the progress of the South African campaign led to the identification of many more Jewish sailors and soldiers, of whom over 2,000 have taken part, with distinct credit to their race, in the Transvaal war. There were serving in Jan., 1902, not less than the following numbers of British Jews, every one, it must be repeated, enrolled of his own free will and accord: Royal navy and marines, 120; regular Army, 550; British militia, 180; British yeomanry and volunteers, 800; and colonial militia and volunteers, 500, a goodly proportion of the Jews in the British empire. For there are also Jews in India, the Beni Israel, who for over a century have contributed gallant and faithful soldiers to the Sepoy infantry. In 1869, from that small community there were serving in the Bombay Army 36 native officers and 231 soldiers. With the introduction of "class regiments" formed entirely of men of the chief warlike races of India, the military career of the Beni Israel became restricted, until they entered the hospital corps and armed police of that great Eastern dependency.

Bearing in mind the universal liability to military service in Continental states, and comparing the Jewish with the Gentile population of each country, it may be calculated that there are now serving on the active peace strength of the undermentioned regular armies and navies of Europe the following numbers of Jewish citizens: Russia, 75,000; Austria-Hungary, 11,700; Germany, 6,400; France, 1,400; Italy, 850;

Rumania, 750; Great Britain and Ireland, 650; other states, 1,350; making a total of 98,000 European Jews who may be termed for the time being professional soldiers and sailors. But including the Jews who would be called out to bring up to war strength the various auxiliary and reserve forces of European countries, it would be found that their nine millions of Jewish subjects would place under arms some 350,000 soldiers of well-proved military quality. See RUSSIAN ARMY.

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Russian.

Jews served in the armies of the Chazars and in the Jewish dukedom of Taman as early as the ninth and tenth centuries (Chwolson, "Ibn Dast," p. 17; Mordtmann, "Isztachri," p. 103). Records are extant concerning two Jewish envoys, Saul and Joseph, who served the Slavonian czar about 960 (A. Harkavy, "Juden und Slavische Sprachen," pp. 143–153); concerning ANBAL THE JASSIN, who, in 1175, served under Prince Bogolyubski of Kiev ("Polnoe Sobranie Russkikh Lyeṭopisei," ii. and v.); and concerning Zachariah Guil-Gursis (probably GUIZOLFI), prince of Taman, who in 1487 offered Czar Ivan Vasilyevich of Moscow "to come to him and to serve him with his whole household, or first alone, with only a few of his men," which offer was accepted by the czar in a letter, dated March 18, 1488; but for certain reasons he did not go to Russia ("Sbornik Imperatorskavo Russk. Istor. Obshchestva," xxxv. 41, 42, 43). In the responsa of Rabbi Meïr of Lublin (Venice, 1638), p. 103*b*, mention is made of BERACHAH, "THE HERO," who was killed in the Polish war against Russia, near Moscow, in 1610. From a document discovered in 1900 at the Archives of the St. Petersburg Archeological Institute it is evident that among the "Children of Boyars" who enlisted in the Russian military service in 1680 two were Lithuanian Jews, Samoilo Abramov Vistizki and his son Juri (Goldstein, in "Voskhod," 1900, No. 30). The warlike Jews of the Caucasus also deserve mention.

When the old kingdom of Poland came under Russian rule, Jews were not admitted into actual service in the Russian Army, but instead had to pay a special military tax.

By an edict of Emperor Nicholas I., issued Aug. 26, 1827, the Jews were ordered to perform actual military service on the basis of a special and very severe statute. According to the regulations of this statute, the authorities were permitted to take recruits from Jews at the ages of 12 to 25 (see CANTONISTS), and "supernumerary" recruits (*bezzachotnye*) even up to the age of 35. The practical application of these regulations gave rise to direful abuses and corruption. The Jews were subjected to heavier duties in performing military service than the rest of the population, being compelled to furnish 10 recruits per 1,000 inhabitants every year, while non-Jews were to furnish 7 per 1,000 every alternate year (Mysh, "Rukovodstvo k. Ruskkim Zakonam o Yevreyakh," p. 411). For arrears in taxes Jews had to furnish one additional recruit for every 2,000 rubles. The Karaites, who applied to the czar in 1828, were exempt from military service ("Voskhod," 1896, vii. 2).

In 1853 temporary regulations were issued, permitting Jewish communities and private individuals to present substitutes from among those of their coreligionists that had been detected without passports. Great atrocities and corruption resulted from these regulations, which were abolished by the emperor-reformer, Alexander II., who, on Sept. 10, 1856 (Complete Russian Code, 2d ed., V. xxxi., No. 30,888), ordered that henceforth recruits from Jews should be taken on the general basis; thus prohibiting the recruitment of minors and of "supernumeraries" (see POIMANNIKI).

The following table, derived from official sources, will show the number of recruits enlisted, and also that of the alleged arrears:

Year.	Jews Enlisted.	Deficiency.
1876	6,427	2,455
1877	5,183	4,351
1878	6,503	2,630
1879	7,983	2,281
1880	9,268	3,054
1881	8,084	1,702
1882	6,910	2,527
1884	7,774	2,559
1885	8,727	2,340
1886	12,070	746
1887	12,263	407
1888	13,141	572
1889	14,552	378
1890	14,755	437
1891	15,837	860
1892	15,438	1,053
1893	15,306	3,084
1894	14,171	1,263
1895	14,188	1,238
1896	15,831	1,588
1897	15,934	1,468
Total	240,345	36,993

In the law of Jan. 13, 1874, enacting universal military service, no special regulations concerning the Jews are mentioned. Various exceptional rules as to their duties in the military service were formulated later, and are contained in the laws of Feb. 15, 1876; Jan. 9, 1877; May 9, 1878; April 12, 1886, etc. By the law of May 9, 1878, the Jews who had enjoyed the privilege of the first grade—that is, in being exempt from service on account of certain family conditions—were deprived of their privileges in case of deficiency of Jewish recruits in the other grades. By the law of 1886 the family of a Jew who evaded military service was fined 300 rubles. For the detection of such a refractory conscript a premium of 50 rubles was offered. Since the enactment of 1874 great prejudice was manifested by Russian Gentiles against the Jews as soldiers, especially as regards the arrears in Jewish recruits; but official reports show that from 1876 to 1897, 240,345 Jews were taken into the Russian Army, and the number of uncomplying conscripts did not exceed

36,993 for the twenty-one years. It has been proven, however, that a larger proportion of Jewish recruits were enlisted, compared with the general population, the apparent discrepancy being accounted for by the irregular registration of deaths in the death registers, and also by the large emigration of Jews from Russia.

In addition to the statistics furnished in the foregoing table, Jewish recruits to the number of 8 were enlisted in 1874 and 1875. The fact must be taken into account that service in the Russian Army entails more hardships upon the Jews than upon non-Jews, for the following reasons: (a) In military service the Jews are often prevented from observing the laws of their religion, as, for instance, concerning kosher food; (b) the relation between Jewish and Christian soldiers is not very pleasant, and the treatment of the Jews in the Army is most unsatisfactory; (c) the military service does not give any privileges to the Jewish soldier, who is compelled to leave the place of service for the pale of Jewish settlement immediately after the completion of his term of service. "Under such circumstances," says Mysh, "one should be surprised rather at the comparatively small number of arrears among the Jewish recruits."

Russian military authorities—among them General Yermolov in his "Diary," published in the "Artilleriski Zhurnal" of 1794; General Lebedev in "Russki Invalid," 1858 (No. 39); and Major-General Kuropatkin in "Voyenny Sbornik" (Military Collection), 1883, clii. 7, 8, 50—have often testified to the real patriotism and bravery of the Russian Jewish soldier. The daring deeds of Goldstein in the war for the liberation of the Slavonians (in 1876), of Gertzov, near Erzerum (in 1878), and of Leib Faigenbaum in the Russo-Turkish war, near Plevna (in 1878), will be long remembered. L. Orshanski was in the emperor's guard for 54 years, and was buried with military honors in St. Petersburg in 1899 ("Jew. Chron." March 17, 1899).

Bibliography: M. J. Mysh, *Rukovodstvo k. Russkim Zakonam o Yevreyakh*, 2d ed., St. Petersburg, 1898; M. Braunda, in *Ḳohelet* (collection of articles in Hebrew), published by Zederbaum and Goldenblum, St. Petersburg, 1881; J. M. Grushevski, *Yuridicheskaya Praktika*, etc. in *Voskhod*, 1899, iil. 30–46; *Sbornik Imperatorskavo Russkavo Istoricheskavo Obshchestva*, xli. 74; Ibn Dastah, *Account of the Chazars, Burtass*, etc., Russian translation by D. Chwolson, p. 17, St. Petersburg, 1869; Isztachri, *Das Buch der Länder*, translated by Von Mordtmann, 1875, 103–105; *Epizod iz Otechestvennoi Voiny 1812*, in *Den*, 1870, No. 40; V. I. Nemirovich-Danchenko, *Voinstvuyushchi Izrail*, St. Petersburg, 1880, No. 8, 49–50; O. M. Lerner, *Zapiski Grazhdanina*, Odessa, 1877; *Novoye Vremya*, 1876, p. 190; S. Kronhold, in *Russki Yevrei*, 1879, No. 7, p. 11; *St. Petersburgskiya Vyedomosti*, 1879, 287; *Allg. Zeit. des Jud.* 1877, No. 37; 1878, No. 4, 42; H. M. Rabinowich, *Statisticheskie Etyudy*, St. Petersburg, 1886.

H. R.

ARNHEIM, FISCHEL: Bavarian deputy and lawyer; born at Baireuth, Bavaria, Feb. 23, 1812; died there Jan. 31, 1864. He was destined by his parents for a commercial career. They gave him a thorough Jewish education, and he was at a very early age proficient in Bible and Talmud. But his love for science induced him to prepare himself for the gymnasium, the highest class of which he entered at the age of seventeen. Arnheim subsequently studied law at the universities of Munich and Erlangen; and in 1848 he was appointed royal attorney at law at Naila, and later in his native town, Bayreuth.

Owing to his wide reputation as a lawyer, Arnheim was elected by the cities of Hof and Münchberg to the Bavarian legislature, where his juridical knowledge and unbiased and independent attitude made an impression. In appreciation of his services the freedom of the city of Hof was conferred upon him, and his reelection on four occasions to the legislature was never opposed.

He was the only Jew in his electoral district. He remained a deputy until his death. Being a student of Bible and Talmud, Arnheim successfully defended his coreligionists against accusations raised by anti-Semitic members of the legislature.

Bibliography: Kayserling, *Gedenkblätter*, p. 2; *Allg. Zeit. des Jud.* 1869, pp. 115–116.

s. M. B

ARNHEIM, HEYMANN: German rabbi; born at Wongrowitz, Prussia, Feb. 6, 1796; died there Sept. 22, 1865. While still a child he was left fatherless, and from the age of twelve was compelled to earn his own living. Notwithstanding these unfavorable conditions, he acquired a knowledge of Latin and Greek, and, more especially, of the German language and literature. He first became a private teacher at Neu-Strelitz; then (1824) a schoolteacher at Fraustadt, and finally (1827) occupied a similar position at Glogau. There he published (1830) his first work, "Leitfaden beim Unterricht in der Mosäischen Religion." In 1836 he translated into German and commented on the Book of Job. This translation was highly appreciated by the learned world, and Arnheim was invited by Zunz and Sachs to collaborate in the translation of the Bible that they were preparing. To this work Arnheim furnished the following books: The first four books of the Pentateuch, Kings, Ezekiel, Hosea, Obadiah, Jonah, Micah, Nahum, Zechariah, Proverbs, Job, Ruth, Ecclesiastes, Esther, Nehemiah, and Jeremiah—this last in collaboration with Sachs.

In 1840 Arnheim became head teacher (*Oberlehrer*) at Glogau, and commenced to preach in the great synagogue. The same year he published a translation of the Sabbath prayers and of the Yozerot for Purim, with notes in which he displayed a great knowledge of Midrashic literature. In 1849 he became rabbi of the Zeller Institution.

Arnheim was a contributor to many scientific journals, such as the "Hallische Jahrbücher" and the "Magazin für die Literatur des Auslandes."

Bibliography: *Monatsschrift*, 1894, p. 508; Fuenn, *Keneset Yisrael*, p. 156.

s. I. Br.

ARNHEM: A city of Holland, situated on the Rhine about fifty miles southeast of Amsterdam. No Jews are mentioned in the records of the city prior to 1404. In that year two Jews are mentioned as having passed through Arnhem on a royal errand to Zutphen, and as having been detained on their return by floods in the former place, where the city authorities provided for their maintenance. A curious statement of the supplies granted them is found in Van Hasselt, "Geldersche Oudheden," i. 66, § 21. The city archives also reveal the facts that about the mid-

Early History.

dle of the fifteenth century a Jew was appointed city physician, and in 1449 a riot took place in Arnhem before the house of a Jew, in which the Jew Isaac was so energetically defended that the authorities, fearing removal from office, agreed to resign in a body if any one of them were dismissed. On Ash Wednesday, 1450, a Jew was baptized in Arnhem, and in 1460 it was announced that all meat sold by Jews must be provided with a little yellow marker; disobedience entailed a fine of ten groschen ("Alle vleesch dat de Joeden gehandelt hebben, en sal men nyet verkoopen, daer en sy een gheel Vaenken by den vleesch daer men 't mercliken bi kennen mach. Die anders dede verloer 10 gr."). On September 21, 1451, Cardinal Nicolaus de Cusa preached in Arnhem on absolution, and declared that none should ever receive absolution who permitted a Jew practising usury to dwell alongside of or below him. At the same time he ordered, under penalty of expulsion, that all Jews should register at the burgomaster's office, and in future wear a Jew-badge upon their outer garment. They were not allowed to exact interest on pledges, nor henceforth to lend money to Christians at all; every transgression of this regulation was punishable with a fine of 4 g. to be paid by both Jew and Christian. Within the space of a year all existing loan-offices must be closed without stringency upon borrowers; and Jews must leave the city, unless they earn their bread by labor and honest commerce without usury, and wear a badge for recognition by all ("Oir broet met hoeren Arbeide verdienen of regtveerdige koomanschap sonder woekeren, doen wolden, en mits zy dat Teyken boven heur Cleeden dragen, daer men se bi kennen mach"). Meanwhile it was ordered that no one should do them any injury by day or night, openly or secretly ("dat nyemant an den Joeden enich arch sou keeren by dage off by nacht, heymelich off openbaer"). On Jan. 10, 1571, Alba notified the authorities of Arnhem that all Jews living there, and all their property—of which an inventory was to be made—should be seized and held in ward until further disposition be made. This demand was, as far as is known, not complied with by the authorities of Arnhem, while the authorities of Zutphen replied that no Jews lived there. Probably as a result of Charles V.'s cruelty the Jews left Holland; they returned, however, in the seventeenth century, when Jews were found in the eastern portion of Gelderland and Holland. Immigrants from Poland also arrived, usually by sea, and settled preferably in the western harbor-towns. Not until the end of the seventeenth century were traces of Jews again found in Arnhem. A resolution dated March 20, 1663, denied citizenship to Jews, and forbade them to follow the butcher's trade; it shows that they had at least the right to settle there.

Jews but Tolerated.

Synagogues.

The first mention of a synagogue was made in 1735, when the physician Levi Heymans registered a complaint with the burgomaster and the assessors, in which he petitioned that the congregation "be compelled to afford him peaceable possession of his sitting in the Jewish synagogue." On Feb. 7, 1765, three Jews, as wardens of the Jewish congregation, presented a petition stating that the congregation had greatly increased in numbers, and that their meeting-place for prayer in the house of Solomon Cohen, which they had used a number of years, had become too small. In response they were requested to prepare a plan and submit a constitution and by-laws for the government of an incorporated congregation. The plan submitted was officially approved April 17, 1765, the congregation was established, wardens were elected, and the constitution was read at a meeting of the congregation. Among the first wardens was Samuel Jacob Hanau, who was associated with a Catholic named Kerkhoff in a large china and pottery factory, the products of which were used by the city authorities and were famous for taste and finish. In the Walstraat, close to the town wall, a house was set aside for the synagogue; the approach to it was by a narrow lane which still bears the name "Joedengang" (Jews' way). It was leased for twelve years, from April 1, 1769; and in 1782 another house close to the wall, by the Velperpoort, was hired and fitted up as the synagogue.

Cemeteries.

At first the Jews of Arnhem buried their dead in the neighboring village of Huizen. Later they used the more distant cemetery in Wageningen, where a considerable Jewish congregation existed. Two Jews, Solomon Cohen Jacobs and Samuel Levie, on Sept. 22, 1755, petitioned the authorities for a suitable burial-place. By a resolution of Oct. 13, 1755, a lot forty feet by one hundred was assigned to them, to be fenced in by them, but otherwise free of all expense. On April 11, 1808, a larger tract was purchased (adjoining this), and continued in use till 1865, when a general city cemetery was laid out, and a distinct portion was assigned to the Jews. An agreement was made that the Jews should not alienate their part of the cemetery, and that the city should never disinter the bodies.

A benevolent society was established, possibly only a burial society, although, according to a provision of the by-laws, all fines collected were to be paid partly to the town hospital, partly to the Jewish poor. When the congregation became too large for this synagogue, a site for a new building was purchased in the Kerkstraat for 5,000 florins in 1798. It is evident that at the end of the eighteenth century the congregation of Arnhem was prosperous, and that it contained many wealthy Jews. This fact is shown by an event mentioned in only one place (Van der Aa, "Aardrykskundig Woordenboek," under "Arnhem"). In 1783 a riot took place in Arnhem because the city authorities sold a portion of the old burial-place surrounding the large church on the "Marktplein" to a Jew, who erected thereon a mansion. Public indignation was allayed only by the restoration of the cemetery, properly fenced in, to its original purpose. In 1852 another site was purchased, upon which the present synagogue stands, the former building being used for a school. On Aug. 19, 1853, a new synagogue was consecrated. A model bath-house was established in 1885 through the efforts of Chief Rabbi T. Tal. In 1891 the school was removed to an elegantly appointed building belonging to the congregation, adjacent to the synagogue.

Chief Personalities.

After the time of the French consistorial division of the country, Nymegen was the seat of the rabbinate for the province of Gelderland. But on the death of Jacob Lehmans, in 1887, the seat was transferred to Arnhem; and on June 26 of the same year Tobias Tal, a graduate of the Amsterdam rabbinical seminary, was elected chief rabbi. He remained until he was called to The Hague in 1895; and his brother-in-law, Louis Wagenaar, formerly chief rabbi in Leeuwarden and of the province of Friesland, was appointed his successor in Arnhem. Other learned men, with at least local reputation, were: Joel Frankfort, teacher from 1836 to 1866, esteemed for Talmudic learning; J. Waterman, translator of Fürst's Hebrew lexicon into Dutch, and a leader of the reform movement in Dutch Judaism which reached fullest development about 1860. In 1780, the jurist Jonas Daniel Meyer was born in a house situated where the synagogue now stands. The Dutch poetess, Estella Herzfeld, wife of Mr. Hymans, passed a portion of her life in Arnhem.

Besides the burial and charitable societies that exist in every Jewish congregation, Arnhem has the following: (1) Hizzuk Emunoh, an association for the study of rabbinical literature; (2) Berit Abraham, a society that gives pecuniary aid to lying-in women, and toward expenses attendant on the ceremony of circumcision; (3) Sa'adas Aḥim, an association composed of small traders, for mutual assistance in times of sickness and mourning; (4) a charity association, and an association for lending money without interest to small traders, and several others. The Home for the Aged was removed to a new and better house in 1899, and steps were taken to establish an orphan home in Arnhem for the whole province. In addition there is a society for dowering respectable girls, and for providing poor school children with clothing, especially on their attaining the thirteenth year; also a fund for remitting money to Palestine.

Statistics.

The Jewish population in 1898, according to the rather unreliable "Provinciaal Verslag," was 1,390 in a total population of 56,413—about 2.5 per cent. There were 30 births in 1898, a rather small proportion; but the death statistics were more favorable, seeing that, while the mortality in the whole population of the town was 1,029 (18⅔ per thousand), among the Jews there were only 19 deaths (13⅔ per thousand). This mortality is the highest of recent years, the average number of deaths being 16. The Jews of Arnhem support themselves mainly as small traders in clothing and woolen goods. The meat business affords employment to a number of Jews, who may be said to control the trade. Several large stores are maintained by Jews. There is only one Jewish lawyer, who is a member of the city council, and maintains a banking-house; he and a Jewish member of the bar, with a few teachers, compose the academically educated Jewish population of Arnhem. Nevertheless, the congregation may be accounted one of the most prosperous in Holland.

Bibliography: For the older history of Arnhem, besides the manuscript in the Archives, see Van Wyn, *Huiszittend Leven*, i. 206, 572, 650, 651; V. Hasselt, *Geldersche Oudheden*; idem, *Arnhemsche Oudheden*; Nyhoff, *Oorkonden van Gelderland*; idem, *Wandelingen door een Deel van Gelderland*; Van der Aa, *Aardrykskundig Woordenboek*; Koenen, *Geschiedenis der Joden in Nederland*. For its later history, Waterman's Oration, to have been delivered at the dedication of the New Synagogue, Arnhem, 1853, but printed and circulated only—now very rare—is valuable.

G. J. Vr.

ARNOLD: Cardinal-bishop of Cologne; died April 3, 1151. One of the few prelates who, during the Crusades, protected the Jews from the violence of the mob. When, during the Second Crusade, the inflammatory sermons of the French monk Rodolphe caused the populace throughout the Rhine provinces to attack the Jews, and torture and kill such of them as would not accept baptism, this cardinal-bishop was persuaded by a gift of money to set aside the castle of Wolkenburg, Lorraine, near Königswinter, as an asylum for the Jews, and to allow the many Jews that fled thither to defend themselves with arms against the aggressors. The property that the Jews left behind was turned over to the bishop. This occurred on Sept. 23 and 24, 1146. Toward the end of that month two Jews, Abraham and Samuel, were murdered on their way up to the castle. Moved by a second present from the Jews, the bishop had the murderer cruelly put to death.

Bibliography: Aronius, *Regesten zur Gesch. der Juden im Fränkischen und Deutschen Reiche*, Nos. 236, 237, 250; Brisch, *Gesch. der Juden in Cöln*, 1879, p. 146. The authority for these statements is Ephraim ben Jacob, who was one of those shut up in Wolkenburg. Besides his account, see Neubauer and Stern, *Hebr. Berichte über die Juden-Verfolgungen Während der Kreuzzüge*, 1892, pp. 60, 190; Grätz, *Gesch. der Juden*, vi. 179.

G.

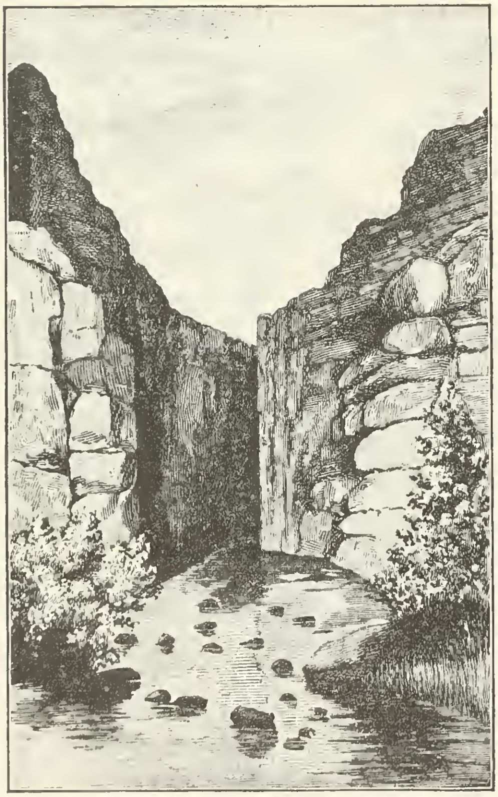
ARNOLD OF CÎTEAUX: Cistercian monk, who, with the sanction of Pope Innocent III. (1198–1216), incited a crusade against the Albigenses and Jews of southern France, and occasioned the attack of Simon de Montfort on Viscount Raymund Roger. The latter was stigmatized as a patron of Jews and Albigenses, and on this account his beautiful capital, Béziers, was besieged by De Montfort, and on its fall (July 22, 1209) was well-nigh totally destroyed. According to Arnold's report to the pope, about twenty thousand perished by the sword regardless of caste, age, and sex; after which the city was looted and burned, so that "the vengeance of God raged therein in a wondrous way." The flourishing and cultured Jewish congregation of Béziers was almost exterminated; two hundred persons lost their lives, and a great many others were taken captive. "The year of mourning" is the name by which that year is designated in the Jewish chronicles; the Hebrew word for "mourning" having appropriately the numerical value of the date (יגון = 69 = 4969, or 1209 of the common era).

From southern France, Arnold carried his murderous fanaticism to Spain under the following circumstances: Mohammed al-Naṣir, the Almohade prince from the northwest of Africa, apprehending the success of the Christians in Mohammedan Spain, transported a vast army to Andalusia to make war on the advancing religion. The Christian princes of Spain immediately ceased their habitual internecine hostilities for the sake of united resistance, and appealed to Innocent III. to inspire a general crusade against the Crescent. The pope acceded; and among the multitudes crossing the Pyrenees, Arnold and his followers were foremost. These ultramontane swordsmen, as they were designated in contrast to the Spaniards, were deeply affronted by the comparative prosperity and freedom that the Jews enjoyed in the Castilian capital Toledo; and Arnold instigated a sudden onslaught upon them (June, 1212). At that particular juncture the Jewish population of Toledo, in addition to being the most representative and flourishing in Spain, had been swelled by the accession of fugitives from Salvatierra, the first city captured by the Mohammedan invaders (Sept., 1211). The fate of the Jews of Toledo would have been sealed had not Alfonso the Noble, king of Castile, and the Christian knights of the city, promptly protected them; thus terminating auspiciously what was in Castile an importation of foreign fanaticism, the first persecution of Jews.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, p. 112; Grätz, *Gesch. der Juden*, 3d ed., vi. 333, 339; vii. 9, 13.

G. H. G. E.

ARNON.—Biblical Data: A river and wady of eastern Palestine, the modern Wady Mojib (or Wady el-Mojib). The name means perhaps "noisy," a term which well describes the latter part of the course of the river. Its length is about 45 miles, from its rise in the desert to its entrance into the Dead Sea. It spreads out to a breadth of 100 feet here and there, but for the most part is narrow; and though low in summer, in the winter season it is in places 8 or 10 feet deep. It runs at first northwesterly, but afterward its course becomes westerly. Its striking feature is the steepness and narrowness of the ravine through which it passes shortly before it empties into the lake, opposite Engedi. Between the lofty limestone hills, which cause this precipitous descent, and the lake, the river expands into a shallow estuary nearly 100 feet wide.



Gorge of the River Arnon Near Its Mouth.

(From Stade, "Geschichte des Volkes Israel.")

The Arnon has always been an important boundary-line. Before the Hebrew period it separated, for a time at least, the Moabites from the Amorites (Num. xxi. 13, 26; Deut. iii. 8; Judges xi. 18). After the Hebrew settlement it divided, theoretically at least, Moab from the tribes of Reuben and Gad (Deut. iii. 12, 16). But in fact Moab lay as much to the north as it did to the south of the Arnon. To the north, for example, were Aroer, Dibon, Medeba, and other Moabite towns. Even under Omri and Ahab, who held part of the Moabite territory, Israel did not hold sway farther south than Ataroth, about ten miles north of the Arnon. Mesha in his inscription (Moabite Stone, line 10) says that the Gadites (not the Reubenites) formerly occupied Ataroth, whence he in turn expelled the people of Israel. He mentions (line 26) his having constructed a road along the Arnon. The ancient importance of the river and of the towns in its neighborhood is attested by the numerous ruins of bridges, forts, and buildings found upon or near it. Its fords are alluded to by Isaiah (xvi. 2). Its "heights," crowned with the castles of chiefs, were also celebrated in verse (Num. xxi. 28).

J. JR. J. F. McC.

——**In Rabbinical Literature:** The Haggadah tells the following story of a miracle witnessed at the Arnon, which seems to be alluded to in the Bible (Num. xxi. 14, 15). The mountains bordering on the Arnon consist of two lofty ranges, with a valley, seven miles wide, between them. When on the way to the promised land, the Israelites, after having crossed the first range, prepared to cross the second, the Amorites hid in the caves, intending to attack the unsuspecting travelers. But the Ark of the Covenant, which preceded the Israelites, caused the heights to sink and the valley to rise, with the result that the concealed Amorites were crushed in the caves. The miracle would have been unnoticed by the Israelites, had not God caused the well which accompanied them to throw up portions of the corpses. Then it was that all Israel sang the Song of the Well (Num. xxi. 17 *et seq.*). In commemoration of this miracle the Rabbis decided that a special benediction be uttered upon seeing the Arnon (Ber. 54*a et seq.*; Num. R. xix. 25; Tan., Ḥuḳḳat., xx.).

J. SR. L. G.

ARNSTADT: Capital of the German principality of Schwarzburg-Sondershausen, on the River Gera. In 1264 (Aug. 5 and 7) there were outbreaks here against the Jews, in which five were slain (the learned R. Shabbethai ben Samuel; Joseph and Kasser, sons of R. Jehiel bar Ḥakim; R. David Cohen, of Mayence; and the boy Eliezer, son of R. Simson, of France). In Feb., 1349, the Black Death raged in the town. In 1441 the Jews were expelled from the town. In 1466 another expulsion took place, "because they [the Jews] would not be baptized." In 1521 Jews are still mentioned as dwelling there, and as possessing a synagogue, which occupied the site later covered by the Bartholomew Cloister. Their cemetery in the Ichterhäuser-strasse is also mentioned. In the seventeenth century there were no Jews in Arnstadt, though in the nineteenth century a congregation was again formed there. In 1900, in a population of about 14,000, there were 97 Jews.

Bibliography: Aronius, *Regesten zur Gesch. der Juden*, p. 287, No. 695; Salfeld, *Das Martyrologium des Nürnberger Memorbuches*, pp. 99, 143, 255, 268, 274, 284.

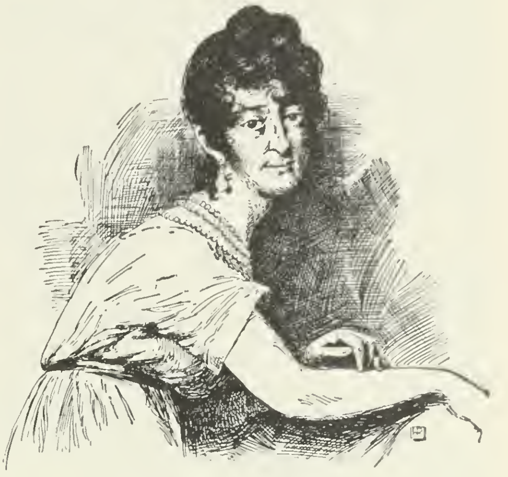
G. A. F.

ARNSTEIN, BENEDIKT DAVID: Austrian playwright, grandson of the famous Vienna banker Adam Isaac von Arnstein; born in Vienna Oct. 15, 1765; died there in 1840. In 1782 he entered his grandfather's banking-house, but left in 1786 to undertake a series of travels which enabled him to make the acquaintance of many distinguished writers of his time. From association with Alinger and Liebel he learned to appreciate the Greek and Roman classics. Such men as Retzer, Schreyvogel, Kotzebue, Ratschky, and Zeon exercised a powerful influence upon him. He published: "Eine Jüdische Familienscene," 1782; "Dramatische Versuche," 1778; "Die Kleinodien," drama, 1796; "Die Maske," comedy, 1796; "Die Pflegetochter," drama, 1798; "Das Billet," comedy, 1800; "Das Geschenk," 1801.

Bibliography: Wurzbach, *Biographisches Lexikon der Oesterreichisch-Ungarischen Monarchie*; Fr. Graeffer, *Kleine Wiener Memoiren*, ii. 1845; *Oesterreichische Nationalencyklopädie*, i. 123.

S.

ARNSTEIN, FANNY (VÖGELE) VON: A leader of society in Vienna; born in Berlin September 29, 1757; died near Vienna June 8, 1818. Daniel Itzig, the wealthy and generous banker, and head of the Jewish community of Berlin, was her father. She was one of a family of nine daughters and four sons. Itzig being a man of culture, and surrounded by an attractive family, his house became a social center. Close relation existed with the Mendelssohn circle, even before Fanny's brother-in-law David Friedländer came to Berlin, and two of Mendelssohn's sons married members of her family. Henriette Herz, Rahel, Dorothea, and Henriette Mendelssohn, Marianne Meyer, and the other representatives of the Jewish salon period were her intimate friends. On her early marriage with the banker Nathan Adam von Arnstein she carried the social influences of Berlin, as molded by Frederick the Great, to the Vienna of Joseph II. To wide reading and unusual linguistic attainments she joined an attractive exterior, tact, grace, and distinguished bearing, and, above all, extraordinary kindness of heart. The Von Arnstein mansion at Vienna and her villas at Schönbrunn and Baden were daily thronged with guests; and her easy hospitality, of which Rahel writes in her letters, embraced alike the prosperous and the poor. Her benefactions, private and public, were endless; she was especially active in ameliorating the destitution that followed the disasters of 1809. Ladies of rank united to care for the needy; and, though a Jewess and of the inferior nobility, she was invited to join them on account of her executive ability and sagacity. When the same association founded a hospital at Baden, near Vienna, she collected 7,000 florins among her coreligionists; and in 1813 she sent supplies to Rahel, then engaged in relief-work at Prague. Love of her adopted country filled her soul; and the opinion she had conceived of Napoleon and the French, on her visit to Paris during the Consulate, did not tend to lessen her almost personal grief over Austrian and Prussian reverses. The Frenchmen who freely gathered round her were never left in doubt as to her feelings. On the other hand, the German victories of 1813–14 gave her the keenest delight; and the Vienna Congress saw her at the zenith of social success. Her salon was frequented by the celebrities assembled at the capital—Wellington, Talleyrand, Hardenberg, Capo d'Istrias, Varnhagen von Ense, his wife, the Schlegels, Justinus Kerner, Karoline Pichler, and Zacharias Werner. For over a generation she exercised an influence upon Austrian art and literature. She was one of the founders of the Gesellschaft der Musikfreunde. Only one shadow fell upon her life. During her widowhood her beauty attracted admirers and suitors, whom she successfully kept at a distance. Prince Karl von Lichtenstein was particularly assiduous in his attentions. A rival, Freiherr von Weichs, ascribing his own lack of success to Frau von Arnstein's preference for Lichtenstein, challenged and killed him. Though the first families of Vienna were concerned, Frau von Arnstein was wholly exonerated, and continued to enjoy her popularity. Despite the distractions of society, she was a devoted mother to her only daughter, Henrietta, Baroness Pereira-Arnstein, who inherited her intellect, grace, beauty, and goodness.



Fanny von Arnstein.
(From Kohut, "Geschichte der Deutschen Juden.")

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S. H. S.

ARNSTEIN, NATHAN ADAM VON. See Arnstein, Fanny von.

AROER: A name probably meaning "bushes of dwarf juniper" (Lagarde, "Sem." i. 30), which is applied in the Old Testament to three distinct localities.

1. "Aroer, which is on the edge of the valley of Arnon" (Deut. ii. 36, R. V.), is probably represented by the present ruins of 'Arā'ir on the north bank of the Arnon ravine, about eleven miles from the mouth of the river (Tristram, "Moab," pp. 129–131). The city was still standing in the time of Eusebius. This place was usually described by its situation, in order to distinguish it from other localities of the same name (Deut. iii. 12, iv. 48; Josh. xii. 2, xiii. 9; Judges xi. 26; II Sam. xxiv. 5). It appears first as having been captured by the Amorite king Sihon from Moab (compare Num. xxi. 26). It should be noted that in the Mesha inscription, l. 26, it is mentioned as having been built by the Moabites. After Israel's attack on the Amorites, it was assigned as part of the territory of the tribe of Reuben, whose southern frontier it marked. This is the city mentioned in Num. xxxii. 34, with the southern towns, as having been built by the children of Gad before the distribution of the land. When Hazael and his Syrians took from Israel the territory across the Jordan, Aroer is given as its southern limit (II Kings x. 33). It is clear, from Jer. xlviii. 19, that the Moabites ultimately recovered it from the Israelites.

2. A city in the territory of the tribe of Judah (I Sam. xxx. 28, and probably Josh. xv. 22). It has been identified with the ruins of 'Ar'āra, twenty miles south of Hebron and twelve miles southeast from Beer-sheba. David sent to the elders of this city a share of the booty taken from the Amalekites who had attacked Ziklag (I Sam. xxx. 28).

3. A town east of Rabbath-Ammon (Josh. xiii. 25) in the territory of the tribe of Gad, originally an Ammonite city (Judges xi. 33). It has not yet been identified. According to Jerome ("Onomasticon Sacrum," 96, 5), it was on a mountain, twenty Roman miles north of Jerusalem.

The reading "the cities of Aroer are forsaken" (Isa. xvii. 2) is probably incorrect, as it presents many geographical difficulties, occurring as it does in connection with "the burden of Damascus." While it is possible that there may have been another Aroer near Damascus, it is more likely that the passage should be rendered "the cities *thereof* shall be forsaken." This emendation, proposed by Lagarde, has been quite generally accepted by modern scholars.

The Gentile name from Aroer is Aroerite (I Chron. xi. 44).

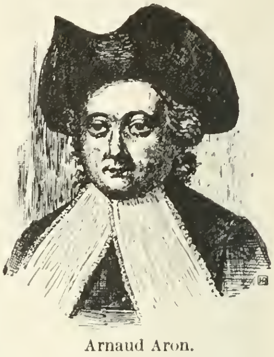
J. JR. J. D. P.

ARON HA-KODESH: Hebrew name for the Ark in the synagogue. See ARK OF THE LAW.

ARON, ARNAUD: Chief rabbi of Strasburg, Alsace; born March 11, 1807, in Sulz untern Walde, Alsace, and died April 3, 1890. Destined for a rabbinical career, he began his Talmudic studies at an early age at Hagenau and continued them at Frankfort-on-the-Main. In 1830 he became rabbi of the small community of Hegenheim in Upper Alsace; and the more important Jewish community of Strasburg called him to be its spiritual head in 1833. As he was under thirty, the age prescribed by law, he required a special dispensation to qualify for the office. In Strasburg Aron acquired the reputation of an eloquent and inspiring preacher and a zealous communal worker. He assisted in founding the School of Arts and Trades and took active interest in other useful institutions. In 1855 he convened an assembly of the rabbis of the department of the Lower Rhine for the consideration of religious questions.

Aron is the author of a devotional work which enjoys great popularity among French Israelites. This is "Prières d'un Cœur Israélite," a collection of prayers, partly original and partly drawn from Biblical and other Jewish sources. In this work he had the assistance of Ennery. Arnaud Aron was the author of the catechism used for confirmation as prescribed by the Consistory of Lower Alsace. In 1866 the French government acknowledged his services by appointing him a Knight of the Legion of Honor. In 1870, while Strasburg was besieged, it was he, together with the archbishop, who raised the white flag on the cathedral. Subsequently he was decorated by the German emperor.

S. I. B.


Arnaud Aron.

ARON, EMIL: German physician; born at Stettin, Pomerania, March 12, 1864. He received his education at the Werdersche Gymnasium at Berlin, and the universities of Berlin, Munich, and Heidelberg, being graduated from the last-mentioned with the degree of doctor of medicine in 1888. After a tour to Vienna, Paris, and London, Aron in 1890 established himself as a physician in Berlin. He was assistant physician in the Jewish Hospital in that city from 1891 to 1896, becoming specialist in laryngology. Aron has been a contributor to the "Berliner Klinische Wochenschrift" ("Zur Kasuistik der Halsrippen," 1892, etc.), Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin" ("Ueber die Einwirkung Verdichteter und Verdünnter Luft auf den Intratrachealen Druck beim Menschen," 1892, etc.), "Deutsche Medizinische Wochenschrift" ("Zur Behandlung des Pneumothorax," 1896, etc.), and other medical journals.

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S. F. T. H.

ARON, HENRY: French publicist; born in Paris, Nov. 11, 1842; died there Nov. 13, 1885. He was a pupil of the École Normale and obtained a fellowship there in 1865, but soon gave up teaching to join the staff of the "Journal des Débats," and also collaborated in the "Revue Politique et Littéraire." Aron afterward became secretary of the "Revue des Deux Mondes." In 1876 he was entrusted by Ernest Picard, minister of the interior, with the management of the "Journal Officiel" and of the "Bulletin Français," but on the resignation of the ministry he relinquished his charge, which he resumed upon the reelection of a Republican majority, Oct. 14, 1877. He was decorated with the Legion of Honor Jan. 30, 1870, but resigned again when the "Journal" came under state control, on Jan. 1, 1881. He reentered the "Journal des Débats" as art critic. Though not a Hebraist, he became, in 1880, one of the founders of the "Revue des Etudes Juives."

s. J. W.

ARONIUS, JULIUS: German historian; born Feb. 5, 1861, at Rastenburg, Germany; died June 29, 1893. After completing the gymnasium course, he entered the University of Berlin, where he studied history, philology, and later went to the University of Königsberg. He was graduated from the latter as Ph.D. in 1883, on which occasion he wrote a thesis, "Studien über die Älteren Angelsächsischen Urkunden." Aronius became instructor at the Berlin Realgymnasium, at the same time devoting himself to the study of Jewish history. Entrusted by the Historische Commission with a preparation of a history of the Jews in Germany during the Middle Ages, he began the work, under the title "Regesten zur Geschichte der Juden in Deutschland" (Berlin, 1893). This work gives in chronological order, under each date, an abstract of every entry in the medieval chronicles and documents relating to the Jews of Germany. Its publication was interrupted by the death of Aronius, and was completed by Saalfeld.

s. I. Br.

ARONS, LEO: German physicist and Socialist. Though privat-docent at the University of Berlin he took part in the Socialist movement, and was in consequence suspended from his office by the minister of education, Bosse, April, 1899. Being wealthy, he spent in 1895 large sums of money to advance the interests of his party. In 1897 he carried a resolution at the Socialist convention of Hamburg, in virtue of which the Socialists would no longer abstain from voting at the elections for the Prussian Diet.

Arons' scientific works belong to the field of theoretic as well as of experimental physics, with especial reference to electricity. Among the many works published by him may be mentioned the following: "Bestimmung der Verdet'schen Constante im Absoluten Masse," in "Annalen der Physik und Chemie," new series, 1885, xiv. 161; "Interferenzstreifen im Spectrum," *ib.* p. 669; "Verdünnungswärme und Wärmekapacität von Salzlösungen," *ib.* xxv. 408; "Methode zur Messung der Elektromotorischen Gegenkraft im Elektrischen Lichtbogen," *ib.* xxx. 95; "Ueber den Elektrischen Rückstand," *ib.* xxxv. 291; "Beobachtungen an Elektrisch Polarisirten Platinspiegeln," *ib.* xli. 473; "Ein Elektrolytischer Versuch," *ib.* xlv. 383; "Ein Demonstrationsversuch mit Elektrischen Schwingungen," *ib.* p. 553; "Die Elektricitätsconstanten und Optischen Brechungsexponenten in Salzen," *ib.* liii. 95; "Elektrische Lichtbogen," *ib.* lvii. 185; "Polarisations-Erscheinungen in Dünnen Metallmembranen," *ib.* lvii. 201; "Versuche über Elektrolytische Polarisation," in "Verhandlungen der Physikalischen Gesellschaft zu Berlin." xi. 3; "Ueber einen Quecksilber-Lichtbogen," *ib.* p. 6.

BIBLIOGRAPHY: *Die Nation*, 1897-98, p. 18; 1898-99, p. 422.

s. I. Ber.

ARONSON, RUDOLPH: Composer and theatrical manager; born in New York, April 8, 1856. He early manifested talent for music, and after his graduation from the New York high school was sent to the Vienna Conservatory. After completing his course there, he entered the Paris Conservatoire, devoting himself to a careful study of the French composers. He had a strong predilection for the lyrical genre, and it was the popular rather than the classic compositions that he strove to master in regard to style and method.

Returning to America, Aronson first came prominently before the public as the director of fashionable concerts in Madison Square Garden, New York; and such was the success of these concerts that he built a concert-hall at Forty-first street and Broadway, opened May 27, 1880. In connection with this enterprise, the now popular "roof-garden" was first introduced as a summer feature.

He subsequently secured capital for a theater to be devoted solely to the elaborate performance of light operas—the Casino, a fine specimen of Moorish architecture, opened Oct. 22, 1882, which was the first permanent home of light opera in America.

Aronson has composed over 150 dances, marches, and various other orchestral pieces, many of which have been successfully performed by Gilmore, Cappa, Eduard Strauss, Theodore Thomas, and other prominent orchestral leaders.

BIBLIOGRAPHY: *Dramatic Mirror*, New York; *Boston Times*, Feb. 26, 1888; *New York Herald*, May 28, 1880; *Who's Who in America*, 1901.

A. J. So.

ARONSSOHN, JACOB EZEKIEL: German physician and medical writer; born in 1774; died June 12, 1807; obtained his degree of M.D. in 1800; and subsequently became teacher at the Berlin University. Of his various publications may be mentioned: (1) "Medicinische Gesch. der Französischen Armee in St. Domingo im Jahre 1803, oder Ueber das Gelbe Fieber," Berlin, 1805 (translation of a French work by N. P. Gilbert, treating of the yellow fever); (2) "Die Kunst des Zahnarztes oder Vollständiger Theoretischer und Praktischer Unterricht über der an den Zähnen Vorkommenden Chirurgischen Operationen, die Einsetzung Künstlicher Zähne, Obduratoren und Künstlicher Gaumen" (translated from the French by L. Laforgne, with illustrations, Berlin, 1803); (3) "Vollständige Abhandlung Aller Venerischen Krankheiten," with annotations by F. W. Wolf, Jr., Berlin, 1808; (4) "Gründliche Anleitung zur Zweckmässigen Einrichtung der Apotheken," with illustrations, Berlin, 1804; (5) "Die Kunst das Leben des Schönen Geschlechts zu Verlängern," with illustrations, Berlin, 1804; 2d ed., 1807; (6) "Rechtfertigung der Schutzblattern, oder Kuhpockenimpfung," Berlin, 1801; (7) "Toilettenkunst-Recepte, 64 Wohlfeile, Bewährte, nach Chemischen und Diätischen Gründsätzen Abgefasst, zur Beförderung und Erhaltung der Schönheit," Berlin, 1805.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.*; J. S. Meusel, *Das Gelehrte Teutschland im 19ten Jahrhundert*, xiii. 36; A. C. P. Callissen, *Medizinisches Schriftsteller-Lexicon der Jetzt Lebenden Aerzte, Wundaerzte*, etc., 1830, i. 244.

S. F. T. H.

ARONSSOHN, JACQUES LÉON: German physician; born at Metz May 2, 1793; died at Strasburg Sept. 8, 1861. His father, Jacques Aronssohn (died 1845), practised medicine at the garrison of Pont-à-Mousson. Aronssohn went to Strasburg in 1809 to matriculate at the Faculté de Médecine. He took his degree as doctor in 1816; became assistant surgeon at the municipal hospital in 1823; and resigned this position two years later to go to England to finish his studies. In London he made the acquaintance of some of the most prominent physicians and surgeons, as, for instance, Astley Cooper, Lawrence Brodie, and Tyrrell. After his return to France he established himself as a physician at Strasburg; and during his twenty-five years of practise he was regarded as one of the most efficient of doctors. In 1838, suffering from a chronic irritation of the larynx, he went to Italy to seek a milder climate. At Pisa he was requested by the French ambassador to take part in the autopsy on the body of the daughter of King Louis Philippe. Scarcely had this work been finished, when he was summoned to Florence by the widow of King Murat.

During 1832, while the cholera raged in France, Aronssohn was requested to organize one of the provisory hospitals. Later he was appointed a member of the Central Sanitary Commission; of the board of health; of the committee of primary instruction; of the commission for the inspection of the asylum at Stephansfeld; and physician to the Eastern Railway Company. From 1849 he was president of the Société de Médecine de Strasbourg and a member of several French and foreign scientific societies. The Legion of Honor was bestowed on him in 1839; at the same time he was appointed assistant physician to the king, which for him was merely a title. It brought him in contact, however, with the royal family and the eminent men of that epoch. As early as 1823 he was authorized by the Royal Council of Public Instruction to establish a course of surgical instruction. He took an active part in the foundation of the institution for the examination of fellowship; and when Professor Lobstein died Aronssohn remained in charge of the medical clinic for six months.

Aronssohn was not eloquent; his lectures resembled his conversation; they were informal talks, attractive, and so presented that they held the attention of the pupils.

The grief he suffered at the death of an adopted son, the severe illness of his beloved daughter, and the loss of a dear friend, brought on the heart-failure that ended his useful life.

Aronssohn is the author of:

"Les Tumeurs Développées dans les Nerfs," inaugural dissertation, 1822; "Appréciez les Progrès Récents du Diagnostic," 1836; "Mémoires et Observations de Médecine et de Chirurgie Pratiques"; 1st Mémoire: "L'Instruction des Vers dans les Voies Aériennes"; 2d and 3d Mémoires: "Quelques Points de l'Histoire des Hernies"; "Tetanos"; "Lotion Chaudes des Térébenthine dans les Brûlures"; "Compte Rendu de la Clinique Médicale de la Faculté"; "L'Introduction au Traité sur les Eaux Minérales du Duché de Nassau" (translated from Kaula); "L'Inflammation et les Scrofules."

Besides these works Aronssohn wrote a number of reports for different societies and committees of which he was a member; for instance, "Projet de Loi d'Organisation Médicale."

Bibliography: *Gazette Médicale de Strasbourg*, 1862, pp. 181–190.

S. A.

ARONSTEIN, L.: German chemist; born May 25, 1841, at Telgte, Westphalia; graduated from the University of Göttingen in 1864 with the degree of Ph.D. Two years later he became assistant in the physical department of the University of Leyden, Holland, and in 1867 accepted the post of director at the high school (*Höhere Bürgerschule*) of Breda, Brabant, where he also taught the natural sciences. In 1876 Aronstein was appointed professor of chemistry at the Royal Military Academy of Breda, and in 1894 was offered a similar appointment in the Royal Polytechnic School, Delft. He accepted the invitation, and has continued to occupy the position ever since. His papers, which are of a distinctly technical character, have appeared on the pages of Liebig's "Annalen der Chemie," published in Leipsic and Heidelberg; in the "Berichte der Deutschen Chemischen Gesellshaft," the "Recueil des Travaux Chimiques des Pays-Bas," etc. Brief notices and reviews of Aronstein's contributions to chemistry may be found in the "Jahresbericht über die Fortschritte der Chemie," edited by F. Fittica, Brunswick.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, Leipsic, 1898.

S. A. S. C.

ARONSTEIN, PHILIPP (pen-name **Arnstein**): German school-teacher and author; born Dec. 4, 1862, at Halver, province of Westphalia, Prussia. Aronstein received his education at the gymnasium in Soest, the universities of Berlin and Bonn, and the Academy of Münster, whence he was graduated as doctor of philosophy. After having taught at different schools in England and Germany, he at present (1902) holds the position of Oberlehrer at the Progymnasium at Myslowitz, province of Silesia, Prussia. He has been a contributor to several well-known German magazines and newspapers; *e.g.*, "Neue Deutsche Rundschau," "Anglia" ("Ben Jonson's Theorie der Lustspiele," 1894; "Dickens-Studien," 1896), "Englische Studien" ("John Marsten als Dramatiker," 1894; "Die Entwicklung der Lokalverwaltung in England," 1895), "Neuere Sprachen" ("England um die Mitte des 18ten Jahrhunderts," 1895), and has written principally upon education in England, and English history and literature. Aronstein's chief independent works are: "Benjamin Disraeli's Leben und Dichterische Werke," 1895, and "Die Entwicklung der Höheren Knabenschulen in England," 1897. He also translated from the English into German Bishop Mandell Creighton's "Age of Queen Elizabeth," 1900.

S. F. T. H.

ARPAD: A city of northern Syria, the modern Tell-Erfad, thirteen miles northwest of Aleppo. It is mentioned in II Kings xviii. 34, xix. 13; Isa. x. 9, xxxvi. 19, xxxvii. 13; Jer. xlix. 23. Rammannirari III. fought against it (Schrader, "Keilinschriftliche Bibliothek," i. 209), and Tiglath-pileser III. besieged it for two years and captured it about 740 B.C. (*ib.* i. 213, and Isa. x. 9).

J. JR. G. A. B.

ARPHAXAD (ארפכשד): According to Gen. x. 22, 24; xi. 10–13; and I Chron. i. 17, 18, the third son of Shem. Bochart's identification ("Phaleg," ii. 4) of this name with the Arrapachitis of the Greeks, an Armenian region, north of Assyria, adjacent to the Great or Upper Zab river, has long prevailed. The Arrapachitis, however, did not belong to the Semitic world; and it would be difficult to account for the element "-shad" (very improbably explained as an Armenian element, "-shat," by Lagarde, "Sym." i. 54). Still more improbable is the Kurdish Albag. Delitzsch's ("Paradies," 256) explanation from the Assyrian "arba-kishshati" (the four quarters of the world), has not been confirmed. More recently, the view of Michaelis, anticipated by Josephus ("Ant." i. 6, § 4), that Arpakshad contains the name of the Kasdim or Chaldeans, has become predominant. The explanations of Gesenius, etc., "boundary ["Arp"] of Chaldea" (*Keshad*); of Cheyne, "Arpakh" and "keshad," written together by mistake ("Expositor," 1897, p. 145), etc., are now superseded by the observation of Hommel ("Ancient Hebrew Traditions," 294) that Arpakshad is the same as "Ur of the Chaldeans" (*Ur-kasdim*). Both names agree in the consonants except one, and also in meaning, as Arpakshad is the father of Shelah, grandfather of Eber and ancestor of Terah, Nahor, and Abraham, who came from Ur (Gen. xi. 12). The inserted "p" of Arpakshad has so far not been explained—Hommel has recourse even to Egyptian—but it is doubtless due to some graphic error (see UR). In Judith i. 1, etc., Arphaxad, a king of the Medians in Ecbatana, is mentioned, conquered by Nebuchadnezzar II. of Assyria and put to death. The name has clearly been borrowed from Gen. x. by the writer.

J. JR. W. M. M.

ARRAGEL, MOSES: Spanish rabbi; flourished in the first half of the fifteenth century at Maqueda and Guadalfajara, Castile. The name is the Arabic *al-Rijal* (Steinschneider, "Jew. Quart. Rev." xi. 610); according to H. Derenbourg ("Journal des Savants," November, 1898), it is derived from the Hebrew "ha-Ragil" (the expert).

When in 1422 Don Luis de Guzman, grand master of the Order of Calatrava, was preparing in Toledo to make war upon the Moors, he seems to have suffered a change of heart; and, tired of the chase, of playing chess, and of reading romances of chivalry, he felt the need of a good translation of the Bible in Spanish, with a commentary thereon. He asked Rabbi Moses Arragel to undertake this work (April 5). At first the rabbi declined the invitation, feeling how impossible it was for a Jew to translate, or comment upon, the Bible in a manner to satisfy a Catholic. Don Luis, however, insisted; and he assigned Friar Arias de Enciena, custos of the Franciscans in Toledo, to make known to Moses his particular wishes in regard to the matter. The translation of the Old Testament in the Castilian language is one of several which were made at this time; and the cooperation of the Jewish rabbi with Catholic dignitaries in its production is one of the signs of the comparative religious tolerance then prevailing in Castile.

Translates the Old Testament.

It took Arragel many years to finish this work. When completed (June 2, 1430) it was presented by him with much ceremony to Don Luis in Toledo, in the presence of a concourse of prominent and learned men. The head of the Order of St. Francis, replying to the presentation address, expressed himself as follows: "Rest assured that if, please God, the interior of the Bible as regards its substance is equal to its exterior, it will be the most beautiful and the most famous work to be found in many a kingdom." These and other details are found prefixed to the translation, accompanying which is the whole correspondence between Don Luis de Guzman and Moses Arragel. Luis' letter commences as follows: "We, Master of Calatrava, send many salutations to you, Raby Moses Arragel, our vassal in our city of Maqueda. Know, O Raby Moses! that we desire to possess a Bible with glosses and comments; and we are told that you can do the work well."

It is interesting to notice that this translation into old Castilian follows the order of books according to the Hebrew canon. This was the express desire of Jerome; and indeed his translation seems to have formed, in a measure, the basis for this new translation, which was made with the help of the Hebrew original. Wherever the Latin text of Jerome agreed with the Hebrew, Moses followed both; where they differed, he followed the Hebrew exclusively. A surprising freedom of speech is also shown by Moses in the glosses that he has attached to the text. He does not scruple to differ from the interpretation of his own coreligionists. When he comes in conflict with the dogmas of the established church, he says plainly: "This is the opinion of the Christians; but the Jews hold just the opposite view." He often cites the view of the grand master, Don Luis, himself, but never controverts him. He is decidedly rational in his own views on many points, and does not scruple to declare many expressions figurative. The glosses are not simply dry explanations, for Moses has inserted here and there a number of Jewish tales, fables, and proverbs. The authorities cited are numerous. Of classic authors, we find Aristotle, Euclid, Ptolemæus, and Pliny; of Christian scholars, Saint Bernard, Saint Ildefonso, and Nicholas de Lyra. His remarks on Christian theology are drawn from the "Tratado sobre la Justicia de la Vida Espirituel" of Don Pedro, archbishop of Seville. He mentions by name the Talmud, the Midrash (Midras or "los Prabot"), the cabalists "rabi Tanhuma," "rabi Salomon" (Rashi), "rabi Abraham Aben Ezra," "rabi Moysen de Egipto" (Maimonides), "rabi Niçun (Nissim) de Barcelona," "rabi Jacó" (Jacob ben Asher), "rabi Joseph," "el Camhy" (Kimḥi), etc.

On the whole, this work of Arragel's shows him to have been a man of vast learning, of fine literary taste, and of a breadth of view hardly to be expected in a Spanish rabbi of that time. According to S. Berger, Arragel used some previous attempts at translating the Bible into Castilian. As such he notes MS. Escurial, i.j. 3, and for the prophets, a manuscript of the fifteenth century preserved in the Library of the Academy of History at Madrid.

The manuscript of this translation, called the "Bible of Olivares," is preserved in the Palace of Liria at Madrid, belonging to the duchess of Berwick and of Alba. It was given in 1624 to Don Gaspar de Guzman, count of Olivares, by Don Andres Pachico, the grand-inquisitor, because of the services rendered by himself and his father, the ambassador at Rome. It passed by marriage into the possession of the fifth duke of Alba, Don Francisco Alvarez of Toledo. There are 515 folios, the text being in two columns, surrounded by the glosses, which are written in very minute script.

Its Careful Illustrations.

It is interesting from another point of view: it is filled with miniatures which make it one of the treasures of the Casa de Alba. The illustrations (334 in number, of which 6 are full-page), however, have a particular Jewish interest; for, in addition to the pictures in it of indubitably Christian origin, and copied from other Bibles in the Cathedral library of Toledo, there are others which have a thoroughly Jewish tinge, and on account of which the supposition is justified that Moses Arragel, if he did not himself assist in the painting, at least gave directions to the Toledo artists who did the work. In one picture the interior of a synagogue is reproduced with the greatest care and exactness. Moses is represented as holding the Law in his hands, the Law being written on a large marble plate. The frontispiece, which is here reproduced, represents the grand master upon his throne, covered with a white mantle upon which is seen the red cross of the Order of Calatrava; around him are vassals and knights; by his side are a Franciscan and a Dominican (Friar Arias de Encinas and Juan de Zamora); and in front of him is Rabbi Moses himself, on his knees, presenting his work to his lord and master. The Jew-badge can be plainly recognized on his right arm. He is surrounded by the knights of the order; while immediately below the throne a scene is depicted in which the knights are seen feeding, clothing, and otherwise succoring the Jews.

Bibliography: De Rossi, *Histor. Wörterb.* p. 47; *Nepi-Ghirondi*, p. 260. A description of the manuscript, together with extracts, was given in 1899 by Señor Paz y Mélia in an article entitled *La Biblia Puesta en Romance por Rabi Mosé Arragel de Guadalfajara*, contained in a collection published in honor of Marcelino Menendez y Pelayo, Madrid, 1899, vol. ii. pp. 1 *et seq.*, an account of which article will be found in *Bloch's Oesterreichische Wochenschrift*, May 11, 1900, p. 356. A detailed account has been given by Samuel Berger in the *Bulletin des Antiquaires*, 1898, pp. 239–244 (an abstract of which article can be found in the *Rev. Et. Juives*, xxxviii. 309–311), and in *Romania*, xxviii. 521. Compare also *Catalogo de las Colecciones Expuestas del Palacio de Liria*, Madrid, 1898, p. 40, and Reuss and Berger in the *Realencyclopädie für Protestantische Theologie*, 3d ed., p. 143, reprinted in *Urtext und Uebersetzungen der Bibel*, Leipsic, 1897, p. 203.

G.

ARRAS: Chief city of the department of Pas-de-Calais, capital of the ancient Artois, France. According to Gross, the name of this city appears in a very curious Hebrew document (De Rossi, MS. No. 563, 23), which relates that Robert the Pious, king of France (996–1031), together with his vassals and neighboring princes, having decreed the extermination of the Jews who refused baptism, a certain Jacob b. Jekuthiel went to Rome to invoke for his coreligionists the protection of the pope. The pope sent a high dignitary to put a stop to the persecution. Jacob went from Rome to Lorraine, and thence to Flanders, about 1023. He died there at ארייין (*i.e.*, Arras), on the banks of a river, probably the Scarpe. His sons conveyed his body to Rheims.

It does not follow from this text that there was a Jewish community at Arras at this time; and the identification of the Hebrew word in question with Arras is not at all positive. It is quite probable that Jews were living at Arras, as, indeed, they lived in the whole surrounding region, in the thirteenth and fourteenth centuries; but of their history nothing whatever is known.

Bibliography: Gross, *Gallia Judaica*, pp. 71 *et seq.*

G. I. L.

ARROYO, ISAAC BEN MOSES: Lived in Salonica toward the end of the sixteenth century. He wrote "Makhil Ḳohelet" (The Preacher Preaching) and "Tanḥumot El" (Consolations of God), philosophical expositions of Ecclesiastes and the Pentateuch (Salonica, 1597, 1573).

G. M. L. M.

ARSACES: Parthian king; according to some scholars, the sixth of that name, mentioned in I Macc. xiv. 2–3, as having entrapped Demetrius, who had rebelled against him. Demetrius married a daughter of Arsaces and, according to Josephus ("Ant." xiii. 5, § 11), died in captivity. He is further mentioned—in I Macc. xv. 22—in the number of kings to whom Rome sent the edict which forbade the persecution of the Jews. He is also known as Mithridates I.

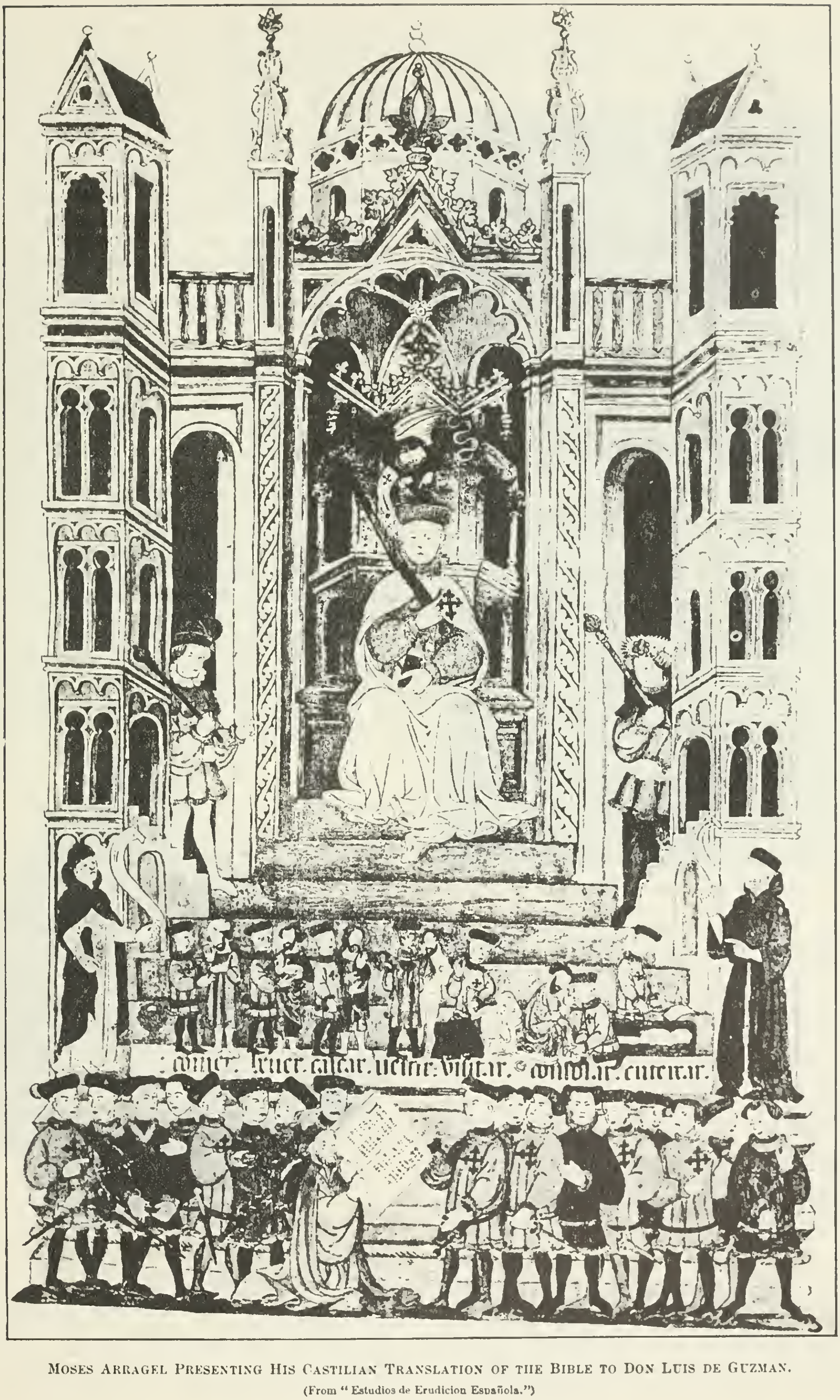
G. G. B. L.

ART AMONG THE ANCIENT HEBREWS: Material for the formation of an opinion on the art of the ancient Hebrews is extremely scanty, as the vestiges are limited to certain specimens of pottery and of the glyptic art, including incidental references in Hebrew literature, touching mainly the Temple at Jerusalem.

Shekel of Simon Maccabeus. (Exact size.)
(From the collection of J. D. Eisenstein.)

Pottery.

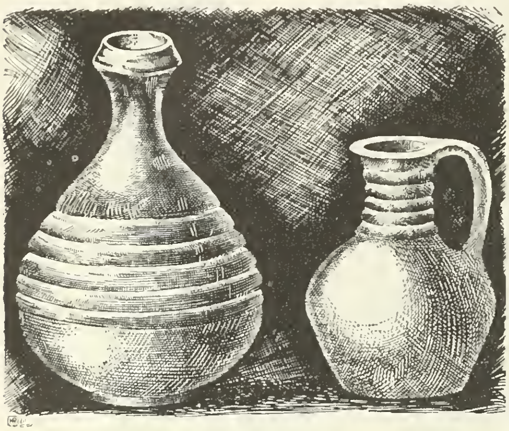
The potter's art reverts to the earliest days. After their settlement in Canaan, the Israelites no doubt soon learned this art from the inhabitants, although for a long time thereafter the Phenicians, who carried their earthenware to far-off lands, still continued to supply the interior of Palestine. Excavations in Jerusalem and Tell el-Hesy (probably the ancient Lachish) have yielded a proportionately rich fund of material, sufficient, according to Flinders Petrie, to trace the history of Palestinian pottery. Petrie distinguishes an Amorite, a Phenician, and a Jewish period, each having its own characteristic style. It is undoubtedly true that the art of pottery among the Hebrews was developed


comer. beuer. calçar. vestir. visitar. ⁊ consolar. enterrar.

Moses Arragel Presenting His Castilian Translation of the Bible to Don Luis de Guzman.

(From "Estudios de Erudicion Española.")

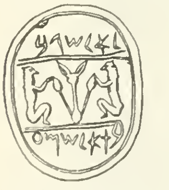
under Phenician influence, for its forms are always coarse imitations of Phenician models. The older finds, especially those of Jerusalem, exhibit forms that are in use to-day throughout Palestine and Syria. See POTTERY.



Hebrew Pottery.
(From Warren, "Recovery of Jerusalem.")

Seal-Engraving.

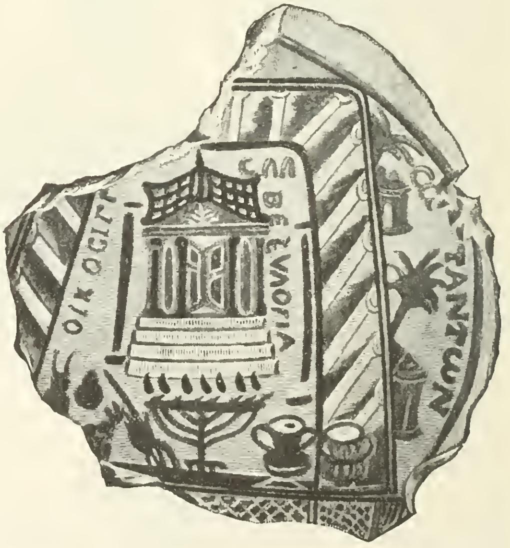
Glyptics dates back to remote antiquity. If tradition assumes that signet-rings were worn by the Patriarchs (Gen. xxxviii. 18), and that the generation of the wilderness-journey was skilled in engraving on precious stones, it points at least to the antiquity of the art. The Hebrews were taught this kind of engraving by the Canaanites, who, in their turn, had received it from the Phenicians. Originally, this art of engraving came from the East; for in the Euphrates district it had been the custom since remotest time to attest all the more important business transactions by written contracts, to which the seals of the parties interested were affixed. The northern Syrians and Phenicians no doubt adopted the custom through their frequent intercourse with this district; and, with the custom, they doubtless learned also the art of making the seals. The devices upon these seals point likewise to their Eastern derivation (see Perrot and Chipiez, "Histoire de l'Art dans l'Antiquité," vol. iii., "La Phénicie," p. 240). It is, however, always difficult to decide whether any particular seal among those preserved belonged to the Hebrews or to some neighboring nation, unless it contain some distinctive name. Even when the name is indubitably Jewish, it is always possible that it may have been made by Phenicians. The Hebrew and Phenician seals resemble each other very closely in shape, script, and ornamentation. As to ornamentation, there are found devices of Phenician origin, such as the palm-leaf, garland of poppy-heads or pomegranates, winged spheres, etc., and those of Egyptian, such as Hathor's insignia, the eye of Osiris, etc. (see the illustrations in Benzinger, "Hebräische Archäologie," pp. 258 *et seq.*; and see article SEALS).



Seal of Elishegib bat Elishama cut in jasper.
(In the British Museum.)

Metal-Casting.

Of metal-work there are no remains extant. The description of Solomon's Temple is the main source of information upon this point, the notable fact in which is that it was a Tyrian artificer, named Hiram (I Kings vii. 13) or Huram Abi, as the chronicler calls him (II Chron. ii. 13), who made the necessary utensils for the sanctuary. The Jews themselves evidently had not yet mastered the art of casting in bronze or brass, certainly not to the extent necessary for this work. The account of the building in I Kings vii. affords only the merest outlines of the larger art-works manufactured for its use, such as pillars, the brazen sea, portable lavers, or basins, etc. The shapes of the smaller utensils, vessels, and vases of gold and silver were undoubtedly molded after Phenician models. It was especially in the manufacture of such articles that the Phenicians excelled; and their products ruled the market, particularly in Egypt. Even if the Jewish metal-workers under Hiram learned enough to make the smaller articles themselves (compare II Kings xvi. 10), they still were constructed upon Phenician lines. The same is true of the ornaments employed, which exhibit the Phenician composite style. Thus, in addition to native flowers, are found the palm-leaf of Assyria, the lotus-flower of Egypt, and especially pomegranates and colocynths. Figures of animals, so frequently found on Phenician vases, were among the decorations of the borders of the brazen sea. In religious symbolism, likewise, the same Egyptian and Jewish forms are found alongside each other: the lotus, the eye of Osiris, Hathor, and Horus upon seal, all of Egyptian origin—the original meaning of these symbols was of course lost to the Syrian artists—while the most frequent device of Babylonian origin among the Hebrews was the cherub (I Kings vi. 23-28, 32, 35; vii. 36; see CHERUB).



Fragment of a Glass Vase, with Representation of the Temple.
(From Vigouroux, "Dictionnaire de la Bible.")

Older than the art of metal-casting among the

Jews was another species of metal-work—overlaying with metal plate. The very ancient Ephod received its name no doubt from the fact that it consisted of a figure of wood or other material, overlaid with gold or silver foil. The "calves of gold" at Dan and Beth-el were probably only idols thus overlaid, and not entirely composed of solid metal (I Kings xii. 28). Later accounts of the building of the Temple specify that the walls and doors, and even the floor, were overlaid with gold-leaf.

Sculpture.

The plastic art was the one that had the least opportunity for development. Sculpture in stone hardly existed at all among the Jews: they possessed neither clay idols—the "maẓebah" was always a plain stone pillar—nor sarcophagi, which latter, in Phenicia and Egypt, afforded opportunity for art-display; nor are any sculptured decorations of their stone houses known. They evidently lacked during all this period the ability to execute artistic work in stone.

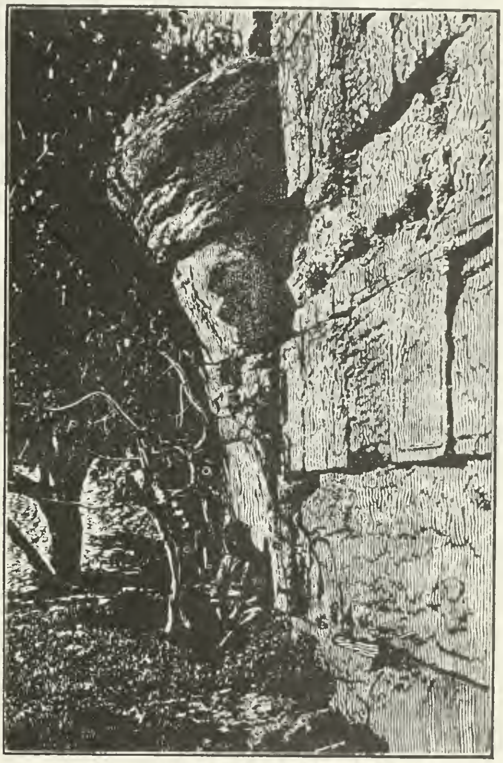
Ivory- and wood-carving, on the other hand, were practised by the Jews from ancient times. The above-mentioned overlaying with metal involved, as a necessary condition, that the underlying wood had been wrought into proper shape. The old teraphim seem to have been of human form, or at least to have possessed a human head (I Sam. xix. 13). The cherubim for the Holy of Holies were carved out of olive-wood. The wood-work of the walls and doors of the Temple was ornamented with carvings (I Kings vi. 18, 29, 35). Solomon's throne of state is mentioned as an important product of the carver's art (in ivory) (I Kings x. 18–20); but unfortunately it is not stated whether it was made by Jewish or by Phenician artificers.

Religion as an Opponent of the Plastic Art.

It was the religion of the Jews that precluded the full development of the art of sculpture, and so confined it within the above-mentioned narrow limits. In the most ancient times, when images were not proscribed, the technical ability to make them artistically was lacking; and when in later periods this artistic skill might have been acquired from others, images were forbidden. The persistent fight of the Prophets against images was waged with such success that in the end not only was any representation of the Deity forbidden, but even the portraiture of living beings in general, man or beast. Such a command as that of the Decalogue (Ex. xx. 4; Deut. v. 8) would have been impossible to a nation possessed of such artistic gifts as the Greeks, and was carried to its ultimate consequences—as to-day in Islam—only because the people lacked artistic inclination, with its creative power and formative imagination.

Painting.

The same reason, to which is to be added a defective sense of color (see Delitzsch, "Iris, Farbenstudien und Blumenstücke," pp. 43 *et seq.*; Benzinger, "Hebr. Archäologie," pp. 268 *et seq.*), prevented any development of painting. Attempts in this direction are found in the earliest times in the custom of decorating with colors jars, vases, and articles of similar character. Objects found at Tell el-Hesy show such attempts of a somewhat rude fashion; those found in Jerusalem exhibit them executed in a more careful and finished manner. The question, of course, still remains whether these latter objects are native products or imported articles. In either case the painting amounts to but a simple form of ornamentation by means of colored lines, in which geometrical figures predominate, with parallel lines and lines at right angles, zigzag and waving lines, all forming a sort of band around the neck or body of the vessel. In the Old Testament, painting is not mentioned: when Ezekiel (xxiii. 14) speaks of "men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion," it is not painting that is referred to, but probably outline drawings with a colored pencil, the contours being then filled in with color. See Cherub, House, Sanctuary, Synagogues, Temple, Pottery, Seals.



Robinson's Arch, Jerusalem.

(From a photograph by Bonfils.)

Bibliography: Herzfeld, *Zwei Vorträge über die Kunstleistungen der Hebräer und Alten Juden*, 1864; Bliss, *Tell el-Hesy, a Mound of Many Cities*, 1894; Perrot et Chipiez, *History of Ancient Art*, vol. iv.; Flinders-Petrie, *Tell el-Hesy*, 1891; Benzinger, *Hebräische Archäologie*, 1894, pp. 249 *et seq.*; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894, pp. 259 *et seq.*

J. Jr. I. Be.

ART, ATTITUDE OF JUDAISM TOWARD: Art, the working out of the laws of beauty in the construction of things, is regarded in the Bible as wisdom resulting from divine inspiration (Ex. xxxi. 1–6, xxxv. 30–35, xxxvi.–4), and is called in the Talmud "hokmah" (*wisdom*), in distinction from *labor* (חכמה ואינה מלאכה, R. H. 29*b*; Shab. 131*b*). It is, however, somewhat incorrect to speak of Jewish art. Whether in Biblical or in post-Biblical times, Jewish workmanship was influenced, if not altogether guided, by non-Jewish art. Roman architecture was invoked in the building of Herod's Temple just as Phenician architecture was in the construction of those of Solomon and of Zerubbabel (I Kings vii. 13; Ezra iii. 7). Plastic art in general was discouraged by the Law; the prohibition of idols in the Decalogue (Ex. xx. 4) being in olden times applied to all images, whether they were made objects of worship or not (see Josephus, "Ant." xvii. 6, § 2; xviii. 3, § 1; *ib.* "B. J." i. 33, § 2; ii. 9, § 2; 10, § 4). In accordance with this view the pious in Talmudical times even avoided gazing at the pictures engraved on Roman coins ('Ab. Zarah 50*a*; Pes. 104*a*; Yer. Meg. iii. 2 [74*a*]; Hippolytus, "Refutation of All Heresies," ix. 21). It is possible, however, that these figures formed an exception because they were, as a rule, representations of kings or emperors worshiped as gods by the Romans.

Influence of Idolatry.

Rabbinical tradition, however, follows more rational rules in interpreting the law prohibiting images. Referring the law, Ex. xx. 23, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold," to beings beheld by prophetic vision at the throne of God, or to anthropomorphic visions of God himself, the Rabbis forbade only the fashioning of the four figures of Ezekiel as a whole or of any other angelic being, and especially the making of human figures, as these might be made objects of worship (Mek., Yitro, x.; 'Ab Zarah 42*b*, 43*b*). In view, however, of the fact that only carved figures or statues were, as a rule, objects of worship, the prohibition was not applied to images not projecting ('Ab. Zarah 43*b*). Portrait-painting, therefore, was never forbidden by the Law. As a matter of fact, far more potent than the Law was the spirit of the Jewish faith in putting a check on plastic art. In the same measure as polytheism, whether Semitic or Aryan, greatly aided in developing art as far as it endeavored to bring the deity in ever more beautiful form before the eye of the worshiper, Judaism was determined to lift God above the realm of the sensual and corporeal and to represent Him as Spirit only. In particular, the lewdness of the Astarte worship, which still exerted its evil influence in post-exilic times (Isa. lvii. 3 *et seq.*), offended the Jewish sense of chastity, so that idolatry was termed "to go a whoring" (Num. xv. 39; Hosea i. 2, and elsewhere). Nor was the Syrian or the Greco-Roman idolatry any purer in the judgment of the Rabbis, as may be learned from 'Ab. Zarah ii. 1, where it is stated that the heathen in Mishnaic times were still suspected of sexual intercourse with beasts. They saw too often in artistic beauty the means of moral depravation, and insisted, therefore, on the mutilation or destruction of every idol (*ib.* iv. 5). And whatever the Church did during the Middle Ages toward developing art, in the eyes of Judaism the images of Jesus and the Virgin, of the apostles and the saints, presented a relapse into pagan idolatry, warning the Jew all the more strongly against the cultivation of the plastic arts, since both the making of or the trading with any such images as might be used for the Christian cult was forbidden (Shulḥan 'Aruk, Yoreh De'ah, 141, 3). In all probability the extensive use made by the Church of symbolic figures caused the Jew to shun applying them.

In the Middle Ages.

Still, both ecclesiastical and secular art existed to some extent among the Jews of the Middle Ages. While it was a rule not to decorate the walls of the synagogue with figures, lest the devotion of the worshiper should be distracted by the sight, the doors of the synagogue and the Ark were frequently ornamented with representations of animals (among which the lion was a favorite subject), occasionally also of birds and snakes, and of plants (such as flowers, vines, and the like). In all cases where fear of idolatrous worship by non-Jews was excluded, liberal-minded rabbis saw no reason for prohibiting such ornamentation, whereas rigorists would discourage it altogether (see Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," p. 117; D. Kaufmann, in "Jew. Quart. Rev." ix. 254 *et seq.*; Abrahams, "Jewish Life in the Middle Ages," p. 29).

Of home utensils, cups and lamps used for Sabbath and festival days were occasionally, despite the opinion of rabbinical authorities, embossed with figured designs. Platters painted and inlaid, tablecovers embroidered with golden birds and fishes, wooden vessels edged and figured, were in common use (Abrahams, *l.c.* p. 146). The walls of the houses of the rich were sometimes decorated with paintings of Old Testament scenes, and on the outside secular subjects were portrayed (Berliner, *l.c.* p. 35; Abrahams, *ib.*). Portrait-painting, though not common, was not unknown among the Jews of Germany in the eighteenth century; while in Italy it existed as early as the fifteenth century. Especially was the illumination of manuscripts and the artistic binding of books carried to great proficiency by Jews, who probably acquired the art from the monks (Abrahams, *l.c.* p. 220). According to Lecky "(Rationalism in Europe," ii. 237, note 2), many of the goldsmiths of Venice who cultivated the art of carving were Jews. Of recent years greater attention has been paid to the subject of Jewish ecclesiastical art, especially since the Anglo-Jewish Historical Exhibition of 1887. Societies have been founded at Vienna, Hamburg, and Frankfort-on-the-Main devoted to the collection and study of artistic objects used in Jewish acts of worship, whether in the synagogue or the home. In bibliography, also, attention is now being paid to title-pages, illustrations, initials, and the like, in which Jewish taste has had an influence.

Modern Jewish art no longer bears the specific character of the Jewish genius, but must be classified among the various nations to which the Jewish artists belong. See AMERICA, ARCHITECTURE IN; ALMEMAR; ARK; CEMETERY; NUMISMATICS; MEGILLAH; SCROLL OF THE LAW; SYNAGOGUE.

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Jüdische Merkwürdigkeiten, i. 252 *et seq.*; A. Freimann, *Die Abtheilung der Isr. Ritualgegenstände im Städt. Histor. Museum zu Frankfurt-am-Main* (privately printed, 1900); S. J. Solomon, *Art and Judaism*, in *Jew. Quart. Rev.* xiii. 553-566; D. H. Müller, *Die Hagada von Serajevo*.

J. K.

——**Art in the Synagogue:** This is restricted for the reason that it distracts the thought of the worshiper at prayer. A prohibition against copying the forms of the cherubim of the sanctuary or the four animals of the Chariot for synagogue use was deduced from the words of the Decalogue, "Ye shall not make 'with me'" (Mek., Yitro, 10; 'Ab. Zarah 43*a*), but it was held not to apply to the lion alone, when shown without the other animals of the Chariot group; hence this animal was extensively used as an ornament on the Ark and as the ensign of Judah. The synagogue of Ascoli in Italy had an Ark of gilt walnut with two life-size lions, carved out at the bottom, flanking the steps leading to the doors behind which the scrolls were deposited. After the expulsion of the Jews in 1569 the Ark was removed to Pesaro (D. Kaufmann, in "Jew. Quart. Rev." ix. 254-269). R. Moses Trani, in answer to an inquiry, decided that a bas-relief sculpture of a lion should not be permitted to remain within an Ark of the Lord (Responsa, i. 30, quoted in "Leḳeṭ ha-Ḳemaḥ," p. 36*b*).

David ibn Zimra, in the case of one who built a synagogue in Crete and wished to place a crowned lion on the top of the Ark—the design of his coat of arms—decided against it (Responsa, No. 107).

Judah Minz of Padua would not allow Hertz Werth, a rich member of his congregation, to place before the Ark an embroidered curtain with a bas-relief of a deer set in pearls, being his coat of arms, while other rabbis permitted it. Finally, a compromise was reached by Rabbi Isaac Castiglione, who allowed the figure of the deer to be embroidered on the curtain without forming a bas-relief (J. Caro, "Abḳat Rokel," Responsa, No. 65). Joseph Caro, in reply to a question, permitted figures of birds to be embroidered on the curtain (*ib.* No. 66). While R. Eliakim ordered paintings of lions and snakes to be erased from the walls of the synagogue at Cologne, R. Ephraim permitted the painting of horses and birds on the walls of the synagogue (Mordecai, 'Ab. Zarah iii.; "Bet Joseph" to Tur Yoreh De'ah, § 141). Indeed, curtains embroidered with figures are in use in almost every country where the Jews are scattered, without any fear of disturbing the thought of worshipers in the synagogue, for the reason that artistic decoration in honor of the Torah is regarded as appropriate, and the worshiper, if he be disturbed by it, needs not observe the figures, as he can shut his eyes during prayer ("Abḳat Rokel," Responsa, No. 66).

On the other hand, Elijah Capsali decided against any decoration in the synagogue which employed figures of animals as part of the design. R. Samuel Archevolti objected to the decorations of the Safed synagogue, and his opinion received the approbation of Moses Alsheik and R. Jacob BeRab ("Jew. Quart. Rev." *ib.*). Moses Sofer ruled against a stained-glass window above the Ark bearing the figure of the sun with rays and inscribed: "From the rising of the sun even to the going down of the same the Lord's name is to be praised," on the ground that the people bowing to the Ark, on entering the synagogue, would be worshiping the sun ("Ḥatam Sofer," Responsa, No. 129).

A case occurred where a representation of a "menorah" (Ḥanukkah lamp) had been painted on the Ark, with a different verse of the Seventy-seventh Psalm for each of the seven branches, and on the occasion of its renovation the ambitious artist signed his name to it. R. David ibn Zimra (Responsa, No. 107) said he had no objection to the replacement of the old design by a more artistic painting; but he ordered the signature to be erased, as that innovation was likely to attract attention, and was disrespectful in a synagogue. The same decision is rendered by Mendel Krochmal ("Ẓemaḥ Ẓedeḳ," Responsa, No. 50).

K. J. D. E.

ARTA or **LARTA:** Chief city of the nomarchy of Arthamania, Greece; situated on the Arta, about 7 miles from its mouth. It is the ancient Ambracia, called by the casuists of the sixteenth century Acarnania, and assigned to the Morea. In 1890 it contained 4,328 inhabitants, of whom about 200 were Jews. Little is known of the early history of the community. The casuists of the sixteenth century speak of an old synagogue "of the Corfiotes" (called also "of the natives," קהל תושבים), which leads to the supposition that Jews from Corfu settled at Arta when Roger I. of Sicily took possession of that Ionian island. Moreover, Benjamin of Tudela (about 1170, under Manuel I. Comnenus) mentions 100 Jews (or Jewish families?), whose leaders were R. Solomon and R. Heracles.

Fifteenth Century.

At the time of Scanderbeg (1404-67), Arta was already under Turkish rule. Upon their expulsion from the Spanish dominions, the Jews, coming from Calabria, Apulia, and Sicily, formed congregations and established a college. The earliest leaders of the latter were Rabbi Caleb (a name which frequently occurs among both Rabbinites and Karaites, and was later used by the Sephardim as a family name), Solomon Hamy, and Benjamin b. Shemariah, and, later, Abraham Obadiah Sephardi (died at an advanced age before 1529), who bequeathed his whole fortune to the poor of the Corfiote and Apulian synagogues; and finally Benjamin b. Mattathias (died before 1539), the author of "Binyan Ze'eb." The last-named, a loyal and modest character, was engaged in commerce in addition to his studies. He corresponded with the rabbis of Venice, of Constantinople (Elijah Mizraḥi), and of Salonica (Joseph Taytazak), and engaged in disputes with David Cohen of Corfu. His son-in-law, Samuel b. Moses Calai (still living in 1574), author of "Mishpeṭe Shemuel" (Venice, 1599), was the contemporary and rival of Isaac (b. Shabbethai?) Cohen, Solomon b. Baruch, Abraham b. Moses, and others. Somewhat earlier lived the notary Shabbethai b. Moses Russo (1525). About that time (before 1534) certain new ordinances were instituted. It appears that the Jewish youth of both sexes had somewhat scandalized the community of Arta by holding dancing parties. The heads of the commu-

Internal Dissensions.

nity not only put an end to such entertainments, but also forbade betrothed young men to visit their fiancées before marriage, as was the ancient custom of the natives. This last measure caused dissensions in the community. The Jews originally from Apulia, numbering about thirty families, especially protested, under the leadership of the heads of the community, Shabbethai b. Caleb and Moses b. Shabbethai Clevi (Clevois?), Judah b. Jacob, and David b. Solomon Mioni, Herero b. Solomon Pichon, Mordecai b. Mazalṭob Maça, Mattathias b. Leon, Mattathias b. Solomon Benjamin Haliczi (probably from Halicz in Galicia), and Shabbethai b. Abraham Fidelo. In order to avoid future scandal and to secure the sanctity of the home, it was decreed (about 1521) that betrothals should be entered into only in the presence of ten laymen and one rabbi. Moreover (before 1561), dice or any other games of chance were forbidden except on the semi-holidays, Purim, and the fast preceding it.

The Jewish population of Arta comprised at this period about 300 families, who were, however, not completely assimilated; for the Greek Jews had not yet yielded altogether to the Spanish. In addition to the occurrence mentioned above, the Jews had other causes for dissension among them, chiefly in regard to the apportioning of the taxes. In this latter case the difficulties were adjusted by the syndics. But disputes arose among the permanent residents of Arta, or between them and strangers who came to the city, like the Jews of Patras who had left their native town to escape some great danger. Arta itself, where they sought refuge, did not always afford protection. In one instance the governor of the city cast all the Jewish inhabitants into prison during the Feast of Tabernacles in order to extort from them the sum of 3,000 florins.

The Jews on the highways were even less secure than in the cities: the casuists of this epoch record several assassinations of Jews; *e.g.*, that of Moses Soussi. The principal occupation of the Jews being commerce, they traveled a good deal, either to Corfu or to Janina (45 miles from Arta), where they sold Venetian wares or fabrics, or to neighboring villages and other places. They also followed various trades, even women being engaged in dyeing silk. There were also Jewish physicians at Arta (Jacob Rofé, Moses Polastro), who at times charged the comparatively large sum of 50 ducats for treating a patient.

The moral tone of the community, though marked on the whole by devotion and even an austere piety, was lowered in individual cases through lack of central administration. Thus, a certain Shemariah b. Abraham dared to maltreat the rabbi Benjamin b. Shemariah and even to say things prejudicial to the community. Another, Solomon by name, stigmatized as apostates the Maranos who, fleeing from Apulia, sought refuge at Arta. Finally, a certain Manoah Politzer (? פליצר), with the assistance of two false witnesses, Abraham Turkia and Abraham Tobiel, appropriated (about 1529) the legacy of R. Abraham Sephardi mentioned on page 143. In contrast to this darker side is the solidarity which united not only the Jews living in Arta, but also the latter with those of the neighboring towns. Thus it is recounted that when some pirates robbed a certain Eliezer of Pola (מפולי) and sold their booty to the Jews of En-Mavra, a notification from the rabbinical body of Arta was sufficient to cause the purchasers to restore the property to the owner in consideration of the expenses involved.

Decadence in Seventeenth Century.

Rabbinic studies declined here as in the Orient generally. By the seventeenth century the rabbis—for example, Eliezer Menahem—were obliged to seek their knowledge at the colleges of Salonica, as probably also R. Moses Jacob, Raphael Cohen, Abraham 'Iṭon (עטון), and Shabbethai Russo, contemporaries of the chronicler David Conforte. This decadence was doubtless due in part to the political vicissitudes which successively befell Arta, such as the invasions of the Venetians (1688), of the French (1797), of Tepedelenli Ali, pasha of Janina (1798), of the Greeks (1821), and lastly of the Turks (1821).

Modern Times.

Between 1854—when the town revolted against the Turks, who reconquered it after a few months—and June, 1880, nothing of note occurred among the Jews of Arta. Then, at the instance of some public-spirited men, the Talmud Torah was reorganized so as to include both secular and religious instruction. This reform went into effect a year later (June, 1881), according to regulations written in three languages (Hebrew, Greek, and Italian), dated March 17, 1880, and signed by Julius (Shabbethai Ezra) Besso (president), Jacob Raphael Mioni (vice-president), Moses Daniel Yerushalmi (treasurer), Michel Shabbethai Besso (secretary), and the inspectors Elie Joseph Cané, Moses Solomon Battino, Moses Zaffo, and Abraham Shabbethai (printed by Nacamulli, Corfu). Mention is also made of two benefactors of the institutions, citizens of Corfu: (1) Abraham Tchaki, who contributed much toward the success of the work, and (2) especially Solomon Abraham, who, in addition to funds, gave a building of the value of 1,000 francs, which he owned at Arta. Nicole Zanetti is mentioned as professor of Greek.

Some time after (1881), Arta was ceded by the Turks to the kingdom of Greece, conformably to the Treaty of Berlin.

G. A. D.

ARTABAN V.: Last of the Parthian kings; died in the year 227. He was the son of Vologeses V., whose throne he ascended about 216, after a struggle with his brother Vologeses VI. For many years he successfully conducted a war against the Romans, defeating both Caracalla and his successor Macrinus. He lost his life, however, in his conflicts with the Persians, 227.

This last ruler of the house of the Arsacids was well inclined toward the Jews; Abba Arika, the head of the academy of Sura, received signal marks of his friendliness. Thus he once sent to him a number of valuable pearls as a gift, and received in return from Abba Arika a *mezuzah* (door-post inscription), with the remark that the word of God was of a higher value than all the gems of earth

(Yer. Peah i. 1, p. 15*d*; Gen. R. xxxv., end; in both places "Rabbi" is erroneously given in place of the original "Rab").

When Artaban died Rab exclaimed in sorrow, "The bond of friendship has been sundered!" ('Ab. Zarah 10*b*. The text has ארדבן; read ארדבן (Persian Ardewan); Kohut, "Aruch Completum," i. 280).

Bibliography: Gutschmid, *Gesch. Iran's*, pp. 154 *et seq.*, 1888; Jost, *Gesch. des Judenthums*, ii. 139; Grätz, *Gesch. der Juden*, 2d ed., iv. 281.

G. L. G.

ARTAPANUS: Historian; lived in Alexandria in the second century B.C. He wrote a history of the Jews, parts of which have been preserved in the writings of the church-fathers Eusebius ("Præparatio Evangelica," ix. 18, 23) and Clement of Alexandria ("Stromata," i. 23, 154), as well as in those of some later authors. Freudenthal shows that both Alexander Polyhistor and Josephus made use of Artapanus' work. The fragments that have survived enable one to form an opinion—not a very flattering one—as to the merits of their author. Artapanus evidently belonged to that narrow-minded circle of Hellenizing Jews that were unable to grasp what was truly great in Judaism, and, therefore, in their mistaken apologetic zeal—for even in those early days Judaism had its opponents among the Hellenes—set about glorifying Judaism to the outer world by inventing all manner of fables concerning the Jews. As an illustration of this method, the following account of Moses will serve. According to Artapanus (Eusebius, *ibid.* ix. 27), Moses is he whom the Greeks called Musæus; he was, however, not (as in the Greek legend) the pupil, but the teacher, of Orpheus. Wherefore Moses is not only the inventor of many useful appliances and arts, such as navigation, architecture, military strategy, and of philosophy, but is also—this is peculiar to Artapanus—the real founder of the Greek-Egyptian worship. By the Egyptians, whose political system he organized, Moses was called Hermes *διὰ τὴν τῶν ἱερῶν γραμμάτων ἑρμηνείαν* ("because he expounded the writings of the priests").

The departure from Egypt is then recounted, with many haggadic additions and embellishments. The astounding assertion, that Moses and the Patriarchs were the founders of the Egyptian religion, led Freudenthal to the assumption that "Artapanus" must be a pseudonym assumed by some Jewish writer who desired to be taken for an Egyptian priest, in order to give greater weight to his words. This supposition, however, as Schürer points out, is highly improbable, and fails to explain the remarkable phenomenon of a Jew ascribing a Jewish origin to the Egyptian pantheon. It is much more probable that Artapanus belonged to a syncretistic circle of philosophers that saw no such grave objection to a moderate idolatry as to prevent its being accepted as of Jewish origin. Having adopted the Greek fables that derived the Egyptian cult from Grecian heroes, and having identified these heroes with Biblical personages, he had no alternative but to trace the idolatry of Egypt to a Jewish source.

[Or, Artapanus' position may have been somewhat as follows: Thinking it necessary for the honor of the Jewish people that they should be regarded as the source of all religion, he chose to attribute to them the origin of the Egyptian religion in spite of difficulties that he may have felt in connection with its idolatry.—T.]

Bibliography: Dähne, *Geschichtl. Darstellung*, ii. 200-203; Freudenthal, *Alexander Polyhistor*, pp. 143-174, 215, 231 *et seq.*; Susemihl, *Gesch. der Griechischen Literatur*, ii. 646 *et seq.*; Grätz, *Gesch. der Juden*, iii. 606; Willrich, *Juden und Griechen*, p. 160; Schürer, *Gesch.* iii. 354-357, who gives further references.

T. L. G.

ARTAXERXES I. (surnamed **Longimanus**—"Long-Hand"): King of Persia; ascended the throne in 465 B.C., and died in 425 B.C. In the Persian name Artakhshathra ("he whose empire is perfected") the "thr" (written with a special sign in Persian) is pronounced with a hissing sound, and is therefore represented in other languages by a sibilant. Thus in Babylonian, Artakshatsu, Artakhshassu, and numerous variations; in Susic, Irtakshashsha; Egyptian, Artakhshasha; Hebrew, ארתחשׁשׁתא and ארתחשׁסתא (that is, Artakhshasta); in Greek, *'Αρταξέσσης* (inscription in Tralles' "Corpus Inscriptionum Græcarum," 2919), and by assimilation with the name Xerxes *'Αρταξέρξης* and *'Αρτοξέρξης*. According to the chronographic lists of the Babylonians and of the Ptolemaic Canon, Artaxerxes I. reigned forty-one years, which includes the short reign of his son Xerxes II., murdered after a reign of six weeks. Some Greek authorities give him only forty years; thus Diodorus, xi. 69, xii. 64. (Concerning the chronology, compare Meyer, "Forschungen zur Alten Geschichte," 1899, ii. 482.) From this period many dated archives are extant, found throughout Babylonia, but particularly in Nippur, by the expedition of the University of Pennsylvania (published by Hilprecht and Clay, "The Babylonian Expedition of the University of Pennsylvania," vol. ix., 1898). But there are no archeological remains of the reign of Artaxerxes I. with the exception of a single inscription on a building in Susa and an alabaster vase in Paris which bears his name in Persian, Susian, Babylonian cuneiform, and in hieroglyphs. All information concerning him is derived from the accounts of Greek writers, especially the fragments of Ctesias, and from the statements of the books of Ezra and Nehemiah. Josephus wrongfully claims that the Ahasuerus (Xerxes) of the Book of Esther is this Artaxerxes I., and also that the Artaxerxes of Ezra and Nehemiah is Xerxes.

Sources of Information.

Artaxerxes was the second son of Xerxes, who was murdered in the summer of 465 by his all-powerful vizir Artaban. The murderer accused the king's eldest son Darius of the crime, with the result that Darius was slain by his younger brother Artaxerxes, who then mounted the throne. But Artaban sought the crown for himself, and therefore aimed at the life of the young king; the latter, it is stated, warned by Megabyzus, his brother-in-law, rid himself of the murderer by slaying him, with all his household and party, in open combat (Ctesias, "Persica," 29; Diodorus, xi. 69; Justin, iii. 1, according to Dinon; but Aristotle, "Politics," viii. 8, 14 has a different version). The murder of Xerxes is mentioned also by Ælian ("Variæ Historiæ," xiii. 3), and in an Egyptian inscription of the time of Ptolemy I., which ascribes the deed to the vengeance of an Egyptian god on the

His Character.

foreign king. The Greek chronologists, evidently through a misunderstanding, make of Artaban a Persian king and state that he reigned seven months. The Greeks gave Artaxerxes the surname Μακρόχειρ (Longimanus, Long-Hand), asserting, probably correctly, that his right hand was longer than his left. They uniformly describe him as a brave and handsome man, a kindly and magnanimous ruler (Nepos, "De Regibus," ch. i.; Plutarch, "Artaxerxes," ch. i.). The authentic narrative of Nehemiah gives an accurate picture, showing him to have been a kindly monarch, who, noticing the sadness of his cupbearer, asked him his wish and granted it. This characterization does not deny that he was susceptible to harem-influence or that he could become very angry when any one appeared presumptuous. Ctesias relates that he once sought to decapitate Megabyzus because, on a hunting expedition, when a lion was about to spring upon the king, Megabyzus slew him without awaiting the royal spear-thrust. The women of the court interceded for the offender, and his sentence was commuted to long exile upon an island in the Persian gulf, whence he finally succeeded in escaping. He afterward secured the king's pardon. The reverence with which the Persians regarded Artaxerxes may be seen in the fact that two of his successors adopted his name.

His long reign was generally tranquil, the system of government introduced by Darius working satisfactorily. A few satraps who rebelled now and again (as, for instance, at the very beginning of the reign, the governor of Bactria), were speedily subdued. On the borderlands and in the mountainous districts the authority of the government may not have been vigorously sustained, but every other religion under his sway in Asia may be said to have enjoyed a period of peaceful growth. Artaxerxes I. was, however, not a creative genius.

His Relations to the Jews.

Fuller details are known concerning his relationship to the Jews, toward whose development at a critical juncture he contributed efficiently. Two documents are contained in the Book of Ezra, ch. iv. (albeit wrongfully placed by the editor of that work); and there are also fragments of the memoirs of Ezra and Nehemiah themselves. Both documents in ch. iv. and the decree containing Ezra's appointment in ch. vii. have been declared spurious. In addition, the attempt has been made frequently to place Ezra's journey and reforms in the reign of Artaxerxes II.; but all such endeavors are critically untenable (compare Meyer, "Entstehung des Judenthums," 1896).

In the seventh year of Artaxerxes I. (458 B.C.) the Babylonian Jews requested that permission should be given to the priest Ezra to visit Palestine, with full power over the Jews there, and to enforce the book of the Law as the will of the king. How the king acceded to this request, and how Ezra endeavored to carry out his mission, are well known. Ezra first took strong measures against the mixed marriages, coming thereby into conflict with "the people of the land," the Samaritans and their allies. To protect himself against them, Ezra undertook to rebuild the walls of Jerusalem. Permission for this was not contained in the commission he had received from the king; accordingly the Samaritans and their governor, Rehum, interfered and addressed a letter to the king, given in Ezra iv. 7. The king, who had no doubt been informed of the former importance of the rebellious city and the danger which its refortification might threaten to his revenues, issued orders that the rebuilding of the walls must stop (iv. 17). The triumph of the Samaritans was complete; the walls were torn down, and the gates were burnt (Neh. i. 3). Such was the condition of the city when, in Kislew of the twentieth year (December, 446), Nehemiah, the king's cupbearer, received information from his brethren concerning it. The Bible narrative tells how he succeeded in being sent as governor to Judea, and how he immediately (summer of 445) set energetically to work to restore the fortifications, thus enabling Ezra, through the influence of his authority, to establish the book of the Torah as the law binding upon the Jews. Nehemiah returned to court in 433 (Neh. v. 14, xiii. 6), but was despatched to Judea a second time to counteract certain evils which had arisen.

G. E. Me.

ARTAXERXES II. (originally **Arsakes**, surnamed **Mnemon** by the Greeks): The eldest son of Darius II.; succeeded his father in 404 B.C. (Diodorus, xiii. 108), and adopted the name of his grandfather Artaxerxes. He reigned until 359; that is, 46 years.

Artaxerxes II. seems to have been of a noble disposition; but, despite personal bravery, he was feeble in character, and under subjection to his imperious mother, Parysatis, who favored her younger son Cyrus to the extent of desiring the throne for him. After Cyrus' rebellion, and his death in the battle of Cunaxa (401 B.C.), Parysatis ruled the king completely and led him into the gravest crimes. Owing to his weakness, he was not the man to save the effete and dying Persian empire. Immediately upon his accession Egypt declared and maintained its independence. His whole reign was filled with rebellions and uprisings by satraps, especially in Asia Minor and Syria, though Palestine, then under the rule of the high priests, seems to have steered clear of any participation. Nevertheless, the internal distractions of the Greek world enabled him to succeed in the main in asserting that supremacy over Greece that Darius and Xerxes had vainly aimed at. After having diverted the attack of the Spartans by inciting their war against Corinth, he succeeded, through conjunction with Sparta and Dionysus I. of Sicily, in imposing his will upon the Greeks by the celebrated "Peace of the King," in 387 B.C. For decades thereafter, this "King's Peace" was the law in Greece, against which no state dared rebel.

Bibliography: Greek histories, especially Plutarch's biography of this king, are full of information concerning Artaxerxes II.; but the suggested connection with the history of Ezra, made by some historians, is without foundation.

G. E. Me.

ARTAXERXES III.: A son of Artaxerxes II. He originally bore a name which in Babylonian was written "Umasu" (and therefore in the Ptolemaic canon, as given by Elias of Nisibis, the form

אמוס is found). He was called Ochus by the Greeks. After he had rid himself of the rightful successor, Darius, he mounted his father's throne in the autumn of 359 B.C., and reigned until the summer of 338. Hence the Babylonians and the Ptolemaic canon assign twenty-one years to his reign, while Diodorus (xv. 93; xvii. 5), together with the Greek chronologies, wrongly extends his reign by some years (see Meyer, "Forschungen zur Alten Geschichte," ii. 466, 488 *et seq.*, 496 *et seq.*).

His Character.

Artaxerxes III. Ochus was a cruel and bloodthirsty despot. He began his reign by murdering all relatives who might become dangerous to him. He was, however, a most energetic ruler, who allowed himself to be discouraged by no obstacle or failure, but ruthlessly prosecuted his purposes. With the assistance of the unscrupulous eunuch Bagoas and his Rhodian captains of mercenaries, Mentor and Memnon—fitting tools for his schemes—he succeeded in cementing the rapidly disintegrating empire of Persia by bloodshed, treachery, and fraud. He crushed several insurrections, notably that of the rebellious Sidonian in 345-344; and after many unsuccessful attempts he succeeded, in 343 or 342, in subduing Egypt also, and made it suffer severely for its rebellion.

Connection with Jewish History.

A certain conflict with his Jewish subjects seems to have been connected with these struggles. Josephus ("Ant." xi. 7, § 1) relates that when the high priest Judas (Joiada) was succeeded by his son Johanan (Jonathan or John; compare Neh. xii. 11, 22), his brother Jesus (Joshua) sought to deprive him of the office. Jesus relied for support upon Bagoses, Artaxerxes' general (the Bagoas previously mentioned), and so enraged Johanan that the latter struck him down in the Temple. Bagoses seven years later avenged the murder of Jesus by exacting of the Jews a tax of 50 drachmas for each lamb offered at the daily sacrifices. He also unlawfully and forcibly entered the Temple precincts, claiming that he was purer than the murdering high priest Johanan. There is no reason to consider this account as being in its essentials untrue (Willrich, "Juden und Griechen vor der Makkabäischen Erhebung," p. 89, declares the episode to be a misunderstanding of events which happened under Antiochus Epiphanes). It is probably to this episode that Eusebius refers in his "Chronicle" (under date of 1657 from Abraham—that is, 360 B.C.—which date is certainly erroneous; he is followed by Jerome; by Syncellus, p. 486; and by Orosius, iii. 76), when he relates that Artaxerxes III., upon his march against Egypt, carried a number of Jews into exile in Hyrcania and Babylonia. Possibly one of the uprisings alluded to above may have included a portion of Judea. This is possibly also the explanation of the strange statement of Justin (xxxvi. 3) that Xerxes, the king of the Persians, conquered the Jews. Neither of these statements is particularly reliable. The suggestion that the story of Judith is a reflection of these events lacks all foundation. The statement of Solinus (xxxv. 4) that Jericho was besieged by Artaxerxes and destroyed by him, has been explained by Theodore Reinach ("Semitic Studies in Memory of A. Kohut," pp. 447 *et seq.*) to refer to the conquests of the Sassanian king Artaxerxes I. (226-241).

In 338 Artaxerxes III., with most of his sons, was murdered by Bagoas; one of his sons, Arses, was elevated to the throne; but after a reign of two or three years he also was put to death by the murderer of his father.

G. E. Me.

ARTEMION: Leader of the Jewish insurrection in Cyprus against Trajan, 117. There are but scanty details of this revolt. According to Roman sources, the Jews destroyed the capital of the island of Salamis and slew 240,000 Greeks. The revolt was quelled by Trajan's general Martius Turbo; and to judge by the atrocities committed by him, the suppression was attended with very sanguinary results for the Jews. The law passed in Cyprus after the revolt, that no Jew should set foot on the island, and that, if cast there by shipwreck, he should suffer death, shows the hatred felt by the Greek Cypriotes toward the Jews.

Bibliography: Dion Cassius, *History*, lxviii. 322; Grätz, *Gesch. der Juden*, iv. 127-129.

G. L. G.

ARTHUR LEGEND: The cycle of stories clustering around the semi-mythical hero King Arthur of England, and which finds its place in Jewish literature in a Hebrew translation entitled ספר הישמד הטבלה העגולה ("The Book of the Destruction of the Round Table"), composed in 1279 by an author whose name can not be ascertained. Only a few fragments exist in the Vatican manuscript edited by A. Berliner in "Oẓar Ṭob," 1885, pp. 1-11. These include passages from "The Life of Lancelot" (לנצולוט דל לק), "The Birth of Arthur," "The Quest of the Grail" (ליברו דיל קישטא דיל סנגראאל). The original seems to have concluded with a sermon on repentance, to which the translator refers in his preface as one of his two motives for translating the work, the other motive being to drive away his own melancholy. From the nature of the translation, which includes several Italian words, Steinschneider concludes that the original was in Italian and that the writer lived in Italy. But the source from which the author drew his form of the story is no longer extant; it was obviously merely a short abridgment of the voluminous romance of chivalry out of which the Arthur Legend has been composed. While the book throws no light upon the origin of the legend, or even upon its later literary history, it is interesting for the contrast it presents between the scenes of bloodshed and unchastity that constitute the romance and the Jewish ideals so opposed to these. "The Quest of the Grail," though possibly in its origin a Celtic legend, has become inextricably associated with the Christian sacrament of the mass; and it is therefore extremely curious to find it treated in Hebrew. The translator seems to have felt this, and gives a somewhat elaborate apology for translating it. A Judæo-German version of the legend also exists among the manuscripts in the library of the city of Hamburg.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 967-969; idem, *Hebr. Bibl.* viii. 16; idem, *Cat. Hamburg Library*, No. 228 and p. 183.

A. J.

ARTICLES OF FAITH: In the same sense as Christianity or Islam, Judaism can not be credited with the possession of Articles of Faith. Many attempts have indeed been made at systematizing and reducing to a fixed phraseology and sequence the contents of the Jewish religion. But these have always lacked the one essential element: authoritative sanction on the part of a supreme ecclesiastical body. And for this reason they have not been recognized as final or regarded as of universally binding force. Though to a certain extent incorporated in the liturgy and utilized for purposes of instruction, these formulations of the cardinal tenets of Judaism carried no greater weight than that imparted to them by the fame and scholarship of their respective authors. None of them had a character analogous to that given in the Church to its three great formulas (the so-called Apostles' Creed, the Nicene or Constantinopolitan, and the Athanasian), or even to the "Kalimat As-Shahādat" of the Mohammedans. The recital of this "Kalimah" is the first of the five pillars of practical religion in Islam, and every one converted to Islam must repeat it verbatim; so that among the conditions required of every believer with reference to confession is the duty to repeat it aloud at least once in a lifetime. None of the many summaries from the pens of Jewish philosophers and rabbis has been invested with similar importance and prominence. The reasons for this relative absence of official and obligatory creeds are easily ascertained. The remark of Leibnitz, in his preface to the "Essais de Théodicée," that the nations which filled the earth before the establishment of Christianity had ceremonies of devotion, sacrifices, libations, and a priesthood, but that they had no Articles of Faith and no dogmatic theology, applies with slight modification to the Jews. Originally race—or perhaps it is more correct to say nationality—and religion were coëxtensive. Birth, not profession, admitted to the religio-national fellowship. As long as internal dissension or external attack did not necessitate for purposes of defense the formulation of the peculiar and differentiating doctrines, the thought of paragraphing and fixing the contents of the religious consciousness could not insinuate itself into the mind of even the most faithful. Missionary or proselytizing religions are driven to the definite declaration of their teachings. The admission of the neophyte hinges upon the profession and the acceptance on his part of the belief; and that there may be no uncertainty about what is essential and what non-essential, it is incumbent on the proper authorities to determine and promulgate the cardinal tenets in a form that will facilitate repetition and memorizing. And the same necessity arises when the Church or religious fellowship is torn by internal heresies. Under the necessity of combating heresies of various degrees of perilousness and of stubborn insistence, the Church and Islam were forced to define and officially limit their respective theological concepts. Both of these provocations to creed-building were less intense in Judaism. The proselytizing zeal, though during certain periods more active than at others, was, on the whole, neutralized, partly by inherent disinclination and partly by force of circumstances. Righteousness, according to Jewish belief, was not conditioned on the acceptance of the Jewish religion. And the righteous among the nations that carried into practise the seven fundamental laws of the covenant with Noah and his descendants were declared to be participants in the felicity of the hereafter. This interpretation of the status of non-Jews precluded the development of a missionary attitude. Moreover, the regulations for the reception of proselytes, as developed in course of time, prove the eminently practical—that is, the non-creedal—character of Judaism. Compliance with certain rites—baptism, circumcision, and sacrifice—is the test of the would-be convert's faith. He is instructed in the details of the legal practise that manifests the Jew's religiosity, while the profession of faith demanded is limited to the acknowledgment of the unity of God and the rejection of idolatry (Yoreh De'ah, Gerim, 268, 2). Judah ha-Levi ("Cuzari," i. 115) puts the whole matter very strikingly when he says: "We are not putting on an equality with us a person entering our religion through confession alone [Arabic original, *bikalamati* = by word]. We require deeds, including in that term self-restraint, purity, study of the Law, circumcision, and the performance of the other duties demanded by the Torah." For the preparation of the convert, therefore, no other method of instruction was employed than for the training of one born a Jew. The aim of teaching was to convey a knowledge of the Law, obedience to which manifested the acceptance of the underlying religious principles; namely, the existence of God and the holiness of Israel as the people of His covenant.

No Fixed Dogmas.

No Need for Creeds in Judaism.

Evolution of Judaism.

The controversy whether Judaism demands belief in dogma, or inculcates obedience to practical laws alone, has enlisted many competent scholars. Moses Mendelssohn, in his "Jerusalem," defended the non-dogmatic nature of Judaism, while Löw among others (see his "Gesammelte Schriften," i. 31–52, 433 *et seq.* 1871) took the opposite side. Löw made it clear that the Mendelssohnian theory had been carried beyond its legitimate bounds. The meaning of the word for faith and belief in Hebrew (אמונה) had undoubtedly been strained too far to substantiate the Mendelssohnian thesis. Underlying the practise of the Law was assuredly the recognition of certain fundamental and decisive religious principles culminating in the belief in God and revelation, and likewise in the doctrine of retributive divine justice. The modern critical view of the development of the Pentateuch within the evolution of Israel's monotheism confirms this theory. The controversy of the Prophets hinges on the adoption by the people of Israel of the religion of YHWH, that excluded from the outset idolatry, or certainly the recognition of any other deity than YHWH as the legitimate Lord of Israel; that, in its progressive evolution, associated with YHWH the concepts of holiness, justice, and righteousness; and that culminated in the teaching of God's spirituality and universality. The historical books of the Bible, as recast in accordance with these latter religious ideas, evince the force of a strong and clearly apprehended conviction concerning the providential purpose in the destinies of earth's inhabitants, and more especially in the guidance of Israel. The Psalms and Wisdom books manifest the predominance of definite religious beliefs. To say that Judaism is a barren legalistic convention, as Mendelssohn avers, is an unmistakable exaggeration. The modicum of truth in his theory is that throughout Biblical Judaism, as in fact through all later phases of Jewish religious thinking and practise, this doctrinal element remains always in solution. It is not crystallized into fixed phraseology or rigid dogma. And, moreover, the ethical and practical implications of the religion are never obscured. This is evidenced by the Biblical passages that, in the opinion of many, partake of the nature of Articles of Faith, or are of great value as showing what, in the opinion of their respective authors, constitutes the essence of religion. Among these the most noteworthy are Deut. vi. 4; Isa. xlv. 5–7; Micah vi. 8; Ps. xv.; Isa. i. 16, 17; xxxiii. 15.

Discussions and Dogmatism Disfavored.

Whatever controversies may have agitated Israel during the centuries of the Prophets and the earlier postexilic period, they were not of a kind to induce the defining of Articles of Faith to counteract the influences of heretical teaching. Dogmatic differences manifest themselves only after the Maccabean struggle for independence. But even these differences were not far-reaching enough to overcome the inherent aversion to dogmatic fixation of principles; for, with the Jews, acceptance of principles was not so much a matter of theoretical assent as of practical conduct. Though Josephus would have the divisions between the Pharisees and Sadducees hinge on the formal acceptance or rejection of certain points of doctrine—such as Providence, resurrection of the body, which, for the Pharisees, was identical with future retribution — it is the consensus of opinion among modern scholars that the differences between these two parties were rooted in their respective political programs, and implied in their respectively national and anti-national attitudes, rather than in their philosophical or religious dogmas.

If the words of Sirach (iii. 20–23) are to be taken as a criterion, the intensely pious of his days did not incline to speculations on what was beyond their powers to comprehend. They were content to perform their religious duties in simplicity of faith. The Mishnah (Ḥag. ii. 1) indorsed this view of Sirach, and in some degree discountenanced theosophy and dogmatism. Among the recorded discussions in the schools of the Rabbis, dogmatic problems commanded only a very inferior degree of attention ('Er. 13*b*: controversy concerning the value of human life; Ḥag. 12*a*: concerning the order of Creation). Nevertheless, in the earliest Mishnah is found the caution of Abtalion against heresy and unbelief (Ab. i. 11 [12]); and many a Baraita betrays the prevalence of religious differences (Ber. 12*b*; 'Ab. Zarah 17*a*). These controversies have left their impress upon the prayer-book and the liturgy. This is shown by the prominence given to the Shema'; to the Messianic predictions in the Shemoneh-'Esreh (the "Eighteen Benedictions"), which emphasized the belief in the Resurrection; and, finally, to the prominence given to the Decalogue—though the latter was again omitted in order to counteract the belief that it alone had been revealed (Tamid v. 1; Yer. Ber. 6*b*; Bab. Ber. 12*a*). These expressions of belief are held to have originated in the desire to give definite utterance and impressiveness to the corresponding doctrines that were either rejected or attenuated by some of the heretical schools. But while these portions of the daily liturgy are expressive of the doctrinal contents of the regnant party in the synagogue (see Landshuth, in Edelman's "Hegyon Leb"; and LITURGY), they were not cast into the form of catalogued Articles of Faith.

Philo and Akiba.

The first to make the attempt to formulate them was Philo of Alexandria. The influence of Greek thought induced among the Jews of Egypt the reflective mood. Discussion was undoubtedly active on the unsettled points of speculative belief; and such discussion led, as it nearly always does, to a stricter definition of the doctrines. In his work, "De Mundi Opificio," lxi., Philo enumerates five articles as embracing the chief tenets of Mosaism: (1) God is and rules; (2) God is one; (3) the world was created; (4) Creation is one; (5) God's providence rules Creation. But among the Tannaim and Amoraim this example of Philo found no followers, though many of their number were drawn into controversies with both Jews and non-Jews, and had to fortify their faith against the attacks of contemporaneous philosophy as well as against rising Christianity. Only in a general way the Mishnah Sanh. xi. 1 excludes from the world to come the Epicureans and those that deny belief in resurrection or in the divine origin of the Torah. R. Akiba would also regard as heretical the readers of ספרים החצונים —certain extraneous writings (Apocrypha or Gospels)—and persons that would heal through whispered formulas of magic. Abba Saul designated as under suspicion of infidelity those that pronounce the ineffable name of the Deity. By implication the contrary doctrine and attitude may thus be regarded as having been proclaimed as orthodox. On the other hand, Akiba himself declares that the command to love one's neighbor is the fundamental principle of the Law; while Ben Asai assigns this distinction to the Biblical verse, "This is the book of the generations of man" (Gen. v. i.; Gen. R. xxiv.). The definition of Hillel the elder, in his interview with a would-be convert (Shab. 31*a*), embodies in the golden rule the one fundamental article of faith. A teacher of the third Christian century, R. Simlai, traces the development of Jewish religious principles from Moses with his 613 commands of prohibition and injunction, through David, who, according to this rabbi, enumerates eleven; through Isaiah, with six; Micah, with three; to Habakkuk, who simply but impressively sums up all religious faith in the single phrase, "The pious lives in his faith" (Mak., toward end). As the Halakah enjoins that one shall prefer death to an act of idolatry, incest, unchastity, or murder, the inference is plain that the corresponding positive principles were held to be fundamental articles of Judaism.

The Decalogue as a Summary.

From Philo down to late medieval and even modern writers the Decalogue has been held to be in some way a summary of both the articles of the true faith and the duties derived from that faith. According to the Alexandrian philosopher (see "De Vita Mosis") the order of the Ten Words is not accidental. They divide readily into two groups: the first five summarizing man's relations to the Deity; the other five specifying man's duties to his fellows. Ibn Ezra virtually adopts this view. He interprets the contents of the Decalogue, not merely in their legal-ritual bearing, but as expressive of ethico-religious principles. But this view can be traced to other traditions. In Yer. Ber. 6*b* the Shema' is declared to be only an epitome of the Decalogue. That in the poetry of the synagogal ritual this thought often dominates is well known. No less a thinker than Saadia Gaon composed a liturgical production of this character (see AZHAROT); and R. Eliezer ben Nathan of Mayence enriched the prayer-book with a piyyuṭ in which the six hundred and thirteen commands are rubricated in the order of and in connection with the Decalogue. The theory that the Decalogue was the foundation of Judaism, its article of faith, was advocated by Isaac Abravanel (see his Commentary on Ex. xx. 1); and in recent years by Isaac M. Wise of Cincinnati in his "Catechism" and other writings.

The only confession of faith, however, which, though not so denominated, has found universal acceptance, forms a part of the daily liturgy contained in all Jewish prayer-books. In its original form it read somewhat as follows: "True and established is this word for us forever. True it is that Thou art our God as Thou wast the God of our fathers; our King as [Thou wast] the King of our fathers; our Redeemer and the Redeemer of our fathers; our Creator and the Rock of our salvation; our Deliverer and Savior—this from eternity is Thy name, and there is no God besides Thee." This statement dates probably from the days of the Hasmoneans (see Landshuth, in "Hegyon Leb").

Saadia's, Judah ha-Levi's, and Baḥya's Creed.

In the stricter sense of the term, specifications in connected sequence, and rational analysis of Articles of Faith, did not find favor with the teachers and the faithful before the Arabic period. The polemics with the Karaites on the one hand, and, on the other, the necessity of defending their religion against the attacks of the philosophies current among both Mohammedans and Jews, induced the leading thinkers to define and formulate their beliefs. Saadia's "Emunot we-Deot" is in reality one long exposition of the main tenets of the faith. The plan of the book discloses a systematization of the different religious doctrines that, in the estimation of the author, constitute the sum total of his faith. They are, in the order of their treatment by him, the following: (1) The world is created; (2) God is one and incorporeal; (3) belief in revelation (including the divine origin of tradition); (4) man is called to righteousness and endowed with all necessary qualities of mind and soul to avoid sin; (5) belief in reward and punishment: (6) the soul is created pure; after death it leaves the body; (7) belief in resurrection; (8) Messianic expectation, retribution, and final judgment. Judah ha-Levi endeavored, in his "Cuzari," to determine the fundamentals of Judaism on another basis. He rejects all appeal to speculative reason, repudiating the method of the Motekallamin. The miracles and traditions are, in their supernatural character, both the source and the evidence of the true faith. With them Judaism stands and falls. The book of Baḥya ibn Paḳuda ("Ḥobot ha-Lebabot"), while remarkable, as it is, for endeavoring to give religion its true setting as a spiritual force, contributed nothing of note to the exposition of the fundamental articles. It goes without saying that the unity of God, His government of the world, the possibilities of leading a divine life—which were never forfeited by man—are expounded as essentials of Judaism.

Ibn Daud and Ḥananel ben Ḥushiel.

More interesting on this point is the work of R. Abraham ibn Daud (1120) entitled "Emunah Ramah" (The High Faith). In the second division of his treatise he discourses on the principles of faith and the Law. These principles are: The existence of God; His unity; His spirituality; His other attributes; His power as manifested in His works; His providence. Less well known is the scheme of an African rabbi, Ḥananel b. Ḥushiel, about a century earlier, according to whom Judaism's fundamental articles number four: Belief in God; belief in prophecy; belief in a future state; belief in the advent of the Messiah.

The Thirteen Articles of Maimonides.

The most widely spread and popular of all creeds is that of Maimonides, embracing the thirteen articles. Why he chose this particular number has been a subject of much discussion. Some have seen in the number a reference to the thirteen attributes of God. Probably no meaning attaches to the choice of the number. His articles are: (1) The existence of God; (2) His unity; (3) His spirituality; (4) His eternity; (5) God alone the object of worship; (6) Revelation through His prophets; (7) the preeminence of Moses among the Prophets; (8) God's law given on Mount Sinai; (9) the immutability of the Torah as God's Law; (10) God's foreknowledge of men's actions; (11) retribution; (12) the coming of the Messiah; (13) Resurrection. This creed Maimonides wrote while still a very young man; it forms a part of his Mishnah Commentary, but he never referred to it in his later works (see S. Adler, "Tenets of Faith and Their Authority in the Talmud," in his "Ḳobeẓ 'al Yad," p. 92, where Yad ha-Ḥazaḳah, Issure Biah, xiv. 2, is referred to as proof that Maimonides in his advanced age regarded as fundamentals of the faith only the unity of God and the prohibition of idolatry). It did not meet universal acceptance; but, as its phraseology is succinct, it has passed into the prayer-book, and is therefore familiar to almost all Jews of the Orthodox school. The successors of Maimonides, from the thirteenth to the fifteenth century—Naḥmanides, Abba Mari ben Moses, Simon ben Ẓemaḥ Duran, Albo, Isaac

Arama, and Joseph Jaabez—reduced his thirteen articles to three: Belief in God; in Creation (or revelation); and in providence (or retribution). Others, like Crescas and David ben Samuel Estella, spoke of seven fundamental articles, laying stress also on free-will. On the other hand, David ben Yom-Ṭob ibn Bilia, in his "Yesodot ha-Maskil" (Fundamentals of the Thinking Man), adds to the thirteen of Maimonides thirteen of his own—a number which a contemporary of Albo (see "'Iḳḳarim," iii.) also chose for his fundamentals; while Jedaiah Penini, in the last chapter of his "Beḥinat ha-Dat," enumerated no less than thirty-five cardinal principles (see Löw, "Jüdische Dogmen," in "Gesammelte Werke," i. 156 *et seq.*; and Schechter, "Dogmas of Judaism," in "Studies of Judaism," pp. 147–181).

In the fourteenth century Asher ben Jehiel of Toledo raised his voice against the Maimonidean Articles of Faith, declaring them to be only temporary, and suggested that another be added to recognize that the Exile is a punishment for the sins of Israel. Isaac Abravanel, in his "Rosh Amanah," took the same attitude toward Maimonides' creed. While defending Maimonides against Ḥasdai and Albo, he refused to accept dogmatic articles for Judaism, holding, with all the cabalists, that the 613 commandments of the Law are all tantamount to Articles of Faith.

In liturgical poetry the Articles of Faith as evolved by philosophical speculation met with metrical presentation. The most noted of such metrical and rimed elaborations are the "Adon 'Olam," by an anonymous writer—now used as an introduction to the morning services (by the Sephardim as the conclusion of the *musaf* or "additional" service), and of comparatively recent date; and the other known as the "Yigdal," according to Luzzatto, by R. Daniel b. Judah Dayyan.

Modern Catechisms.

The modern catechisms abound in formulated Articles of Faith. These are generally intended to be recited by the candidates for confirmation, or to be used for the reception of proselytes (see Dr. Einhorn's "'Olat Tamid"). The Central Conference of American Rabbis, in devising a formula for the admission of proselytes, elaborated a set of Articles of Faith. These modern schemes have not met with general favor—their authors being in almost all cases the only ones that have had recourse to them in practise. The points of agreement in these recent productions consist in the affirmation of the unity of God; the election of Israel as the priest people; the Messianic destiny of all humanity. The declaration of principles by the Pittsburg Conference (1885) is to be classed, perhaps, with the many attempts to fix in a succinct enumeration the main principles of the modern Jewish religious consciousness.

The Karaites.

The Karaites are not behind the Rabbinites in the elaboration of Articles of Faith. The oldest instances of the existence of such articles among them are found in the famous work by Judah ben Elijah Hadassi, "Eshkol ha-Kofer." In the order there given these are the articles of the Karaite faith: (1) God is the Creator of all created beings; (2) He is premundane and has no peer or associate; (3) the whole universe is created; (4) God called Moses and the other Prophets of the Biblical canon; (5) the Law of Moses alone is true; (6) to know the language of the Bible is a religious duty; (7) the Temple at Jerusalem is the palace of the world's Ruler; (8) belief in Resurrection contemporaneous with the advent of the Messiah; (9) final judgment; (10) retribution. The number ten here is not accidental. It is in keeping with the scheme of the Decalogue. Judah Hadassi acknowledges that he had predecessors in this line, and mentions some of the works on which he bases his enumeration. The most succinct cataloguing of the Karaite faith in articles is that by Elijah Bashyatzi (died about 1490). His articles vary but little from those by Hadassi, but they are put with greater philosophical precision (see Jost, "Geschichte des Judenthums," ii. 331).

BIBLIOGRAPHY: Schlesinger, German translation of '*Iḳḳarim* (especially introduction and annotations), xvi-xliii. 620 *et seq.*, 640 *et seq.*; Löw, *Gesammelte Werke*, i. 31-52, 133-176; Jost, *Gesch. des Judenthums und Seiner Sekten*; Hamburger, *Realencyclopädie*, s.v. *Dogmen*; Rapoport, *Biography of Hananel*; Schechter, *The Dogmas of Judaism*, in *Studies in Judaism*, pp. 147-181; J. Aub, *Ueber die Glaubens-Symbole der Mosaischen Religion*; Frankel's *Zeitschrift für die Religiösen Interessen des Judenthums*, 1845, 409, 449; Creizenach, *Grundlehren des Israelitischen Glaubens*, in Geiger's *Wissensch. Zeitschrift für Jüd. Theologie*, i. 39 *et seq.*, ii. 68, 255.

K. E. G. H.

The Articles: The thirteen Articles of Faith formulated according to Maimonides in his Mishnah Commentary to Sanhedrin, introduction to ch. ix. —which have been accepted by the great majority of Jews and are found in the old prayer-book—are as follows:

1. I firmly believe that the Creator—blessed be His name!—is both Creator and Ruler of all created beings, and that He alone hath made, doth make, and ever will make all works of nature.
2. I firmly believe that the Creator—blessed be His name!—is one; and no Unity is like His in any form; and that He alone is our God who was, is, and ever will be.
3. I firmly believe that the Creator—blessed be His name!—is not a body; and no corporeal relations apply to Him; and that there exists nothing that has any similarity to Him.
4. I firmly believe that the Creator—blessed be His name!—was the first and will also be the last.
5. I firmly believe that the Creator—blessed be His name!—is alone worthy of being worshiped, and that no other being is worthy of our worship.
6. I firmly believe that all the words of the Prophets are true.
7. I firmly believe that the prophecy of Moses, our master—peace be upon him!—was true; and that he was the chief of the Prophets, both of those that preceded him and of those that followed him.
8. I firmly believe that the Law which we possess now is the same that hath been given to Moses our master—peace be upon him!
9. I firmly believe that this Law will not be changed, and that there will be no other Law [or dispensation] given by the Creator—blessed be His name!
10. I firmly believe that the Creator—blessed be His name!—knoweth all the actions of men and all their thoughts, as it is said: "He that fashioneth the hearts of them all, He that considereth all their works" (Ps. xxxiii. 15).
11. I firmly believe that the Creator—blessed be He!—rewardeth those that keep His commandments and punisheth those that transgress His commandments.
12. I firmly believe in the coming of the Messiah; and although He may tarry, I daily hope for His coming.
13. I firmly believe that there will take place a revival of the dead at a time which will please the Creator—blessed be His name, and exalted His memorial for ever and ever!

According to Maimonides he that rejects any of these articles is an unbeliever, and places himself outside of the Jewish community.

Joseph Albo reduces the articles to three fundamental principles:

1. *Existence of God:* Comprehension of God's unity, His incorporeality, His eternity, and of the fact of His being the object of man's worship.
2. *Revelation:* Comprehension of prophecy, of Moses as supreme authority, of the divine origin and immutability of the Law.
3. *Retribution:* Comprehension of the divine judgment and of Resurrection.

These three principles have, in the main, been adopted also by modern theologians, both conservative and liberal, as the fundamentals of Judaism in the religious instruction of children as well as in the confession of faith to be recited by proselytes; some (*e.g.*, Büdinger) laying especial stress on the immortality of the soul, others (*e.g.*, Stein) on the priestly mission of Israel, or the Messianic hope.

Einhorn posits the following five Articles of Faith:

1. God the Creator.
2. Man in His image.
3. Revelation (through Moses).
4. God the Judge.
5. Israel His priest-people.

The Central Conference of American Rabbis, in 1896, at Milwaukee, Wis., adopted the following four (or five) articles in the "Proselyte Confession":

1. God the Only One.
2. Man His image.
3*a*. Immortality of the soul.
3*b*. Retribution.
4. Israel's mission.

K.

ARTISANS.—In Bible and Talmud: The general term for "artisan" in the Bible is "ḥarash" or "ḥoresh," which, derived from a verb meaning "to cut," is applicable to any worker in a hard substance, such as metal, stone, or wood (compare the use of this term in a general sense in II Kings xxii. 6, xxiv. 14; Jer. xxiv. 1, xxix. 2). At times it is used more definitely of a carpenter (Jer. x. 3; Isa. xli. 7), of a metal-worker (Hosea xiii. 2), or of an armorer (I Sam. xiii. 19). Usually, however, the term is qualified by the addition of the material, as "ḥarash eben," a worker in stone (II Sam. v. 11); "ḥarash 'eẓ," a worker in wood (*ib.*); "ḥoresh neḥoshet," a worker in bronze (I Kings vii. 14); and "ḥarash barzel," a worker in iron (II Chron. xxiv. 12). From the same root is derived "ḥaroshet," skilled work, defined, as above, by the addition of "eben" or "'eẓ" (Ex. xxxi. 5). In traditional literature the terms for "artisan" and "handicraft" are "umman" and "ummanut" respectively (Song Sol. vii. 2, "omman").

Terms.

Leaving to special articles a detailed description of the various crafts and occupations mentioned in Bible and Talmud, it will be sufficient to give here a general summary of specialized occupations, wherein, for completeness' sake, unskilled laborers are included.

The smelting of gold and silver is undoubtedly one of the oldest crafts known to man. The "ẓoref" (Judges xvii. 4; Isa. xl. 19, xli. 7, xlvi. 6; Jer. x. 9, 14, li. 17, and elsewhere) or "meẓaref" (Mal. iii. 2–3), literally "smelter," is the goldsmith or silversmith. The smelting was done in the "kur" (smelting-pot, Prov. xvii. 3, xxvii. 21) or the "maẓref" (*ib.*). In traditional literature the "zahabi," Aramaic "dahabi," "dahabana" (goldsmith), is distinguished from the "kassafi" or "kassaf" (silversmith). Copper and bronze were worked by the "ḥoresh neḥoshet" (Gen. iv. 22; I Kings vii. 14). In the Mishnah he is called "meẓaref neḥoshet" (Ket. vii. 10); in the Talmud "ḥashshala dude" (kettle-smith, Ket. 77*a*; see, however, *ib.*, where "meẓaref neḥoshet" is differently explained).

Workers in Metal.

Iron, like gold, was smelted in the "kur" (Deut. iv. 20; I Kings viii. 51; Jer. xi. 4). The "ḥarash barzel" (iron-worker or smith, II Chron. xxiv. 12) is called in traditional literature "nappaḥ" (one who uses bellows) or "peḥami" (one who uses charcoal). Mention is also made of the "ṭarsi" (chaser or embosser; compare Löw, in Krauss, "Lehnwörter," ii. 277*a*; and Jastrow, "Dictionary," *s.v.* טרסי, i.).

The "ḥarash 'eẓ" (worker in wood, Ex. xxxi. 5) is called in traditional literature "naggar," and means "carpenter" as well as "joiner." As specialists in this calling are mentioned the "saddaah" or "saddana" (maker of stocks, Pes. 28*a*) and the "ḳaẓẓaẓ" (feller of trees, Cant. R. ii. 2; Lev. R. xxiii.). Carving is mentioned in I Kings vi. 29, and elsewhere: "kiyyur" (paneling), in traditional literature (B. B. 53*b*).

Workers in Wood and Stone.

Workers in stone were the "ḥoẓeb" (quarryman or stone-cutter, I Kings v. 29), who hewed the stone from the rock, and the "ḥoresh eben" (stone-polisher, II Sam. v. 11). In traditional literature the first is called "ḥaẓẓab," the latter "sattat" (B. M. 118*b*). Those who chisel millstones are called "neḳorot" (Tosef., Ḳid. v. 14; Ḳid. 82*a*); engravers in stone are "pattaḥe abanim" or "mefatteḥe abanim" (Yer. Sheḳ. iv. 48*a*; Kelim xxix. 5).

The "boneh" (builder) is called in traditional literature "bannai" (Kelim xxix. 3; Tosef., Kelim, B. B. vii. 2; Yer. Ḥag. ii. 77*b*; B. M. 118*b*), who is differentiated from the "ardikal" or "adrikal" = Assyrian "dimgallu" (the architect or eyestone-setter, B. M. *l.c.*; Targ. II., Sam. v. 11). The specialized term for wall-builders is "goderim" (II Kings xii. 13) or "ḥarashe eben ḳir" (II Sam. v. 11). To this trade belong the "pison" (mortar-maker, Kelim xx. 2), the "ṭaḥ" (plasterer, Ezek. xiii. 11), and the "sayyad" (whitewasher, lime-burner, Shab. 80*b*).

Workers in Clay, Earth, and Leather.

The "yoẓer" (potter) is in traditional literature "paḥara" (Targ. Isa. xxix. 16). As specialists in this trade are mentioned the "kaddad" (jug-maker, M. Ḳ. 13*b*; Pes. 55*b*, MS.M., ed. כדר), the "godel tannurim" (oven-maker), the "godel kele ẓurah" (art-potter, M. Ḳ. 11*a*; Yer. Shab. vii. 10*d*), and the "ḳaddar" (maker of pots, Tohar. vii. 1). The "zaggag," Aramaic "zaggaga" (glazier, M. Ḳ. 13*b*; Yer. 'Ab. Zarah ii. 40*c*), is specialized into the "nofeaḥ kele zekokit" (glass-blower, Yer. Shab. *l.c.*). Here belongs the "ḥofer shiḥin" (ditch-digger, B. Ḳ. 50*a*). The "bursi" (tanner or hide-dresser; see Krauss, "Lehnwörter," *s.v.*) or "'abbedan" (Kelim xxvi. 8) had as assistant the "shallaḥa" (flayer, skinner, Shab. 49*b*), who prepared the hides for tanning. As specialists in this line are found the "shakkaf" or "ushkafa" (shoemaker, Tosef., Kelim, B. B. i. 15; Giṭ. 68*b*), the "raẓ'an" (belt-maker, Pes. iv. 6), the "sarag" (harness-maker, Kelim xxiv. 8), the "zaḳḳaḳ" (maker of leather bottles, Miḳ. ix. 5), and the "sandelar" (sandal-maker, Yer. Ḥag. iii. 78*d*).

Textile Industry.

In the textile industry a number of crafts are mentioned, such as "ẓammar" (the wool-weaver, 'Eduy. iii. 4; Kelim xxix. 6); "pishtani" (the beater of flax, Yer. Yeb. xiii. 13*c*; Gen. R. xxxii.3); "ma'azela" (the spinner, Eccl. R. vii. 9); "azloya" (the net-weaver, B. M. 24*b*); "ḳiwwaah" (the common weaver, Shab. 113*a*, 140*b*); "oreg" (the weaver, Yer. Sheḳ. v. 49*a*); "gardi" (wool-weaver, Kelim xii. 4); "ṭarsi" (the artistic weaver, 'Ab. Zarah 17*b*; Suk. 51*b*); "sericarius" (the silk-weaver, Pesiḳ. R. xxv.; Cant. R. viii. 11, where the word appears in corrupted form); ẓabba', ẓabba'ah" (the dyer, B. Ḳ. ix. 4; Giṭ 52*b*); "kobes" and "ḳaẓẓara" (the fuller, Ber. 28*a*; Tosef., Kelim, B. M. iii. 14; Yer. Ber. iv. 7*d*). Connected with this are the occupations of the "ḥayyaṭ" (tailor, Shab. i. 3), the "godel miẓnefet" (turban- or cap-maker, Kelim xvi. 7); and the "ashpara" (clothes-cleaner, 'Ab. Zarah 20*b*).

"Ma'aseh roḳem" (the art of embroidery) and "ma'aseh ḥosheb" (the art of fine weaving) were known and already highly developed in Biblical times (compare Embroidery). Mention is also made of the "saḳḳay" (sack-maker, Kelim xiii. 5), and of the "sarad" or "saddar" (net-maker, Yoma 85*a*; Mek., Ki Tissa; Yalḳ., Ex. 327; Tosef., Ḳid. v. 14).

Workers in Agricultural Products.

Agriculture afforded work not only to the field-laborers but to the "ṭaḥona" (miller, Yer. Peah i. 15*c*), and the "naḥtom" (professional baker, Ḥal. ii. 7). The baker was the "ḳefela" (*κάπηλος*, restaurant-keeper, Tosef., B. M. xi. 30). The "ḳallay'" parched the grain and offered it for sale, and the "garosah" or "dashoshah" (grist-maker) manufactured different kinds of groats or pearl-barley (Men. x. 4; M. Ḳ. ii. 5). Cooking, in Talmudic times, developed into an art, so that one boasted of knowing a hundred ways of preparing eggs (Lam. R. iii. 16). The "megabben" (cheese-maker, Tosef., Shab. ix. [x.] 13); the "ṭabbaḥ," "ṭabbaḥa" (butcher, slaughterer, or "shoḥeṭ," also professional cook, Beẓah 28*a*; Ḥul. 18*a*; Tosef., Ber. iv. 10), and "ḳaẓẓab" (meat-seller, 'Eduy. viii. 2); the "ḥaliṭar" (confectioner, Yer. Ḥal. ii. 58*c*); the "sodani" (brewer, Ber. 44*b*), and the "bassam" or "paṭṭam" (manufacturer of spices, druggist, Tosef., Ḳid. ii. 2; Yer. Yoma iv. 41*d*) supplied other necessities of the household. Fish and game were provided by the "ḥaram" (fisher, Yer. M. Ḳ. ii. 81*b*) and the "rishba" (fowler, Ḥul. 116*a*). The hunting of deer is frequently mentioned in the Talmud and Midrashim (Shab. xiii. 5; B. M. 85*b*).

Cattle-raising required the services of a "naḳdud" (herder, Lev. R. i. 9), of a "ro'eh" (shepherd), and of a "karzila" (assistant, B. Ḳ. 56*b*). The "paṭṭam" fattened animals for the market (Tosef., Beẓah, iii. 6). Other occupations dealing with cattle are "ahuryar" (equerry, Meg. 12*b*; differently explained in Jastrow, "Dictionary," *s.v.*), "baham" or "baḳḳar" (cattle-raiser and cattle-driver, Deut. R. iii.6; Yer. Beẓah v. 63*b*), "gammal" (camel-driver), "ḥammar" (ass-driver, Ḳid. iv. 14), and "ḳarar" (carriage-driver or wagoner, *ib.* Bab. and Yer.; B. M. vi. 1).

Other Occupations.

The demands of personal comfort, which in most instances called for manual labor, though the occupations themselves were scarcely those of Artisans, were filled by the "ballan" (*βαλανεύς*, bather, Sheb. viii. 5), with his attendants, the "turmesar" (*θέρμαι*); the "oleyar," "olearius" (clothes-keeper, Yer. Ma'as. Sh. i. 52*d*), and the "udyatha" (the female superintendent of the vapor-baths, Yer. Sheb. viii. 38*a*, "Zosime, the udyatha"); the "sappar" (hair-cutter, Ḳid. *l.c.*), and the "gara'" (barber and blood-letter, Ḳid. 82*a*). The women had their "gaddelet," "godelet," or "megaddelet" (hair-dresser, Kelim xv. 3; Ḳid. ii. 3).

In the interest of landowners worked the "kayyal" (measurer, Yer. B. M. ix. 12*a*), and the "mashoaḥ," "mashoḥaah" (surveyor, Kelim xiv. 3; B. M. 107*b*). The care of the city required the labor of the "ibbola'ah" (gate-keeper, watchman, Niddah 67*b*).

Traffic and communication by land gave employment to the "kattaf" or "sabbal" (load-carrier, B. M. 118*b*; Yer. B. M. x. 12*c*); to the "iskundara," "baldara," "dawwar," "ṭablara" (the courier, Ḳid. 21*b*; Yer. 'Ab. Zarah i. 39*d*; Esther R. i. 8; Shab. 19*a*; Targ. Prov. xxiv. 34; Pesiḳ. R. xxi.), and to the "ba'al aksanya," "ushpizkan," "diyyora," "pundaḳi" (the innkeeper, Pesiḳ. R. xi.; Meg. 26*a*; Ta'an. 21*a*; Giṭ. viii. 9). Communication by water was kept up by the "sappan" (seaman, Sheb. viii. 5), the "mallaḥ" (sailor, Eccl. R. ix. 8), the "mabbora" (ferryman, Ḥul. 94*a*), and the "naggada" (tracker of vessels, B. M. 107*b*). The ship had also an "amodaah" (diver, R. H. 23*a*).

Finally, mention must be made of the "zappat" (pitch-burner, Miḳ. ix. 7); the "diḳulaah" (basket-maker, B. B. 22*a*); the "liblar," "libellarius," "sofer," "safra" (writer), who wrote documents as well as books (Shab. i. 3; Giṭ. viii. 8; 'Ab. Zarah 9*b*); and the "ḳabbora'ah" (grave-digger, Sanh. 26*b*).

Handicrafts and Women.

In primitive society most of the handicrafts are carried on by members of the family as occasion demands. It is only with the advance of civilization that work becomes specialized and a class of Artisans develops. Thus even in Talmudic times, side by side with specialized craftsmen, a great deal of work was done by the women of the family. The Mishnah Ketubot (v. 5) sheds light on this subject:

> "The following are the things which a wife is under obligation to do for her husband: the grinding, baking, washing, cooking, nursing her children, making the bed, and spinning wool. If she has brought him one maidservant, she needs not be obliged to grind, bake, or wash; if she has brought him two maids, she needs not cook or nurse; if three, then she needs not make the bed or spin wool; if four, then she is at liberty to spend her time sitting in the armchair. R. Eliezer says, Even if she has brought him a hundred maids, she should be forced to spin wool; for leisure leads to idiocy."

Something similar is found a hundred years later (Yeb. 63*a*).

A trade which would necessitate business intercourse with women is looked upon as improper (Ḳid. iv. 14); for every one who deals with women has bad leaven in him, otherwise he would not have chosen such a trade (Ḳid. 82*a*; compare Jastrow, "Dictionary," *s.v.* סור). But, like all theories, this rule was not always carried out in practise; even scholars disregarded it (compare Pes. 113*b*). See also Labor.

Nevertheless there were several trades regarded unfavorably by popular opinion. This is well expressed by R. Meïr (about the year 140):

> "One should teach his son an easy and cleanly occupation. One should pray to Him to whom riches and possessions belong: for in every trade there is wealth as well as poverty; but neither wealth nor poverty is dependent on the occupation, but rather on the meritoriousness of man" (Ḳid. iv. 14).

And R. Judah ha-Nasi (about the year 200):

> "There is no occupation which will disappear from this world. Happy he who has seen at his parents' home a fine trade; but wo unto him who has seen his parents engaged in an unpleasant trade. The world can not get along without a manufacturer of perfumes, neither without a tanner. Happy he whose trade is manufacturing of perfumes; wo unto him who is a tanner" (Ḳid. 82*b*).

Estimation of Certain Trades.

Drivers of asses and camels, shepherds, sailors, wagon-drivers, storekeepers, and crockery-dealers are looked down upon, "for their trades are robbers' trades" (Ḳid. iv. 14; Yer. Ḳid. iv. 66*c et seq.*). The following occupations are also looked upon with disfavor because they bring one into contact with women, and neither king nor high priest should be chosen from among those who follow them—namely, the trades of goldsmith, carder, millstone-chiseler, pedler, weaver, barber, fuller, leech, bath-man, and tanner (Ḳid. *l.c.*).

Gilds.

Classification by trade and the formation of gilds are mentioned in the Bible. Thus, gilds of goldsmiths and perfumers are referred to in Neh. iii. 8. Gilds of potters and weavers seem to be indicated in I Chron. iv. 23. These gilds seem to have been hereditary, similar to the later families of Garmu and Abtinas, who tenaciously retained in their respective families the special knowledge of baking the showbread and preparing the holy incense (Yoma iii. 11). The coppersmiths or embossers had a separate synagogue (Meg. 26*a*; Naz. 52*a*). In Alexandria there was a perfect organization of the various trades. In the synagogue the goldsmiths, silversmiths, smiths, embossers, weavers, etc., sat each in a separate group (Suk. 51*b*). Among some trades there existed also mutual insurance (B. Ḳ. 116*b*). See also Agriculture, Baking, Baths, Bottle, Cookery, Copper, Cotton, Dyeing, Embroidery, Engraving, Flax, Fuller, Glass, Iron, Labor, Leather, Metals, Navigation, Pottery, Spinning, Weaving.

Bibliography: S. Meyer, *Arbeit und Handwerk im Talmud*, Berlin, 1878; Delitzsch, *Jüdisches Handwerkerleben zur Zeit Jesu*, 3d ed., Erlangen, 1879; J. S. Bloch, *Der Arbeiterstand bei den Palästinensern, Griechen und Römern*, Vienna, 1882, Rieger, *Versuch einer Technologie und Terminologie der Handwerke in der Mischnah*, Breslau, 1894; G. Löwy, *Die Technologie und Terminologie der Müller und Bäcker in den Rabbinischen Quellen*, Leipsic, 1898; Schwab, *Répertoire*, ii., s.v. *Métiers*.

J. SR. C. L.

ARTISANS—Medieval: So far as they were allowed by the restrictions of the trade gilds, many Jews of medieval times obtained their livelihood by working with their hands. Benjamin of Tudela (1171) refers to many manufacturers of silk in the Byzantine empire, to dyers in Syria, and glass-makers at Tyre. A little later King Roger of Sicily brought Jewish silk-weavers to south Italy to found that industry (Grätz, "Geschichte," vi. 263). Indeed, the trade of dyeing seems to have been almost a monopoly of Jews in southern Europe, and was certainly their favorite form of industry, the tax levied on them being called "Tignta Judæorum" (Güdemann, "Culturgeschichte," ii. 312).

The Jewish silk manufacturers of Italy were also distinguished (*ibid.* 240). The Jews of Lyons, when expelled in 1446, established an important silversmith business at Trevoux. In Sicily the Jews appeared to have almost a monopoly of handicrafts, and the authorities in 1492 protested against the edict of expulsion, because, as they said, "nearly all the artisans in the realm are Jews." Among the Jews of Germany and north France in the thirteenth and fourteenth centuries are found masons, tanners, card-painters, armorers, stone-engravers, glaziers, and even makers of mouse-traps, while among the inhabitants of Spain before the fifteenth century were to be found shoemakers, silversmiths, weavers, mechanics, carpenters, locksmiths, basket-makers, and curriers (Jacobs, "Inquiry," pp. xv, xxiii). About 1620 the majority of the Jews of Rome earned their living as tailors (Rieger, "Rom," 198). Among the Artisans mentioned in the inscriptions at the Prague cemetery of the seventeenth century are furriers, carpenters, locksmiths, glaziers, potters, woodcutters, wheelwrights, and wagon-makers (Hock, "Familien Prags"). When it is remembered that many of these occupations could only be filled by persons who had entry to the gilds, which were religious fraternities as well as trade-unions, and did not admit the Jews, there is a remarkable variety of handicrafts in which Jews can be traced during the Middle Ages; see the lists at the end of chapter xii. of Abrahams' "Jewish Life in the Middle Ages."

There is, however, considerable variation in the amount of handwork shown by the Jews in the Middle Ages according to place and time. Where the central government was strong an attempt was made to use the Jews as indirect tax-gatherers, and here very little handwork is found; where, on the contrary, the central government was not all-powerful, the Jews had freer access to the more natural means of earning a livelihood. Of course, throughout Jewish history a certain number of employments in which handwork is required had to exist among them for religious purposes. Thus they require a special class of butchers and even of bakers, while their barbers also have to be acquainted with Jewish custom. That the exclusion from the gilds was the main cause of the relatively small numbers of Artisans among the medieval Jews is shown by the fact that, as soon as restrictions were removed, handicrafts were adopted by the Jews. Thus within fifteen years of the "Judenordnung" of Bohemia, 1797, which opened all occupations to Jews, there were over 400 Jewish Artisans in Prague (Jost, "Geschichte," ix. 167). Ten years after the first Jewish training-school for handicrafts was opened in Copenhagen in 1795, there were no less than 740 engaged in handicrafts out of 1,170 adult males (Jost, *ibid.* xi. 5). See ENGRAVING AND ENGRAVERS; GOLD- AND SILVERSMITHS.

BIBLIOGRAPHY: Abrahams, *Jewish Life in the Middle Ages*, ch. xi., xii; Albert Wolf, *Etwas über Jüdische Kunst und Ältere Jüdische Künstler;* in *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, ix., 1902, pp. 12–74.

A. J.

——**Modern—Statistics:** Frequent expulsions and increased restrictions on residence during the latter Middle Ages furthered the diversion of the Jews into commerce, and especially into pedling. But during the last two hundred years handicrafts have found favor and have been taken up again, so that to-day out of the 3,000,000 Jews who may be regarded as of working age over 1,000,000 earn their living by manual labor. In the East, Jews are frequently found as Artisans. Those in Morocco include tinsmiths, boot-makers, and carpenters ("maltzan"). In Arabia they occur as armorers, silversmiths, and masons; in Persia, as silk-spinners and glass-grinders (Polak). Chubinsky declares that in Russia "Jews are prized as workmen owing to their zeal and cleverness" ("Globus," 1889, p. 377). He gives the percentage of Jewish Artisans in the southwestern provinces of Russia as forty per cent of the total number of Artisans, and in the cities fifty per cent of the total. At Jerusalem, in 1879–80, Sydney M. Samuel found 416 heads of families pursuing 29 handicrafts, among whom were tinkers, goldsmiths, watchmakers, smiths, turners, and masons ("Jewish Life in the East," p. 78). In 1881 Fresco reports 882 Jews of Damascus earning their living at handicrafts, no less than 650 being weavers (Anglo-Jewish Association, "Report," 1882, p. 78). Among the Russian Jews who passed through Liverpool in 1882, 1,730 out of 1,843 were Artisans and agriculturists (Mansion House Fund, "Report," p. 10). Nor is this a recent development. As far back as 1840, of the 30,000 Jews of Berdychev 600 were tailors, 380 tin- and coppersmiths, 350 shoemakers, 200 carpenters and coopers, 160 furriers, 90 bakers, etc. (Jost, "Geschichte," xi. 294*n*). In view of the anti-Semitic attitude of Rumania, it is curious to contrast in the following list the number of Jews and Gentiles engaged in different trades at Bucharest in 1879 ("Jew. Chron." Sept. 5, 1879):

Occupation.	Gen.	Jews.	Occupation.	Gen.	Jews.
Tinsmiths......	61	729	Woodturners..	45	61
Tailors..........	76	689	Cabinetmakers	33	57
Painters.........	215	354	Bookbinders ..	41	42
Braidmakers...	97	251	Lampmakers..	4	48
Silversmiths ...	48	164	Hatters	17	28
Watchmakers..	48	112	Brushmakers..	0	18
Coppersmiths...	34	65			
			Totals.......	719	2,618

In an enumeration of the Jews of Kishinev in 1887 ("Ha-Yom," No. 280) very large numbers are given of those engaged in handicraft, among whom may be mentioned:

Cigarmakers...	1,117	Seamstresses....	452	Capmakers	123
Tailors........	896	Fishmongers and butchers	295	Glaziers.......	94
Shoemakers...	684	Tinsmiths	202	Sawyers.......	92
Bakers and cooks.......	299	Coopers..	136	Saddlers.......	68
				Bookbinders ..	55

The Jews of some of the European capitals have shown considerable taste for handiwork, as is instanced by the following tables:

Occupation.	Budapest, 1870 (Körösi).	Vienna, 1869 (Jeitteles).
Tailors..................	1,638	505
Shoemakers	316	119
Carpenters	75	59
Turners..................	23	95
Locksmiths...............	106	56
Upholsterers	116	58
Painters.................	140	10
Jewelers	235	170
Watchmakers	57	55
Bookbinders..............	33	54
Butchers.................	120	81

By a later census taken in Budapest statistics are furnished of the Jewish Artisans in that capital on Jan. 1, 1900; these are given according to the occupations in which they were engaged, as follows:

Occupation.	Jews.	Jewesses.	Total.
Food preparation,........	2,480	244	2,724
Clothing	3,610	1,471	5,081
Building	292	1	293
Textile	150	114	264
Pottery	83	2	85
Wood	616	4	620
Metals	2,147	54	2,197
Graphic..................	909	19	928
Industrial art...........	582	61	643
Engraving	310	11	321
Leather	188	1	189
Paper	178	41	219
Oil or grease	128	4	132
Dyeing...................	185	13	198
Miscellaneous	694	2,364	3,018
	12,552	4,404	16,912

In a census of the Jewish Artisans of Algeria, the following were the handicrafts most popular among 10,785 proletarians enumerated ("Revue Socialiste," 1899):

Shoemakers...............	730	Soapmakers..............	74
Tailors..................	554	Painters................	70
Workmen	371	Trimmers	66
Blacksmiths..............	178	Masons..................	51
Cigarmakers..............	131	Tanners	45
Coachmen.................	124	Workers in wood	41
Coachbuilders............	111	Dyers.	39
Carpenters	102		

In only a few instances can complete figures be given, owing to the general absence of any information as to religion in occupation statistics; but the interest of such statistics is the greater from their rarity. The following are, so far as known, the only official figures giving the actual number of Jews engaged in handicrafts, arranged according to countries and cities; though some are of rather early date, it seemed desirable to include them, in the absence of later particulars. Unfortunately, no official statistics on the subject are available for the United States.

Place.	Date.	Number.	Authority.
Algeria	1899	32,875	"Revue Socialiste."
Poland....	1857	129,538	Soloweitschik.
Prussia	1861	11,445	Engel.
do.	1895	43,246	"Statist. Jahrb." 1899.
Russian Pale of Settlement	1888	293,507	Jacobs' "Persecution of Jews," 1890, p. 26.
do	1898	395,942	Soloweitschik.
Berlin	1870	3,725	Schwabe.
Budapest	1870	4,791	Körösi.
London	1898	38,000	Soloweitschik.
Vienna.................	1869	4,378	Jeitteles.

Of the actual trades followed, the most popular are the making of clothing and shoes, just as in the non-Jewish population. The cigar and jewelry trades also are favorite occupations of the Jews; thus over 60 per cent of the diamond-polishers of Amsterdam are of Jewish faith. All these are mainly trades that can be followed at home in the worker's own hours, and are known to the economist as "domestic industries." Jewish workmen drift into these naturally, as thereby they are enabled to refrain from labor on their Sabbath. Besides, the simpler processes of the tailoring and shoemaking trades are easily acquired, and therefore prove attractive to the Russo-Jewish immigrants. This has given rise to much so-called "sweating."

However, it is in Russia especially that the Jews have shown the readiest inclination to manual industries; the large number of nearly 400,000 mentioned in the foregoing table applies only to the fifteen governments of the Russian Pale of Settlement in 1898, and must be supplemented by at least another 200,000 for Poland, where Jews are rapidly taking to manufactures. In 1888, of the Jews of the Pale, 12 per cent. were Artisans, which is a higher proportion than in the general communities of either France or Prussia; and the percentage had increased by 1898.

Despite the fact that there are so many Jewish Artisans, the proportion of Jews earning their living by manual labor is generally much less than that of the general populations among whom they dwell. This is mainly due to the fact that they are concentrated in the towns. The following table gives the percentage of adult workers among the Jews and the rest of the population for the countries and towns mentioned at the time indicated:

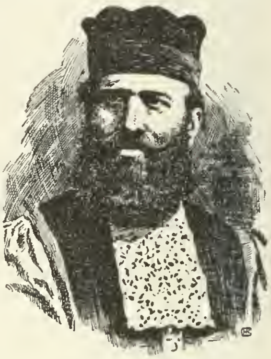
Place.	Date.	Jews.	Others.	Authority.
Italy	1870	12.5	22.3	Jacobs.
Prussia	1861	18.97	39.41	Engel.
do.	1895	19.31	36.06	"Statist. Jahrb." 1899.
Berlin	1871	21.4	57.2	Schwabe.
Budapest	1871	22.9	....	Körösi.
do.	1891	16.5	18.3	"Statist. Jahrb." 1899.
Vienna	1869	16.27	41.23	Jeitteles.

This table shows by comparison that the percentage of Jewish Artisans in the countries and cities specified averages only one-half of the number of handicraftsmen of other faiths. This is not so much due to any aversion on the part of Jews to manual exertion as to their special attraction to and capacity for commercial pursuits (see Commerce). Up to within a few years the Jewish Artisans did not show much inclination to combine and organize themselves into gilds or unions; but recently a large number of trades-unions and benefit societies have been formed by them in Wilna, London, and New York. Jews show a special aptitude for work in which great muscular strength is not required, but are capable of working for many consecutive hours. Their capabilities for higher or finished workmanship is a matter of dispute. In London and New York they have certainly revolutionized the cheap-clothing trade, and by that means seriously affected the trade in second-hand clothing, which was itself until recently a Jewish monopoly. For the actual trades in which Jews engage see Handicrafts, Occupations; for the influence on their position see Social Condition, and for the recent attempts to train handworkers see Education (Trade Schools).

Bibliography: Jacobs, *Studies in Jewish Statistics*, iv., vi., London, 1891; L. Soloweitschik, *Un Prolétariat Méconnu*, Brussels, 1898 (English statistics to be used with caution).

A. J.

ARTOM, BENJAMIN: Chief rabbi of the Spanish and Portuguese congregation of London; born at Asti, Italy, in 1835; died at Brighton, near London, Jan. 6, 1879. He was left fatherless when a child, and his maternal uncle supervised his early training. His theological education he owed to the rabbis Marco Tedeschi, of Trieste, and Terracini. At twenty he taught Hebrew, Italian, French, English, and German. His first appointment was that of minister to the congregation of Saluzzo near Genoa. While rabbi of a congregation in Naples he received a call to London, where he was installed as chief rabbi of the Spanish and Portuguese congregations of the United Kingdom (Dec. 16, 1866). After a year's stay in England, he became so proficient in English that he could preach in that language with eloquence. Deeply interested in Anglo-Jewish institutions, he directed his attention chiefly to organizing and superintending the educational establishments of his own congregation, the Sha'are Tikvah and Villareal schools. Although of Orthodox views, he welcomed moderate reforms, and endeavored to promote any enterprise tending toward the union of discordant factions. He was author of various odes and prayers in Hebrew, and several pieces of Italian poetry. A selection of his sermons delivered in England was published in 1873.



Benjamin Artom.

Bibliography: *Jewish Chronicle*, January, 1879; *Jewish World*, January, 1879; London *Times*, January, 1879.

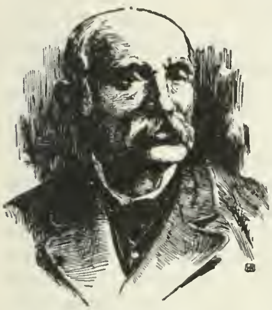
J. G. L.

ARTOM, ISAAC: Italian patriot, diplomat, financier, and author; born at Asti, Piedmont, Dec. 31, 1829; died at Rome Jan. 24, 1900, and was buried at Asti. At the age of sixteen he was ready for the university; but the higher schools of Piedmont excluded Jews, so he, in 1846, removed to Pisa, where he entered the university to study law. At the outbreak of the revolution against Austria in 1848, Artom, despite his frail constitution, joined the students' battalion commanded by Professor Montanelli, and took part in the battles of Curtatone and Montanara. At the close of the war he resumed the study of law, and in 1853 received a doctor's degree from the University of Turin.

In 1855 Artom entered the Foreign Office of Tuscany in the capacity of volunteer, or supernumerary,

Private Secretary to Cavour.

and three years afterward was made private secretary to Count Cavour. Clerical attacks on Cavour included among the charges against him the fact that his chief secretary was a Jew. In reply, Cavour expressed the highest opinion of Artom's ability (Chiola, "Lettere di Camillo Cavour," iii. 306).


Isaac Artom.

On the death of Cavour (June 6, 1861), Artom wished to retire from active political life, but was dissuaded by Count Arese, who, having meanwhile been appointed ambassador to France, induced Artom to accompany him to Paris and to accept the post of secretary of legation (1862). When Pasolini was installed minister of foreign affairs, Artom was appointed chief secretary. Soon after, however, he resumed his diplomatic career, first as counselor of legation at Paris, and later as minister plenipotentiary to Denmark. In 1866, during the peace negotiations with Austria, Artom and General Menabrea were chosen to represent Italy; and on the outbreak of the Franco-Prussian war, in 1870, the former was sent on a diplomatic mission to Vienna. From 1870 to 1876 Artom was again connected with the ministry of foreign affairs, in the capacity of under-secretary of state. He was elected senator of the kingdom, March 23, 1877, being the first Jew to sit in the Italian legislative body.

Artom's Literary Works.

Artom is favorably known as a writer both of prose and of poetry. Of his verses many were inspired by special occasions, his most effective literary effort of this kind being an ode upon the death of Victor Emmanuel (Turin, 1878). Among his prose essays are (1) "Relazione Sugli Studii Superiori nell' Università di Heidelberga" (Bologna, 1868); (2) "Vittorio Emanuele e la Politica Estera"; and (3) a brief record of the Italian ministry of foreign affairs, (published in the "IX Gennaio"). Other publications by Artom include a volume commemorating the death of Victor Emmanuel II., Bologna, 1882; and an Italian translation of Gneist's "Rechtsstaat; Lo Stato Secondo il Diritto; Ossia la Giustizia nell' Amministrazione Politica," Bologna, 1884.

But the most ambitious and by far the most important work of Artom is the biography of his former chief and friend, Cavour. This work, written in collaboration with A. Blanc, and entitled "L'Œuvre Parlementaire du Comte de Cavour," was published in Paris in 1862, and was soon afterward translated into Italian. As senator, Artom prepared two reports—one on the Italian treaty with Zanzibar ("Trattato di Commercio col Sultano di Zanzibar," Rome, 1886); the other on certain commercial and maritime negotiations with France, Spain, and Switzerland ("Facoltà al Governo di Mettere in Vigore il 30 Giugno, 1888, le Convenzioni di Commercio e di Navigazione che Fossero per Concludersi con la Francia, la Spagna, e la Svizzera," Rome, 1888).

Bibliography: Vapereau, *Dict. des Contemporains*, s.v.; Gubernatis, *Dict. International des Ecrivains du Jour*, s.v.

s. F. S.

ARTON (formerly **AARON**), **LÉOPOLD ÉMILE**: French adventurer; born in Strasburg in 1849; settled in Paris in 1871. He was implicated in distributing among statesmen and politicians the bribes of the Panama Canal Company, which sought to secure the authorization of the Chambers for the company's financial operations. During more than four years the name of Arton was on all lips in France. He was many times the object of violent interpellations and stormy debates in both the Chamber of Deputies and the Senate, and was a steady menace to the stability of more than one French cabinet. He fled in 1892; but the French police never really tried to capture him until 1895, when he was arrested (Nov. 16) in London, and extradited. He was convicted by the Cour d'Assises of the department of the Seine (June 27, 1896) of defrauding a dynamite company, and sentenced to six years' imprisonment at hard labor. The judgment was annulled, and the Cour d'Assises of the Seine-et-Marne department condemned him to eight years' seclusion—which was considered less severe than hard labor—Nov. 6 of the same year.

While in prison he produced his famous "Notebook" ("Carnet des 104"), which contained, according to him, the names of the 104 deputies and senators whom he claimed to have bribed. A consequence of his revelation was a new interpellation in the Chamber of Deputies to the minister of justice (March 22, 1897). A legal prosecution was authorized against three deputies, among whom was the former friend of Arton, Alfred Naquet, and one senator. This proceeding reawakened the violent passions believed dead. A new parliamentary *commission d'enquête* was established by the Chambers June 29, in order to investigate the revelations of Arton; and this was followed by a new sensational trial Dec. 18, 1897, which lasted until Dec. 30, and resulted in the acquittal of all politicians accused by Arton, who, a few months later, was himself pardoned.

Bibliography: Meyer, *Konversations-Lexikon*, 5th ed., *s.v.*; *La Grande Encyclopédie*, under *Panama*.

s. H. R.

ARUBOTH: A district, probably in the south of Judah, where the son of Hesed, a commissariat officer of Solomon, had his headquarters (I Kings iv. 10).

J. Jr. G. B. L.

'ARUK (ערוך): Hebrew expression for "dictionary," corresponding with the Arabic "ta'alif," and derived from "'arak [millin]" (Job xxxii. 14), "arranged words" (A. V. "directed words").

A Biblical dictionary, under the title "Maḥberet ha-'Aruk" (Composition of the Dictionary), was written by Solomon ibn Parḥon of Aragon in the twelfth century.

A Talmudical 'Aruk was first composed by Ẓemaḥ ben Palṭai, a gaon of Pumbedita, at the close of the ninth century; but only traces of it have been preserved (see Rapoport's biography of Nathan, the author of the 'Aruk, in "Bikkure ha-'Ittim," x. 24; and Kohut's "'Aruk ha-Shalem" [Aruch Completum] I., introduction, xviii.).

The work generally quoted as "'Aruk" is the great Talmudical dictionary composed by Nathan ben Jehiel of Rome, and completed in 1101. (See Nathan b. Jehiel.) Of this greater work different compendia were made later on for the use of larger circles of readers, with the explanation in modern languages of difficult words, under the title "Sefer ha 'Aruk ha-Ḳaẓer" (The Smaller 'Aruk), and were used by Sebastian Münster, Reuchlin, and other Christian scholars. See J. Perles, "Beiträge zur Gesch. der Hebräischen und Aramäischen Studien," 1–112, Munich, 1884.
K.

ARUMAH: A place in Ephraim not far from Shechem, where Abimelech, the judge, took refuge (Judges ix. 41). It has been identified with El 'Ormeh on the hills southeast of Shechem.

J. JR. G. B. L.

ARUVAS (AROVAS), ISAAC: Rabbi and author; son of R. Hananiah Aruvas; lived in the seventeenth century. He filled the office of rabbi in several African communities, and later settled in Venice. He is the author of "Emet we-Emunah" (Truth and Faith), a religious school-book published in Hebrew and in Italian (Venice, 1672). The work contains the 613 precepts and prohibitions arranged in the order of Maimonides' "Sefer ha-Miẓwot," the thirteen articles of faith of Maimonides, a number of ceremonial laws modeled upon those of Joseph Caro; and several ritual laws. It is highly spoken of by Moses Zakut and others. Aruvas was also the author of "Zibḥe Ẓedeḳ" (Thank-Offerings of Righteousness), Venice, 1662, a rhythmical-alphabetical poem on the ritual law of slaughtering, to which are appended commentaries.

G. M. K.

ARUVAS, MOSES BEN JOSEPH: A physician and translator; lived in Cyprus and Damascus in the fifteenth and sixteenth centuries. He translated Aristotle's "Theology," a pseudepigraphic work, from the Arabic into Italian. This translation, made at the request of Franciscus Roseus of Ravenna, became the basis for Nicholas Castellani's Latin book, "Sapientissimi Philosophi Aristotelis Stagiritæ Theologia," which Roseus presented to Pope Leo X. and published in Rome, 1519. Aruvas afterward translated the Arabic text into Hebrew. In this translation there was very little of the original Latin.

Bibliography: Munk, *Mélanges*, pp. 248, 249; Steinschneider, *Hebr. Uebers.* p. 244.

G. M. K.

ARVAD (the classical **ARADUS**): A town mentioned by Ezekiel (xxvii. 8, 11) as having contributed materially to Tyre's commercial greatness. Men of Arvad rowed the ships and manned the walls of Tyre. In the genealogical list of Gen. x. 18, and in the corresponding list of I Chron. i. 16, Arvad is given as an offshoot of Canaan, hence the term "Arvadite." The city, now called Ruwad or Ruweida, was built on an island, the very small size of which compelled the building of tall structures. It early gained prominence as a commercial center, and was able to withstand Thothmes and Assurbanipal; but later it became secondary to Tyre, and this was its condition in the days of Ezekiel. It did not, however, lose its prestige and importance, for it is mentioned in I Macc. xv. 23 that Lucius the Consul writes to Aradus ordering it not to oppress the Jews.

J. JR. G. B. L.

ARYEH (אריה, "lion"): A name commonly found among the Jews. The first person known to have borne it lived in the middle of the second century (Pes. 113*b*). His real name, however, was Judah; and "Aryeh," or to give the more exact and fuller form, "Gur Aryeh" (Lion's Whelp), was a complimentary addition to it (borrowed from Gen. xlix. 9).

There is no evidence of any other such use of the word; but among Italian and German-Polish Jews, on the other hand, frequent use was made of Aryeh as a religious name along with the secular names Leo, Leopold, Löwe (Löb, Leib), etc. The form "Gur Aryeh" is quite rare, and is to be found only among the Italian Jews (compare, for instance, Finzi Gur Aryeh, seventeenth century; and Judah Gur Aryeh in Michael's catalogue, "Oẓerot Ḥayyim," MS. 37). Judah and Aryeh often appear as the religious names of persons whose secular name is Leon or the like.
L. G.

ARYEH JUDAH B. ẒEBI HIRSCH. See Judah b. Ẓebi Hirsch.

ARYEH LOEB: Dayyan of Lublin, Poland, in the seventeenth century. He was the author of "Liḳḳuṭe ha-Or" (Collection of Light), in two volumes, the second of which, "Ha-Maor ha-Gadol" (The Greater Light), is as yet unpublished. The first, published under the title of "Ha-Maor ha-Katan" (The Lesser Light) at Lublin in 1667, contains a commentary on the laws of "Ḳiddush ha-Ḥodesh" (Consecration of the New Moon), by Maimonides.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 528.

L. G. J. L. S.

ARYEH LOEB B. ABRAHAM PORTSCHINER. See Cordovero, Aryeh Löb.

ARYEH LOEB BEN ASHER: A rabbi and one of the most eminent Talmudists of his age; born in Lithuania at the end of the seventeenth century; died at Metz June 23, 1785. He was rabbi in Pinsk, and, later, president of the yeshibah in Minsk. In 1765 he was called as rabbi to Metz, then one of the most important congregations in Europe. His election was confirmed by royal decree October, 1766. While his confirmation was still pending, a serious trouble broke out in the synagogue, which nearly brought about his resignation. He opposed this practise of the congregation: On Pentecost it was customary in Metz to recite the hymn Akdamut, after the reading of the first verse of the Pentateuch-lesson. The rabbi objected to this interruption of Scripture-reading, and ordered the reader to proceed, but the trustees defied his authority and insisted on the traditional usage. A violent scene followed, and the rabbi was compelled to leave the synagogue. He never afterward entered it except to deliver his sermons, four times a year; but at the request of members of the congregation who regretted their action on the occasion of the discreditable disturbance in the synagogue, he remained in the rabbinate till his death.

Aryeh Loeb was considered one of the keenest casuists of his time (see Azulai, "Shem ha-Gedolim" *s.v.* "Shaägat Aryeh"). His yeshibah was well frequented; and he lectured even when, toward the end of his life, he became totally blind. His chief work, "Shaägat Aryeh" (The Roaring of the Lion), is considered a classic in casuistic literature. It was published at Frankfort-on-the-Oder, 1755; Brünn, 1796; Slavita, 1833; with glosses by Moses Aryeh Loeb ben Joshua of Wilna, Josefow, 1855; and Wilna, 1874, with additions from the author's manuscripts and glosses by his son Asher Loew. In 1781 Aryeh Loeb published a work containing glosses to the Talmudic treatises Rosh ha-Shanah, Ḥagigah, and Megillah, together with miscellaneous casuistic novellæ, under the title "Ṭure Eben" (Rows of Stones). A supplement, containing glosses to Ta'anit, was published at Wilna in 1862 under the title "Geburat Ari" (The Strength of the Lion). Responsa of his are also found in the collection on the divorce-suit of Cleve. He was an advocate of the strictest orthodoxy and a type of the casuist that never can accept any exposition of a passage but the literal sense. When the Talmud, for example, calls Nebuchadnezzar (Ḥag. 13*a*) "the wicked, the son of the wicked, the grandson of Nimrod the wicked," Aryeh Loeb would not accept the explanation that Nebuchadnezzar is called Nimrod's descendant on account of his being of similar character, but insists that Nebuchadnezzar was, on the maternal side, a descendant of Nimrod (see "Ṭure Eben," 19*b*).

Aryeh Loeb is officially called Lion Asser, which means Lion (French for Loeb), son of Asher. His son, who was rabbi of Carlsruhe and died in 1837, called himself Asher Loew. Of Aryeh Loeb's disciples the most notable were: Raphael Cohen, rabbi of Altona, and Ḥayyim, the founder of the rabbinical college of Volozhin.

Bibliography: *Ha-Meassef*, ii. 61; Jost, *Israelitische Annalen*, ii. 186; Michael, *Or ha-Ḥayyim*, p. 253; A. Kahn, *Les Rabbins de Metz*, in *Rev. Et. Juives*, xii. 295 *et seq.*

D.

ARYEH LOEB B. BARUCH BENDET. See Loeb b. Baruch Bendet.

ARYEH LOEB B. ḤAYYIM BRESLAU. See Breslau Loeb ben Ḥayyim.

ARYEH LOEB BEN JACOB JOSHUA: German Talmudist and author; born 1715; died at Hanover March 6, 1789. He was a son of the author of "Pene Yehoshua'," who died as rabbi of Frankfort-on-the-Main 1755. In his youth he was his father's assistant, and taught as such in the yeshibah (academy) about 1745–1750 (see his letters in Israel Lipschütz' responsa "Or Yisrael," No. 57, Cleve, 1770). Subsequently he was called as rabbi to Skala in Galicia, and in 1761 to Hanover, where he officiated until his death. Aryeh edited the fourth part of his father's work (Fürth, 1780), and added to it his own novellæ on treatise Baba Kamma under the title "Pene Aryeh" (The Face of the Lion). His own works are of the usual scholastic type. Aryeh was succeeded by his son, Issachar Berisch (1747–1807). A eulogy on him is found in Eleazar Fleckeles' sermons, "'Olat Ḥodesh," Prague, 1793.

Bibliography: Buber, *Anshe Shem*, pp. 43 *et seq.*, Cracow, 1895.

D.

ARYEH LOEB BEN JOSHUA HESHEL. See Loeb b. Joshua Heshel.

ARYEH LOEB HA-KOHEN OF STYRYJI. See Loeb ha-Kohen of Styryji.

ARYEH LOEB HA-LEVI. See Loeb ha-Levi of Brody.

ARYEH LOEB HA-LEVI HORWITZ. See Horwitz, Aryeh Loeb.

ARYEH LOEB LIPSCHITZ. See Lipschitz, Aryeh Loeb.

ARYEH LOEB BEN MEYER. See Löb Aryeh ben Meïr.

ARYEH LOEB MOKIAH. See Loeb Mokiah.

ARYEH LOEB BEN MORDECAI HA-LEVI. See Epstein Loeb ben Mordecai.

ARYEH LOEB B. MOSES. See Loeb ben Moses ha-Kohen.

ARYEH LOEB OF POLNOI. See Loeb of Polnoi.

ARYEH LOEB B. SAMUEL ẒEBI HIRZ. See Loeb ben Samuel Ẓebi Hirz.

ARYEH LOEB BEN SAUL (called also **LEVI SAUL LOEWENSTAM**): Polish rabbi; born in Cracow about 1690; died at Amsterdam April 2, 1755. He came of a famous family of rabbis. His father Saul had been rabbi of Cracow; his grandfather was Rabbi Hoeschl of Cracow. In 1707 he married Miriam, the oldest daughter of Ẓebi Ashkenazi, then rabbi in Altona; and continued his studies under his father-in-law, with whom he went to Amsterdam, and thence to Poland. In the latter country he was elected rabbi of Dukla. Through the influence of his relatives he then obtained the rabbinical position in Tarnopol, the former incumbent having been ousted by the officials of the government to make room for him. This interference on the part of the civic authorities naturally aroused great opposition to him in the congregation, and in a short time Aryeh Loeb was deposed. Subsequently he was elected rabbi of Rzeszow, and later on of Glogau. In 1740 he was called to Amsterdam, where he remained until his death. A call was extended to him from Prague in 1751, but he did not accept it. It is doubtful whether he was rabbi in Lemberg, as stated by Buber ("Anshe Shem," p. 38).

Aryeh did not publish any books, and what there is of his exists in the works of others—as in the responsa of Ẓebi Ashkenazi, No. 76; in those of Mordecai of Düsseldorf ("Maamar Mordecai," Nos. 62, 63, Brünn, 1790), and in the worksof his son Saul, "Binyan Ariel" (Amsterdam, 1778)—and shows no originality. He took an active part in the controversy between Jacob Emden and Jonathan Eybeschütz, and sided with the former, who was his wife's brother. His letters on that controversy are full of invectives against Eybeschütz (see Emden's "Sefat

Emet," p. 16, Lemberg, 1877). According to the testimony of his brother-in-law, Jacob Emden (see the latter's autobiography, "Megillat Sefer," pp. 21, 68, Warsaw, 1896), he was a man of mediocre abilities, whose scientific attainments were not above the practical requirements for the rabbinical office. Of his sons, one, Saul Aryeh, was his successor, while the other, who called himself Hirschel Lewin, was rabbi in Berlin. The son of the latter was Chief Rabbi Solomon Herschell of London. See Amsterdam.

Bibliography: Buber, *Anshe Shem*, pp. 37 *et seq.*, Cracow, 1895.

D.

ARYEH LOEB OF SHPOLA. See Loeb of Shpola.

ARYEH LÖB TE'OMIM. See Te'omim, Löb ben Moses.

ARZA: The steward of King Elah at the palace, in Tirzah, where Elah was killed by Zimri (I Kings xvi. 9).

J. Jr. G. B. L.

ARZARETH: The name of the land beyond the great river, far away from the habitation of man, in which the Ten Tribes of Israel will dwell, observing the laws of Moses, until the time of the restoration, according to IV Esd. xiii. 45. Columbus identified America with this land. (See Kayserling's "Christopher Columbus," translated by Dr. C. Gross, p. 15.)

The name, it has been suggested by Schiller-Szinessy, is taken from Deut. xxix. 24–27, "Because they forsook the covenant of the Lord . . . and went and served other gods . . . the Lord rooted them out of their land . . . and cast them into another land [ereẓ aḥeret] as this day." This passage is made to refer (in Mishnah Sanh. x. 3) to the Ten Tribes (compare Tosef., Sanh. xiii. 12; Bab. *ib.* 110*b*; Yer. *ib.* x. 29*c*; Ab. R. N., ed. Schechter, A, xxxvi. 108, and Bacher, "Agada der Tannaiten," i. 143). But different opinions are expressed by Akiba and Eliezer—the traditions are rather confused as to the names—whether the Ten Tribes may be expected to return or not, since this point is not determined in the Scriptural verse. One of them takes the words "as this day" to signify that "as the day goeth, but doth not return, so shall they who are cast off not return"; the other explains the words: "as the day begins with the darkness of the night, but turns into day, so shall the darkness of their banishment be turned into bright daylight" (Mishnah Sanh. *l.c.*). The fourth Book of Esdras took the latter view, which was adopted also by R. Judah ha-Nasi in the Tosefta (*l.c.*), who refers to Isa. xxvii. 13.

Bibliography: Schiller-Szinessy, in *Journal of Philology*, iii. 114; Neubauer, *Jew. Quart. Rev.* i. 16.

J. Jr. K.

ASA: **1.** A Levite, father of Berechiah; found in the genealogy of the Levites in I Chron. ix. 16. **2.** See Asa, Third King of Judah.

J. Jr. G. B. L.

ASA (abbreviation of **Asayah**). — **Biblical Data:** Third king of Judah; son of Abijam and grandson of Rehoboam; reigned 917–876 b.c. (I Kings xv. 7–9). The most important event of his reign was the deliverance of Judah from Baasha, king of Israel, under whom the superior strength of the northern kingdom assumed a threatening aspect. Baasha raised a fortress at Ramah, four miles from Jerusalem; and, in order to secure immunity from his attacks, Asa was obliged to obtain the help of Ben-hadad I. of Damascus, thus involving the Arameans of Syria for the first time in the affairs of Israel. Ben-hadad invaded the most northerly territory of Israel northwest of the Sea of Galilee, and annexed it to his own dominions. The price paid to the Syrian king by Asa was taken from the store of silver in the Temple and the royal palace. Baasha was forced to retire; and Asa, using the material of the ruined fortress of Ramah, built Geba and Mizpah for the defense of his northern frontier (I Kings xv. 16–22). Asa also repelled a raid of Egyptians and Ethiopians under Zerah (Osorkon II.) (II Chron. xiv. 9–15). According to the narrator in I Kings, Asa was a religious reformer, putting down impure worship with an unsparing hand (I Kings xv. 11–15); but, while he was on the whole a wise and successful ruler, the picture given of him is somewhat vague. His religious reforms, more particularly, can hardly have been thorough, in so far as no traces of them are to be observed in the reigns of his successors. See Baasha and Ben-hadad.

J. Jr. J. F. McC.

——**In Rabbinical Literature:** According to the Rabbis, Asa was one of the five men who were distinguished by certain physical perfections possessed by Adam, but were, on account of their having abused them, afflicted in these very parts of their body. Samson was distinguished by his strength, and behold, "his strength went from him" (Judges xvi. 19); Saul by towering with his neck above the rest, and behold, "he took a sword and fell upon it" (I Sam. xxxi. 4); Absalom by his long hair, and behold, "his head caught of the oak" (II Sam. xviii. 9); Zedekiah by his eyes, and behold, "they put out the eyes of Zedekiah" (II Kings xxv. 7); Asa by his feet (compare as to Adam B. B. 58*a*; Tan., Aḥare Mot, ed. Buber, 3) and behold, "in the time of his old age he was diseased in his feet" (I Kings xv. 23); that is, he was afflicted with gout. And the reason for this affliction of Asa was that, when enlisting the whole of Judah in war he "exempted none" (I Kings xv. 22), but forced also the students of the Law—nay, even newly married husbands, whom the Law (Deut. xx. 7) exempts—to march along (Soṭah 10*a*). [Pirḳe Rabbenu ha-Ḳadosh, v. 14, ed. Gruenhut, p. 72, has Asahel the light-footed (II Sam. ii. 18–23) instead of Asa. Compare Pirḳe R. Eliezer liii., where, instead of five, six are mentioned, Josiah being added as the sixth, as boasting of and afflicted in his nostrils (II Chron. xxxv. 22, 23; Ta‘an. 22*b*) whereas Tan., Wa'etḥanan, ed. Buber, 1, has seven instead of five.]

The chronological discrepancy between II Chron. xvi. 1 and I Kings xvi. 8 is readjusted by the interpretation that the thirty-sixth year of Chronicles refers to the thirty-six years of the secession of the northern kingdom, which was a punishment for the thirty-six years of Solomon's marriage to the daughter of Pharaoh, and ended in reality in the fifteenth year of Asa's reign, when Zerah the Ethiopian was vanquished by him; the alliance between the kingdoms of Israel and Syria (I Kings xi. 23) also lasted thirty-six years In obtaining an alliance with the king of Syria against Baasha by giving away the gold and silver treasures of the house of the Lord (I Kings xv. 18), Asa sinned grievously, for which Hanani, the seer, sternly rebuked him (II Chron. xvi. 7) (Tosef., Soṭah, xii. 1, 2; Seder 'Olam R. xvi.).

Asa, having contracted a matrimonial alliance with the wicked house of Omri, brought about the decree of Heaven that after forty-two years both the houses of David and of Omri should go down together, which nearly happened in the time of Ahaziah, wherefore the latter is said to have been forty-two years old when he ascended the throne (II Chron. xxii. 2) in contradiction with xxi. 20, and II Kings viii. 26 (Tosef., Soṭah, xii. and Seder 'Olam R. xvii.).

Among the treasures which Asa took from Zerah the Ethiopian, and which Zerah had taken from Shishak (II Chron. xii. 9, compare xvi. 2), there was also the marvelous throne of Solomon upon which all the kings of Judah subsequently sat (Esther R. i. 2); while the other great treasures were given by Asa to the king of Syria to obtain his alliance; then they were taken again by the Ammonites, to be recaptured by Jehoshaphat; then they fell into the hands of Sennacherib, from whom Hezekiah recovered them, and at the capture of Jerusalem they came into the hands of the Babylonians; then into those of the Persians, and afterward of the Macedonians, and finally of the Romans, who kept them at Rome (Pes. 119*a*; compare III Sibyl. 179 and 351; IV Sibyl. 145).

J. SR. K.

ASAD: One of the two Arabian-Jewish rabbis that are said to have instructed the Tobba' Abu Karibah (king of Yemen) in the tenets of the Jewish religion. The name of the other was Ka'b; and both belonged to the tribe of the Banu Ḳuraiza. Tabari ("Annales," i. 902), who relates this incident, adds that they were the most learned Jews of their age. It is, however, noteworthy that older historians, like Ibn Isḥaḳ and Ibn Hisham, do not mention their names (see ARABIA).

BIBLIOGRAPHY: Grätz, *Geschichte der Juden*, v. 92.

G. H. HIR.

AS'AD AL-DIN, YA'ḲUB IBN ISḤAḲ AL-MAḤALLI: Egyptian physician; lived in Cairo toward the end of the twelfth century and at the beginning of the thirteenth. He was born in al-Maḥallah, a city between Cairo and Damietta. Ibn Abi Usaibia, in his history of the Arabic physicians, praises As'ad highly and speaks of him as one of the most renowned scholars and physicians of that time. In 1201 As'ad went to Damascus, where he engaged in many controversies with the local physicians, among whom was Ṣadaḳa ben Munajjah, the Samaritan. He returned to Cairo, where he died.

Ibn Abi Usaibia mentions the following works of As'ad: (1) "Maḳalah fi Kawanin Ṭabiyah" (Treatise on the Canons of Medicine); (2) "Kitab al-Nazh" (Book of Pleasure), on the reflection that the eye beholds in the mirror; (3) "Kitab fi Mizaj Dimashka" (Book Containing Three Treatises); (4) "Masail Ṭabiyah" (Questions of Medicine).

BIBLIOGRAPHY: *Ibn abi Usaibia*, ed. Müller, ii. 118; Carmoly, *Histoire des Médecins*, p. 71; Steinschneider, *Hebr. Bibliographie*, xv. 131.

G. I. BR.

ASAHEL.—Biblical Data: **1.** Son of Zeruiah, sister of David (I Chron. ii. 16). He was noted as a swift runner. As one of the thirty heroes of David (II Sam. xxiii. 24; I Chron. xi. 26), he had command of the army in the fourth month (I Chron. xxvii. 7). After the defeat of the forces of Ishbosheth, he pursued Abner (II Sam. ii. 18, 19). Asahel was, however, killed by Abner, who in revenge was slain by Joab (II Sam. iii. 27). **2.** Father of Jonathan, who opposed Ezra's policy of putting away foreign wives (Ezra x. 15). **3.** A Levite sent by Jehoshaphat to teach the men of Judah the "book of the law of God" (II Chron. xvii. 8). **4.** A Levite assigned by Hezekiah to collect the tithes and offerings in the Temple (II Chron. xxxi. 13).

J. JR. G. B. L.

——**In Rabbinical Literature**: Asahel, son of Zeruiäh, was so fleet that he overtook deer; and when he ran over a field of ripening corn, the ears of grain did not even bend, but remained erect as if untouched. When his time had come, however, he could not move an inch, and was slain by Abner (Eccl. R. ix. 11; Yalḳ., Jer. 285). (See JOAB.) To Asahel was applied the verse: "I returned, and saw under the sun, that the race is not to the swift" (Eccl. ix. 11).

J. SR. L. G.

ASAHEL, ḤAYYIM: Rabbi and author who lived in Salonica during the first half of the eighteenth century. He was the son of Benjamin Asahel, the chief rabbi of that city. Ḥayyim Asahel was the author of a Hebrew work entitled "Sam Ḥayyai" (Spice of My Life), a collection of addresses and responsa, which was published after his death by his son Benjamin (Salonica, 1746). He lived for some years at Jerusalem, and was commissioned to collect subscriptions throughout Asia Minor for the poor of Palestine. He died at Smyrna while on this mission.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. *s.v.* סם חיי; Michael, *Or ha-Ḥayyim*, No. 895.

G. M. FR.

ASAIAH: **1.** A prince of the tribe of Simeon who, with others, attacked and captured Gedor, and settled there (I Chron. iv. 36). **2.** Servant of King Josiah, by whom he was sent, in company with Ahikam, Shaphan, Achbor, and Hilkiah, to inquire concerning the book of the Law that had been found in the Temple (II Kings xxii. 12, 14; II Chron. xxxiv. 20). **3.** A Levite appointed to take part in bringing back the Ark and in the service of song after its return (I Chron. vi. 15 [A. V. 30]; xv. 6, 11). **4.** A Shilonite residing in Jerusalem (I Chron. ix. 5); identical with Maaseiah (Neh. xi. 5).

J. JR. G. B. L.

ASAPH: **1.** A son of Berechiah or Berachiah. (See Asaph ben Berechiah.) **2.** The father of Joah, chronicler at the court of Hezekiah (II Kings xviii. 18, 37; II Chron. xxix. 13; Isa. xxxvi. 3, 22). **3.** The keeper of the forests of Artaxerxes, probably in Palestine, in the time of Nehemiah (Neh. ii. 8).

J. JR. G. A. B.

4. Eponym of a musical gild. The name is prefixed as the title of authorship to twelve psalms (l.; lxxiii.-lxxxiii.) in the second and third books of the Psalter. The name appears only in the later historical writings. In the original documents of Ezra and Nehemiah (Ezra ii. 41; Neh. vii. 44—about 400 B.C.) the singers are all designated as "sons of Asaph," and are distinct from the Levites. In Neh. xi. 22, however, the overseer of the Levites at Jerusalem is described as "of the sons of Asaph, the singers." According to the chronicler (about 250 B.C.), the sons of Asaph were Levites, and there were three bands or gilds of singers descended respectively from Asaph Heman (Ps. lxxxviii.) and Ethan (Ps. lxxxix.), or Jeduthun (I Chron. xv. 17, xvi. 41, xxv. 1–6; II Chron. v. 12, xxxv. 15). The chronicler further represents Asaph as a contemporary of David, and as the founder of the gild of Asaphite singers (I Chron. xvi. 4–7; Ezra iii. 10; Neh. xii. 46). See Ethan, Jeduthun, Psalms.

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ASAPH ("Mar Rab"): To judge from the title "Mar Rab," he was one of the Geonim (see Gaon), and, presumably, lived about the middle of the ninth century. The name occurs in a Cairo Genizah fragment, whose author was possibly Judah b. Barzilai of Barcelona. This Asaph may be identical with the Asaph who figures as one of the transmitters of the Massorah traditions (anonymous chronicle in Neubauer, "Medieval Jewish Chronicles," i. 174; here אפם is very likely a misprint for אסף); but there are no grounds for connecting him with the physician Asaph.

Bibliography: *Jewish Quarterly Review*, ix. 675–678.

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ASAPH BEN BERECHIAH: One of the captive Levites carried off to Assyria (I Chron. vi. 24 [A. V. 39]), and whom Arabic and later Jewish legend says was Vezir of Solomon (Al-Nadim, "Kitab-al-Fihrist," i. 19; Jellinek, "B. H." v. 23). To him is ascribed a very remarkable treatise on medicine, called "Sefer Asaf," "Midrash Refu'ot," or "Sefer Refu'ot"—probably the oldest treatise of its kind in Hebrew—manuscripts of which exist in the libraries of Florence, Paris, Munich, Vienna (Pinsker 15, fragmentary), London (Almanzi collection; see Steinschneider, "Hebr. Bibl." v. 23), and Oxford. The contents of these manuscripts vary; but, in general, they contain treatises on the Persian months, physiology, embryology, the four periods of man's life, the four winds, diseases of various organs, hygiene, medicinal plants, medical calendar, the practise of medicine, as well as an antidotarium, urinology, aphorisms, and the Hippocratic oath.

The introduction is in the form of the later Midrash, and ascribes the origin of medicine to Shem, the son of Noah, who received it from the angels. The only authorities cited are "the books of the wise men of India," and a "book of the ancients," from which the present work was translated. Mar Mor, the Christian of Salerno; Mar Joseph, the physician; Bonfils, the physician; Rudolf, the physician in Worms; Samuel, the physician, etc., occur in additions made to the Oxford manuscript. Steinschneider and Löw, however, have shown that the list of medicinal plants goes back to Dioscorides; and the aphorisms can only be a working over of the well-known treatise of Hippocrates. In other places, Steinschneider has suspected the influence of Galen.

On the Author's Name.

There are very few indications affording any clue to the author or to the time and place in which he wrote. The author's name varies: "Asaph ha-Yehudi" (Asaph the Jew), "Asaph Ḳaṭan" (Asaph the little), "Asaph ha-Rofé" (Asaph the physician), "Asaph he-Ḥakam" (Asaph the wise man). In the Bodleian manuscript this name is coupled with that of Johanan ha-Yarḥoni, which Fürst takes to mean "of Jericho." In the Paris manuscript (No. 1197, 7) the name reads "Asaph ben Berechiah ha-Yarḥoni" (Asaph the astronomer). In one place in the Bodleian manuscript Judah ha-Yarḥoni is mentioned, and in a later part Samuel Yarḥinaï. A Johanan ben Zabda is mentioned together with Asaph in connection with the Hippocratic oath.

In the quasi-historical introduction, Asaph is placed between Hippocrates and Dioscorides. Rapoport saw in the name Asaph a corruption of either Æsop or Æsculapius, and thought that the author might be identical either with Shabbethai Donnolo or Isaac Israeli. Neubauer ("Orient und Occident," ii. 659, 767) held that Asaph was a Christian of the eleventh century, who wrote originally in Arabic, and whose work was translated into Hebrew from the Latin. The more correct view seems to be that it was translated from some Syriac original, as Steinschneider holds. Hebrew, Aramean, Persian, Greek, and Latin technical terms abound. This would place its composition somewhere in northern Syria or in Mesopotamia, rather than in Palestine, as Zunz thought. In this connection it is interesting to note that Solomon ben Samuel of Urgendsh (Gurgany) makes free use of Asaph's list of plants in the Persian-Hebrew lexicon which he composed in the fourteenth century (Bacher, "Ein Hebräisch-Persisches Wörterbuch," p. 41).

Date of Composition.

The date of composition can only be determined in a general way from the quotations of the work in Jewish literature. Donnolo (born 925 in Oria), if Kaufmann is right ("Die Sinne," p. 150), is the oldest known authority who quotes the work; and till Gedaliah ibn Yaḥya (sixteenth century) there were about a dozen authorities, among them Hai Gaon and Rashi, who mention Asaph's book. The date of composition would thus be in the ninth or tenth century, about the time at which Dioscorides was translated into Syriac. There is a legend that Socrates was a pupil of Asaph (Steinschneider, "Hebr. Uebers." p. 870).

A Latin rendering of a portion of the work is to be found in a Paris manuscript (No. 655, 6), under the title "Distinctio Mundi Secundum Magistrum Asaph Hebræum, Qualiter Terra Permanet Ordinata"; it has been published by Neubauer. Steinschneider suggests that the name occurs in a corrupted form in a Greek manuscript, "Viaticum" (Paris, MS. No. 2241), as *'Ασιψ νιος 'Ιρακίον.'*

Bibliography: A complete description of the work is given by Steinschneider in *Hebr. Bibl.* xix. 35, 64, 84, 105. The introduction has been printed by Jellinek in *Bet ha-Midrash*, iii. 155, and the Hippocratic oath by Fuenn in *Karmel*, i. 239, and by Dukes in *Monatsschrift*, viii. 202; compare Steinschneider, *l.c.* A number of quotations will be found in Kaufmann, *Die Sinne*, Index, s.v. The Aramaic terminology has been studied by Löw in *Aramäische Pflanzennamen*, p. 24 *et passim*. Compare also Wolf, *Bibl. Hebr.* iv. 789; Steinschneider, *Donnolo* (1868), *passim*; idem, *Jewish Literature*, p. 367; Rapoport, in *Oẓar ha-Ḥokmah*, ed. J. Barasch, p. iii. (Vienna, 1856); Zunz, in Geiger's *Jüd. Zeitschrift*, iv. 199, reprinted in his *Gesammelte Schriften*, i. 160; Neubauer, in *Orient und Occident*, ii. 659, 767; idem, *Cat. Bodl. Hebr. MSS.* No. 2138; Fürst, *Gesch. der Karäer*, pp. 24, 139; *Monatsschrift*, vi. 277.

L. G. G.

ASARAMEL: A name of uncertain meaning and intent occurring in I Macc. xiv. 28. The reading, as it has come down, gives it as the name of a place; but it is possible that it really is the name or a title of Simon. In support of the first view it has been suggested that it is a corruption of "Ḥazar 'Am El" (Court of the People of God). Wernsdorf, Grimm, and others see in the word the title of Simon, "Sar 'Am El" (Prince of the People of God).

J. Jr. G. B. L.

ASARELAH or **ASHARELAH:** One of the Asaphites appointed by David to the Temple service, according to I Chron. xxv. 2). In verse 14 the same personage appears as "Jesharelah." The readings "Asarelah" and "Jesarelah" (with *s*) seem preferable. The variation in the initial syllable has a parallel in "Jesse," usually written "Yishai" (ישי), but which appears once as "Ishai" (אישי, I Chron. ii. 13). The name itself may be a distortion of Israel plus an emphatic ending "â." See Kittel's note in "S. B. O. T." to Chron. iv. 16.

J. Jr.

ASCALON (ASKELON). See Ashkelon.

ASCAMA (הסכמה: plural **Ascamot**): The name given by Spanish and Portuguese Jewish communities to the laws governing their internal administration. These laws, approved and accepted as binding by the members, called in general "Yeḥidim," were, for the most part, framed upon ancient models. They are a survival, to a certain extent, of the old internal administration of the Jewries of Spain and Portugal. Originally written in Spanish or Portuguese, they have been translated into the respective vernaculars of the countries in which these communities now exist. The ascamot of the English communities, framed in 1664, were translated from the original Portuguese into English in the year 1819. They correspond somewhat to the "teḳanot" of the Ashkenazic communities, though the latter are more limited in their scope, and more like "decisions in council" on certain affairs of communal interest.

Among the Ashkenazim the word "haskamah" (correct form of "Ascama") is used exclusively in the sense of approbation, and is chiefly employed as the name of a permit for the publication of a book. This haskamah or license had to be signed by at least three rabbis. The first instance of this kind of censorship seems to have occurred in 1554 in Italy (see I. Abraham's "Jewish Life in the Middle Ages," pp. 69 *et seq.*), not for the purpose of stamping the book with any special religious character, but to prevent the publication of any work that was likely afterward to be destroyed by the censor appointed by the Inquisition. It would also serve the purpose of safeguarding the author's copyright. In later times the license was transformed into a recommendation.

Formerly the Mahamad—that is, the governing body of the Sephardic communities—also claimed a similar right to grant the license for any book published under its jurisdiction. Ḥakam David Nieto published his "Maṭṭeh Dan" in London (1714) without any haskamah, but "con licencia de los Señores del Mahamad" (with the license of the Mahamad). In the same manner every local authority claimed the right to grant or to refuse such a license. See Approbation, Censorship.

Bibliography: W. Popper, *The Censorship of Hebrew Books*, 1899, pp. 39, 44, 94, 106.

D. M. Ga.

ASCARELLI, DEBORAH: Italian poetess, and wife of Giuseppi Ascarelli; lived at Venice at the end of the sixteenth and at the beginning of the seventeenth century.

As early as 1560 Deborah was known in Rome as a poetess of talent. She translated into Italian verse the second section of part two of Moses Rieti's "Miḳdash Me'aṭ," which, under the title "Me'on ha-Shoalim," was recited in the Italian synagogues. This "Tempio di oratori" commenced as follows:

"Tempio di chi chiede em fin perfetto
Di chi ricerca sol gratia e amore
E da vita il tuo fronto benedetto."

It was published in 1601–2 by David della Rocca (Venice, 31 pp.), together with Deborah's translation of Baḥya's "Tokeḥah" (Admonition to the Soul); Rabbenu Nissim's "Longer Confession"; the Sephardic 'Abodah for the Day of Atonement; some original poems of Deborah, and an anonymous poem, supposed to have been written by the editor. The work was intended for liturgical purposes, and contained also the Hebrew originals. Deborah's translations keep close to the Hebrew text, but are spirited and full of real poetic fire. Nothing further is known of her life.

Bibliography: Basnage, *Histoire des Juifs*, ix. 31, 866; Kayserling, *Die Jüdischen Frauen*, pp. 159, 354; Mortara, *Indice Alfabetico*, s.v.; Steinschneider, *Cat. Bodl.* col. 1988; idem, *Monatsschrift*, xliii. 92; Grätz, *Gesch. der Juden*, 3d ed., p. 132; Berliner, *Gesch. der Juden in Rom*, ii. 194; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 264, 265.

G. I. Br.

ASCARELLI, MOSES VITA (JEHIEL): Physician at Rome; died Dec. 11, 1889. He received his early education at the Talmud Torah in that city, and later studied medicine at the University of Rome. During the cholera epidemic in 1867 he distinguished himself by his disinterested labors, in recognition of which he received a medal from Pope

Pius IX. Ascarelli took an active interest in the organization of the Jewish community in Rome, and was one of the founders of the "Società di Fratellenza," for the dissemination of education among poor Jews and the development among them of a taste for art and the professions.

Amid his many occupations, Ascarelli found time to contribute to Jewish literature, and was a frequent contributor under the pseudonym "Emet le-Ya'aḳob" to the Hebrew journal "Ha-Maggid," for which he wrote many poems and articles on the condition of Italian Jews under Pope Pius IX. Ascarelli translated from Hebrew into Italian the work "Naḥalah le-Yisrael" (A Heritage unto Israel), a responsum sent by the chief rabbi, I. M. Hazan; in connection with a disputed inheritance in the Gallichi family. Ascarelli translated also, from French into Hebrew, under the title "Sefer 'Am Polanim we-Gere Polanim," the work of the Polish poet Mickiewicz, "Le Livre de la Nation Polonaise et des Pèlerins Polonais." He used to preach in the Catalan Synagogue; and one of his sermons has been printed under the title "Panigerico sull' Elezione d'Israele nel Tempio Israelitico di Roma il Sciavuot 5640 [May 17, 1880] per l'Iniziazione alla Maggiorita Religiose del Figlio Angelo Raffaele e altri Giovanelli della Communione."

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 386, 405, 408, 409; Zeitlin, *Bibliotheca Hebraica*, p. 6; Lippe, *Bibliographisches Lexicon*, p. 566.

S. I. Br.

ASCARI or **AZKARI, ELAZAR BEN MOSES BEN ELAZAR**: Rabbi and author of the sixteenth century; styled by Azulai "Ir we-Ḳaddish" (Angel and Saint); a pupil of R. Joseph Sagis, the colleague of Joseph Caro. He lived at Safed.

Ascari was a founder of the "Sukkat Shalom" (Tabernacle of Peace)—a society devoted to religious meditations—and wrote in its interest in 1585 his work "Ḥaredim" (The Devout Ones), which deals with the three principles of religious devotion: the knowledge of God, the strict observance of His commandments, and penitence. The section on the Commandments deals separately with the mandatory and prohibitory laws, and includes also those that can be observed only in Palestine. In the section on penitence, Ascari expresses his opposition to unnecessary fasting as a means to repentance. The work is permeated by a spirit of broad humanity coupled with humility and holiness.

Although Ascari understood the Cabala, and was personally acquainted with Isaac Luria—whom he describes as "our holy cabalist, on whom the Holy Spirit rests, as he speaks so wondrously"—he can not be counted among the cabalists. Ascari's commentary on the treatise Berakot of the Talmud Yerushalmi was published in the Jitomir edition of the latter work (1866), and was reprinted in I. D. Willawski's new edition of the same.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 489.

K. J. L. S.

ASCENSION: The translation to heaven of a few chosen ones, either to remain there in lieu of dying, or merely to receive revelations and then to return to earth. The ascensions of Enoch (Gen. v. 24) and Elijah (II Kings ii. 11) were of the former nature. Among the Babylonians and the classic peoples of antiquity the belief was wide-spread that extraordinarily pious men who had led blameless lives were permitted by God to leave the world without suffering death. The Babylonian legends tell of Xisuthros that he was caught up into heaven because he found favor in the sight of God (Berosus, ed. Richter, 1825, p. 57; Eusebius, [Armenian] ed. Mai, p. 14), and of Etana-Gilgamesh riding on an eagle to heaven, "whence the earth appears as a hill and the sea as a basin" (see Harper, in Delitzsch and Haupt's "Beiträge zur Assyriologie," ii. 391–408; and Jastrow, "Religion of Babylon and Assyria," pp. 520–522); the latter reappears in the Alexander legend (see Yer. 'Ab. Zarah iii. 42*c*; Meissner, "Alexander und Gilgamos," p. 17). The Biblical accounts of the ascensions of Enoch and Elijah do not therefore contradict the different theories on death found in Genesis (compare Death), which latter do not exclude exceptions. In addition to the first two mentioned, other personages are spoken of in post-Biblical accounts as not tasting death (II Esd. iv. 26). The apocryphal literature includes Baruch among such men ("Apocalypse [Syriac] of Baruch," xiii. 3), and so does the rabbinical literature (compare Baruch, in Rabbinical Literature), as well as Ezra (II Esd., end) and Moses ("Assumptio Mosis," x. 12), and this notwithstanding that the latter's death is definitely mentioned in the Bible.

In Rabbinical Literature.

The following list of persons who were taken up into heaven is found in rabbinical literature: Enoch (Biblical); Elijah (Biblical); Eliezer, Abraham's steward; Ebed Melek, Zedekiah's Ethiopian slave, who rescued Jeremiah from death (Jer. xxxviii. 7 *et seq.*); Hiram of Tyre, the builder of Solomon's Temple; Jabez (I Chron. iv. 10 *et seq.*); Serah, Asher's daughter; Bithiah (I Chron. iv. 18); Pharaoh's daughter, the foster-mother of Moses; and of later times the amora Joshua b. Levi, and a grandson of Judah ha-Nasi, whose name is not given (Yalḳ., Gen. 42; Ezek. 367; Derek Ereẓ Zutta i. end; compare Epstein, "Mi-Ḳadmoniyot," pp. 111, 112, and Kohler, "The Pre-Talmudic Haggada" in "Jew. Quart. Rev." v. 417–419). According to the Rabbis, all these personages are in paradise, which in later times was supposed to be heaven; therefore, the Bible may well say that Elijah ascended into heaven; see also Jonah, in Rabbinical Literature.

In addition to these there are others who ascended into heaven temporarily, returning after a time to the earth. The Biblical prototype of these is Moses, who went up unto God in order to receive the Torah; and the later legends mention several pious men, who, like Moses, received instruction and revelation in heaven, accounts of which are given in the apocryphal works The Apocalypse of Abraham, Testament of Abraham, Apocalypse [Greek] of Baruch. In post-Biblical times, also, persons received revelations in paradise. Paul is not the only one who believed himself to have been taken up into heaven; for a generation later the Jews spoke of the four rabbis who entered paradise. Although various attempts were made to interpret this passage

(Ḥag. p. 14*b*; Tosef., *ib.* ii. 3) allegorically or figuratively, as early as the gaon Samuel b. Hophni, who was followed, *mutatis mutandis*, by Grätz in modern times, the expression נכנס לפרדס ("to enter paradise")—exactly corresponding to the phrase נכנס לגן עדן ("to enter the garden of Eden") (compare Ab. R. N. xxv., ed. Schechter, p. 40)—means nothing else than that these four men, Elisha b. Abuyah, 'Akiba, Ben 'Azzai, and Ben Zoma, actually entered into the heavenly paradise.

The Later Midrashim.

Later Midrashim mention the Ascension of Ishmael b. Elisha, said to have been one of the martyrs during the Hadrianic persecutions. These men, together with Akiba and his teacher Neḥunyah b. ha-Ḳaneh, were known in the mysticism of the time of the Geonim as the triumvirate of the יורדי מרכבה ("the riders in the heavenly chariot"). Hai Gaon narrates that during this period a certain class of mystics were able, by various manipulations, to enter into a state of autohypnosis, in which they declared they saw heaven open before them and beheld its mysteries. It was believed that he only could undertake this "Merkabah-ride" who was in possession of all religious knowledge, observed all the commandments and precepts, and was almost superhumanly pure in his life ("Hekalot Rabbati," xiii., xiv., xx.). This, however, was regarded usually as a matter of theory; and less perfect men also attempted by fasting and prayer to free their senses from the impressions of the outer world, and succeeded in entering into a state of ecstasy in which they recounted their heavenly visions.

Ḥasidism.

A more modern form of this kind of Ascension is the עלית נשמה (Ascension of the Soul) of the Ḥasidim. The founder of Ḥasidism, Israel Baal Shem-Ṭob, speaks of his Ascension—a belief that appears still more pronounced among later representatives of that sect, who, in their state of ecstasy, either believed or pretended to believe that they had been caught up into heaven. Compare CABALA, ENOCH, ḤASIDISM, MERKABAH-RIDERS, MOSES.

BIBLIOGRAPHY: Charles, *Apocalypse of Baruch*, 1896, p. 73 note 7; Bloch, in *Monatsschrift*, xxxvii. 20–25.

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ASCENSION OF ISAIAH. See ISAIAH, ASCENSION OF.

ASCETICISM: A term derived from the Greek verb ἀσκέω, meaning "to practise strenuously," "to exercise." Athletes were therefore said to go through ascetic training, and to be ascetics. In this usage the twofold application—to the mode of living and the results attained—which marks the later theological implication of the term is clearly discernible. From the arena of physical contests the word easily passed over to that of spiritual struggles; and pre-Christian writers speak of the "askesis" of the soul or of virtue—the discipline of the soul, or the exercise in virtue. But the physical idea, no less than the moral, underlies the meaning of the term in medieval Christian parlance. The monastery, as the place where the required life of abstemiousness is lived under rigorous regulation and discipline, becomes the "asketerion," a word which to the classical Greek conveyed only the notion of a place reserved for physical exercise; while the monks were the "ascetikoi," the ascetics, under discipline attaining unto the perfect practise.

Non-Jewish.

It is thus seen that both the term and the idea which the term expresses are of non-Jewish origin and implications. Judaism can not be said to encourage Asceticism, even in the restricted sense of discipline. Rationalists have indeed affected to construe the ritual legalism of both the Pentateuch and the later rabbinical codes as a disciplinary scheme, devised by God or man with the view of bringing men under rigid restriction of freedom of action, in the satisfaction of the appetites and the control of the passions, to a higher degree of moral perfection. But even before comparative studies had shown that most, if not all, of the so-called disciplinary contrivances of the Mosaic scheme rest on notions altogether other than those assumed, the rigorous constructionists among Jewish theologians put themselves on record as utterly inimical to the ascription of utility, either moral or material, to the divine laws. They were simply divine commandments, and to inquire into their origin or their purpose was forbidden—"Ḥukkah ḥaḳḳakti; we'en attem reshuyim leharher aḥareha" (I have decreed the statute; but you are not permitted to inquire into its reasons; Yoma 67*b*; Sifra, Aḥare, xiii.).

At all events, Judaism is of a temper which is fatal to asceticism; and the history of both Judaism and the Jews is, on the whole, free from ascetic aberrations. Fundamental to the teachings of Judaism is the thought that the world is good. Pessimism has no standing-ground. Life is not under the curse. The doctrine of original sin, the depravity of man, has never had foothold within the theology of the synagogue. It never held sway over the mind and the religious imagination of the Jews. In consequence of this the body and the flesh were never regarded by them as contaminated, and the appetites and passions were not suspected of being rooted in evil. The appeal to mortify the flesh for the sake of pleasing Heaven could not find voice in the synagogue.

Asceticism is indigenous to the religions which posit as fundamental the wickedness of this life and the corruption under sin of the flesh. Buddhism, therefore, as well as Christianity, leads to ascetic practises. Monasteries are institutions of Buddhism no less than of Catholic Christianity. The assumption, found in the views of the Montanists and others, that concessions made to the natural appetites may be pardoned in those that are of a lower degree of holiness, while the perfectly holy will refuse to yield in the least to carnal needs and desires, is easily detected also in some of the teachings of Gautama Buddha. The ideal of holiness of both the Buddhist and the Christian saint culminates in poverty and chastity; *i.e.*, celibacy. Fasting and other disciplinary methods are resorted to to curb the flesh. Under a strict construction of the meaning of Asceticism, it is an error to assume that its history may be extended to embrace also certain rites in vogue among devotees to fetishism and nature-worship. Mutilations, the sacrifice of the hair, dietary observances and prohibitions, which abound

Torture of the Flesh.

in all forms of religion at a certain stage of development, do not spring from the notion of the sinfulness of the natural instincts and of life. Nor is the sacrificial scheme in any way connected with Asceticism. The idea of privation is foreign to it. If the offering was a gift to the Deity and as such entailed upon the offerer the parting with something of value, the expectation which animated him was invariably that of receiving rich return. But whatever theory must be accepted in explanation of the various rites of mutilation, and of the sacrificial ritual, certain it is that Judaism from the beginning set its face most sternly against the one, and materially restricted the other. Mutilations for whatever purpose and of whatever character were absolutely prohibited. Funeral horrors and superstitions were not tolerated. The Levitical code restricted sacrifices to one place. The priests only were entrusted with the office at the altar. And, if the Prophets are the truest expounders of the ideals and ideas of the religion of Israel, even the sacrificial and sacerdotal system, with its implications of extraordinary and precautionary cleanliness and physical abstemiousness, was of little vital moment.

Fasting, which plays so essential a part in the practises of ascetics, found official recognition only in the development of the Day of Atonement. The Prophets, again, had little patience with fasting. There are some obscure allusions to fast days of popular observance; but the Prophets of exilic and post-exilic days insist on the futility of this custom. Isaiah (lviii.), while appealing for a broader charity and deeper sense of justice, maintains that these, and not fasting, are the expression of a will sanctified unto God. It is characteristic of the attitude of later Judaism that this very chapter has been assigned for the Haftarah for the Day of Atonement, the one penitential fast-day of the synagogue.

Fasting.

Nevertheless, fasting among the Jews was resorted to in times of great distress. The Book of Esther, of late date, illustrates this for the period included in the Biblical canon. Rabbinical sources prove the growing tendency to abstain from drink and food whenever memories of disaster marked the days of the synagogal calendar, or instant danger threatened the community. In the scheme of the synagogue the one fast-day of the Bible received no less than twenty-two as companions (compare FASTING). Still, it may be doubted whether this multiplication of fast-days can be taken as a sign of an increased tendency to Asceticism. Probably the theory of Robertson Smith ("The Religion of the Semites," p. 413) still holds good to a large extent in explanation of many of the fast-observances of later Judaism, as undoubtedly it does for the voluntary and occasional fast-days mentioned in the historical books of the Bible; namely, that Oriental fasting is merely a preparation for the eating of the sacrificial meal. The rabbinical injunction, not to eat too late a meal on the eve of the Sabbath-day, so as to enjoy all the more that of the Sabbath, tends to corroborate the theory. Perhaps this also underlies the rabbinical report that some examples of rabbinical piety fasted every Friday (in preparation for the Sabbath).

Ascetics in Talmud.

Among the Rabbis some are mentioned as great and consistent fasters. Rabbi Zeira especially is remembered for his fondness of this form of piety. Yet to make of him an ascetic would transcend the bounds of truth. He fasted that he might forget his Babylonian method of teaching before emigrating to Palestine (B. M. 85*a*). The story continues that he abstained from drink and food for the period of one hundred days, in order that hell-fire might later have no power over him. Simon ben Yoḥai is depicted as an ascetic in the traditions preserved in rabbinical literature. But exposed to persecutions under the Hadrian régime, and often in danger of his life, his whole mind was of an exceptionally somber turn for a Jewish teacher. Moreover, his ascetic practises were not inspired by a consciousness of the futility of this life and its sinfulness, but by the anxiety to fulfil to the letter the Law, to ponder on the Torah day and night. He begrudged the hours necessary for the care of the body as so many precious moments stolen from the study of the holy Law. He envied the generation of the desert who had been fed on heavenly manna, and were thus absolved from the care for their daily bread; an echo of this sentiment may be detected in the petition of Jesus for daily bread (on Simon b. Yoḥai, see Bacher, "Ag. Tan." ii. 70-149).

Still, with all these seeming leanings to ascetic conduct, these rabbis did not encourage individual fasting. The community in distress did indeed proclaim a public fast; and it was the duty of the loyal member to participate. For he who would not share in the distress would have no part in the consolation of the people (Ta'an. 11*a*). The habitual faster was called a sinner (*ib.*). This judgment was enforced by an appeal to the Biblical text in connection with the "Nazir's" (Nazarite's) expiatory sacrifice (Num. vi. 11). Rabbi Zeira would not permit his disciples to indulge in extraordinary practises of self-restraint, if they presumed thereby to reflect on the piety of others saner than they. The title applied to such an adept at saintly practises is characteristically deprecatory for his attitude of mind: his conduct is declared to smack of conceit, if not of hypocrisy (Yer. Ber. ii. 5*d*).

The attempt has been made to explain the Biblical Nazarites as forerunners of monastic orders addicted to the practise of ascetic discipline. Pentateuchal legislation concerning them shows them to have been merely tolerated. Modern criticism explains their peculiarities as arising from motives other than those that determine the conduct of ascetics. The Biblical Nazirs, forerunners of the Nebi'im (Prophets), were protestants against the adoption of the customs and the religious rites of the Canaanites. In their dress and mode of life they emphasized their loyalty to YHWH, enthroned on the desert mountain. Wine and the crown of hair were sacred to the gods of the land. Their very appearance emphasized their rejection of the new deities. And in later days the number of those that took the Nazarite vow was exceedingly small. One is inclined to the opinion that no case occurred in which the Pentateuchal provisions became effective.

Essenes not Ascetics.

Nor may the Essenes be classed among the order of ascetics. While some of their institutions, notably celibacy, appear to lend support to the theory that would class them as such, their fundamental doctrines show no connection with the pessimism that is the essential factor in Asceticism. They were political indifferentists; they were but little, if at all, under the sway of national aspirations. They stood for a universal fellowship of the pure and just. They set but little store by the goods of this earth, and were members of a communistic fraternity. But it is inadmissible to construe from these elements of their hopes and habits the inference that in them is to be found a genuine Jewish order of monks and ascetics.

A stronger case against the theory that Judaism is a very uncongenial soil for the growth of Asceticism might be made out by an appeal to the later Jewish mystics, the Ḥasidim and Cabalists of various forms, all ecstatic fantastics, and—this is a point that must not be overlooked—more or less strongly under the influence of distinctly non-Jewish conceits.

Looking upon this life as essentially good, according to Gen. i. 31; upon the human body as a servant of the spirit, and therefore not corrupt; upon the joys of earth as God-given and therefore to be cherished with gratitude toward the divine giver; having a prayer for every indulgence in food and drink; a benediction for every new experience of whatever nature, gladsome or sad—the Jew partook with genuine zest of the good cheer of life, without, however, lapsing into frivolity, gluttony, or intemperance. His religion, that taught him to remember his dignity as one made in the image of God, and to hold his body in esteem as the temple of God's spirit within, a dwelling of the Most Holy, "a host," as Hillel put it, "for the guest, the soul," kept the Jew equidistant from the pole of self-torturing pessimism, from the mortification of the flesh under the obsession of its sinfulness and foulness, and from the other pole of levity and sensuousness. Never intemperate in drink or food, he sought and found true joy in the consecration of his life and all of its powers and opportunities to the service of his God, a God who had caused the fruit of the vine to grow and the earth to give forth the bread, a God who created the light and sent the darkness, a God who, as a Talmudical legend—one of the many with Elijah for their subject—has it, reserves paradise "for them that cause their fellows to laugh" (Ta'an. 22*a*). The most beautiful saying of the rabbis about Asceticism is: "Man will have to give account in the future for every lawful enjoyment offered to him which he has ungratefully refused" (Rab in Yer. Ḳid., at the close); compare Tanḥ., end, "The wicked in his life is considered as one dead," etc.

Bibliography: Lazarus, *Ethics of Judaism*, §§ 246-256.

K. E. G. H.

ASCETICS: While the dominant note of Judaism is optimism, faith in a God who delights in the happiness of His creatures and expects their grateful appreciation of His bounties—see Abstinence—there have, nevertheless, been prevalent in Jewish life certain ascetic tendencies of which the historian must take account. The two great rabbinical schools of the first pre-Christian century, the Shammaites and the Hillelites, debated the question whether life was worth living or not—"ṭob le-adam shenibra mishelo nibra" ('Er. 13*b*), and there was an unmistakable element of austerity in the teaching of many a Shammaite that favored asceticism (compare II Esdras iv. 12). While one teacher would say, "The Shekinah rests on man only amid cheerfulness that comes from duty well performed" (Pes. ii. 7*a*), another held the view that "there should be no unrestrained laughter in this world" (Ber. 31*a*).

Shammaites and Hillelites.

But it was particularly with the view of fitting the soul for communion with God, or for the purpose of keeping the body sufficiently pure to allow it to come into contact with sacred objects, that many strove to avoid things that either cause intoxication or Levitical impurity, the drinking of wine (Lev. x. 9; Num. vi. 3; Amos ii. 12; Judges xiii. 14), or sexual intercourse, which was forbidden to the people of Israel, in preparation for the Sinai Revelation (Ex. xix. 15), and to Moses during the life of communion with God (Deut. ix. 9, 18; I Sam. xxi. 5; Shab. 87*a*). According to this principle the life of the ancient Ḥasidim or Perushim (Pharisees) and Ẓenu'im (Essenes) was regulated. At the same time these devotees of holiness, making "askesis" (the practise of fortitude) their special object of life (see Philo, ed. Mangey, "De Vita Contemplativa," ii. 475, 477, 482), were naturally led to view sensual life as contaminating. Conybeare ("About Philo's Contemplative Life," p. 266) says: "Philo's ideal was to die daily, to mortify the flesh with fasting; he only insisted that the seclusion from social life should take place at the age of fifty, the time when the Levites retired from the active duties of the Temple service" (see all the passages in Conybeare, *l.c.* pp. 265-273, 315).

This was exactly the view of the Essenes and Therapeutæ also, in whatever connection they stood to Jonadab ben Rechab and the Kenites (see Mek., Yitro, 2, regarding "the water-drinkers" (*shote mayim*), as some of these are called). Banus, the eremite saint with whom Josephus passed three years of his life (Josephus, "Vita," § 2), was certainly an ascetic. Likewise were John the Baptist (Matt. iii. 4 and parallels) and the early Christians, Jesus and Paul included, in so far as they shunned marriage as a concession to the flesh (Matt. xix. 10-12; I Cor. vii. 28-38), imbued with ascetic views. It was exactly in opposition to this tendency, so marked in early Christianity, that the Talmudists denounced fasting and penitence (Ta'anit 11*a*, *b*) and accentuated the duty of cheerfulness in the Elijah legend (Ta'anit 22*a*). Upon the destruction of the Temple in the year 70, a veritable wave of asceticism swept over the people, and in tribute to the national misfortune various ascetic rules were instituted (see B. B. 60*b*; Tosefta Soṭah, end; II Esdras ix. 24; compare Bacher, "Agada der Tannaiten," i. 164).

Still, mysticism, which goes hand in hand with asceticism, always had its esoteric circles. Judah ha-Nasi, called "the saint," was an ascetic (Ket. 104*a*). Mar, the son of Rabina, fasted throughout the whole year with the exception of the holy days and the eve of the Atonement Day (Pes. 68*b*).

Mysticism and Asceticism.

For the sake of communing with the upper world, the lower one was despised by the elect few who preserved the tradition of the gnosis and the apocalyptic mysteries. So did the followers of Obadiah Abu-Isa, the Isawites, and of Judah Yudghan, the Yudghanites, at the close of the seventh century and at the beginning of the eighth, the forerunners of the Karaites, and many prominent Karaites themselves lead ascetic lives; abstaining from meat and wine, and spending much of their time in meditation and devotion, partly in order to obtain a deeper knowledge of the Scriptures, partly as mourners over Jerusalem (see Shahrastani, "Book of Religions and Philosophical Sects," Haarbrücker's translation, i. 254–257; Grätz, "Gesch. der Juden," iii. 417 *et seq.*, 446 *et seq.*; Jost, "Gesch. des Judenthums," ii. 350 *et seq.*; Abele Zion and Karaites).

To some extent, therefore, all the mystics of the Middle Ages were Ascetics, assuming or accepting for themselves the title of "Nazarites," or being called by their contemporaries "saints." This is especially true of Abraham b. David of Posquières and his circle in the thirteenth century, whose relation to the beginnings of the Cabala can hardly be denied. Further, the currents of thought which, emanating from India, created Sufism in Persian and Mohammedan circles in the twelfth and thirteenth centuries, exerted considerable influence upon Jewish thinkers, as may be learned from Baḥya, whose ethical system, "Ḥobot ha-Lebabot," oscillates between asceticism and Jewish optimism, with a decided leaning to the former.

Abraham ben Ḥiyya on Asceticism.

Even such thinkers as opposed the ascetic view could not extricate themselves entirely from the meshes of Neoplatonic mysticism, which beheld in the flesh or in matter the source of evil. Thus Abraham ben Ḥiyya strongly refutes the Neoplatonic conception of evil as being identical with matter, and maintains against Baḥya that indulgence in fasting and other modes of penitence is not meritorious, since only he who is ruled by his lower desires may resort to asceticism as the means of curbing his passion and disciplining his soul, whereas the really good should confine himself to such modes of abstinence as are prescribed by the Law. Nevertheless, Abraham b. Ḥiyya claims a higher rank for the saint who, secluded from the world, leads a life altogether consecrated to the service of God. He goes even so far as to advocate the state of celibacy in such cases; referring to the example of Moses—who had to abandon intercourse with his wife when receiving the laws on Sinai—to the majority of the prophets (who were, as he thinks, unmarried), and to Ben 'Azzai (according to Yeb. 63*b*). Like Baḥya, he considers that the ascetic, while leading a purer and holier life, requires less legal restraint (see his "Hegyon ha-Nefesh," ed. Reifman, 16*a*, 32*a*, 37*a*; Rosin, "Ethik des Maimonides," pp. 15, 16; Güdemann, in "Monatsschrift," 1900, pp. 196–216).

Of Asher, the son of Meshullam b. Jacob in Lunel, Benjamin of Tudela ("Travels," ed. Asher, 3*b*) relates as eye-witness that he was an ascetic ("parush") who did not attend to any worldly business, but studied day and night, kept fasts, and never ate meat. His brother Jacob bore the title of Nazarite, having also been an ascetic abstaining from wine (see Zunz's note in Asher's "Benjamin of Tudela," ii. 11, 12; Grätz, "Gesch. der Juden," vi. 240, 241).

Also the whole family of Judah, the "ḥasid" of Regensburg, of the twelfth century, his father, Samuel, and his grandfather, Kalonymus of Speyer, grandson of Eliezer the Great of Worms, seem to have been a family of Ascetics (see Michael, "Or ha-Ḥayyim," Nos. 433, 990, 1174, 1200).

The subsequent development and growth of the Cabala produced other forms of asceticism. In fact, the Ḥasid and the Ẓanua' of the medieval apocalyptic literature being a survival of Essenism, ablutions and fasting were resorted to by the adepts of the Cabala as means of attaining communion with the upper world. Some of these Ḥasidim would spend the whole week—without or with interruption, according to their physical endurance—in fasting, rendering only the Sabbath a day of comfort and joy (see Ḥasidism). The object of their penitences and fastings was to bring about the time of divine favor, the Messianic era. Every Messianic movement had therefore Ascetics as leaders, such as were the Shabbethaians (see Grätz, "Gesch. der Juden," iii. 307) and others (see Abraham b. Samuel Cohen of Lask). Others would refrain from eating animal food—*'eber min ha-Ḥay*—and, like the Buddhists or the Pythagoreans of old, live on vegetarian diet. The same is related by Epiphanius of the Dosithean sect.

Maimonides on Fasting, etc.

Against all these ascetic views and tendencies Maimonides raised his powerful voice; and his sober view maintained the upper hand. He admits the wholesome influence on those needing much discipline of the soul of fasting and vigils, of sexual and social abstemiousness, the self-torture of the hermit, and of the penitent who dwells in deserts and uses only coarse haircloth for the covering of his flesh; but he declares the constant use of what can at best be only a remedial measure in abnormal and unsound conditions of life to be a great folly and injurious extravagance.

Maimonides, while adopting the Aristotelian maxim of the golden middle way in all things, finds in the various restrictions of the dietary and marriage laws of the Torah a legislative system of training the people to a sobriety which makes superfluous such asceticism as the monks and the saints of other nations indulge in; nay, sinful indeed, according to the rabbinical interpretation of Num. vi. 11, which says that the priest shall "make an atonement for him [the Nazir] for that he has sinned against the person [in making his vow of abstinence]" (see Ned. 10*a*; Maimonides, "Yad," De'ot, iii. 1, vi. 1).

Jewish hermits, living in a state of celibacy and devoting themselves to meditation, are still found among the Falashas. They claim that Aaron the high priest was the first Nazarite who from the time of his consecration separated from his wife to live only in the shadow of the tabernacle. Accordingly they join the monastic order after they have been married and have become fathers of children (Halévy, "Travels in Abyssinia," p. 230). According to Flad ("Abyssinische Juden," pp. 32 *et seq.*), the order founded by Abba Zebra (Halévy, "Abba Sura") consists altogether of eunuchs. This would indicate non-Jewish influence, of which the Falashas show many traces.

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K.

ASCH, ABRAHAM: German rabbi and author; born at Posen; officiated as rabbi of Zell toward the end of the eighteenth century. He descended from a learned family which traced its pedigree to Meïr of Lublin. His father, Joseph, was rabbi of Dessau; and one of his relatives was the scholarly Isaiah Berlin. Asch wrote "Mareh Esh" (The Appearance of Fire), published posthumously by his son, Moses Jacob, in 1803. It contains critical notes on the texts of various Talmudic treatises. Probably Asch is not identical with Abraham Asch, author of "Torah Kullah" (The Whole Law), Berlin, 1796, who agitated against the custom of hasty burials.

Bibliography: Steinschneider, *Cat. Bodl.* col. 666.

L. G. P. B.

ASCHAFFENBURG: Important town on the right bank of the Main in Bavaria. Jews in Aschaffenburg are first mentioned in the thirteenth century, when reference is made to a Rabbi Abraham of Aschaffenburg. In the reports of the persecution which the Jews had to suffer in the year 1349, at the time of the Black Death, Aschaffenburg and its neighboring towns are mentioned. Records exist of Jewish inhabitants in the following towns of the diocese of Mayence, called later the principality of Aschaffenburg: Buchen, Külsheim, Babenhausen, Steinheim, Seligenstadt (1292), Miltenberg (where a large cemetery existed as early as 1336), Amorbach, and Walldürn.

In documents of 1344–45 mention is made of the synagogue of Aschaffenburg. A scholar of Aschaffenburg, R. Meïr, is quoted in the fifteenth century by Joseph Kolon ("Responsa," No. 1). In the sixteenth century mention is made of a Rabbi Simon ben Isaac ha-Levi, author of "Debeḳ Ṭob" and "Massoret ha-Miḳra"; and in the seventeenth century of R. Meïr Grotwohl. During the seventeenth century, Aschaffenburg had a Jewish congregation of considerable size, as is evident from various documents. In 1698, with the consent of the prince-elector, a new synagogue was built; but in the beginning of the eighteenth century the congregation had dwindled down to twenty members. From this time onward the religious leaders of the community can be enumerated.

Rabbis and Teachers.

In 1719 the various congregations that had the right to use the cemetery of Aschaffenburg founded a charitable and burial society. These congregations were: Goldbach-Hösbach, Grossostheim, Kleinwallstadt, Mömmlingen, Hofstetten, Grosswallstadt, Niedernberg, and Hausen. In the records of the burial society there are some regulations by Isaac Seckel Ethausen, author of אור נעלם ("Or Ne'elam"), who signs as rabbi of the district of Aschaffenburg. In 1723 he left Aschaffenburg, in order to accept the position of chief rabbi of Mayence. In 1769 a convention, presided over by the chief rabbi, D. M. Scheuer, was held, which devoted its attention almost exclusively to the methods of improving religious instruction. Seligmann Sulzbach is mentioned as teacher in the Talmud Torah, in 1779: he was a son-in-law of Meïr Barby, rabbi at Pressburg, in whose work, "Hiddushe Meharam Barby," he is quoted. His successor, in 1784, was Israel Isserlein, who calls himself "Rabbi of Eibenschütz." In 1786 Hillel Wolf Sondheimer, who had been assistant rabbi at Fürth, was elected rabbi of Aschaffenburg; but officially he was called "teacher" (*Schullehrer*). In 1803, when Aschaffenburg was separated from Mayence, Sondheimer was made chief rabbi of Aschaffenburg. He officiated in that capacity up to 1832, and died on March 3 of that year, aged eighty-three years. His successor, Gabriel Neuburger, was elected April 13, but was only considered as a deputy, in which capacity he officiated up to 1845. Later he resided as a private member of the congregation in Aschaffenburg, where he died in 1888. He was succeeded by district rabbi Abraham Adler, who officiated until his death in 1880. Adler was succeeded by Simon Bamberger, who had formerly been rabbi in Fischach. Bamberger was at first appointed deputy, but in 1888 was made district rabbi. He died Dec. 9, 1897.

The synagogue, erected in 1698, had to be demolished in 1887, when a new one was built. The congregation maintains a school for religious instruction, and has a separate cemetery besides the one used by the smaller congregations of the district. In the last century the community possessed a Jewish hospital. There are several Jewish charitable associations, which have an income derived from legacies; there is also a social club. The congregation, the members of which are mainly merchants, numbers 130 families.

Bibliography: Salomon Bamberger, *Historische Berichte über die Juden der Stadt und des Ehemaligen Fürstentums Aschaffenburg*, Strasburg, 1900.

D. S. Ba.

ASCHE, TOBIAH BEN EZEKIEL (known also as **Tobiah Schlochow**; that is, of Schlochow, near Stolpe, Germany): German Talmudist; rabbi of Zempelburg at the beginning of the nineteenth century. His "'Eṭ Barzel" (Iron Pen) is an explanation of halakic legal themes, and was published posthumously (Berlin, 1832) by his son Gershon, rabbi of Prenzlau. To his father's work Gershon appended his own "Niḳrat ha-Ẓur" (Cleft in the Rock), also of halakic character, and the funeral oration delivered by him at Tobiah's grave.

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L. G. P. B.

ASCHENBURG, SIMON B. ISAAC HA-LEVI: Talmudic scholar; lived at Frankfort-on-the-Main, later at Jerusalem, at which latter place he died about 1598. He was the author of a useful supercommentary upon Rashi's Pentateuch commentary entitled "Debeḳ Ṭob" (A Good Bond). This work, often reprinted later, was published for the first time by the author himself at Venice in 1588.

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L. G.
I. Br.

ASCHER, ANTON: German actor; born at Dresden July 15, 1820; died in Meran April 24, 1885. Trained for the stage by Ludwig Tieck, he made his début in 1838 at Hainichen, Saxony, playing the same year also at Merssen, Bautzen, and Zittau. In 1839 he appeared at Wiesbaden, going to the Hoftheater, Dresden, a few months later. He remained there until 1844; went to Hamburg in 1845; Königsberg and Cassel in 1846; and Potsdam in 1847. From 1848 to 1860 he played bon-vivant rôles at the Friedrich-Wilhelm Theater, Berlin; and toward the end of the engagement he had charge of the stage. From 1866 to 1872 he was director of the Carl Theater, Vienna. His best rôles were *Thorane* in "Der Königslieutenant," *Bolz* in "Die Journalisten," *Zimburg*, and *Richard Weiss*.

Bibliography: Flüggen, *Bühnen-Lexikon*, p. 8.

s.
E. Ms.

ASCHER, BENJAMIN HENRY: Hebrew scholar and author; born in 1812 at Peisern (grand duchy of Posen); died Feb. 24, 1893, in London. His father, a corn-merchant, gave his son a careful religious and secular education. In 1840 Ascher went to England, where he soon mastered the English language, and, in 1843, was elected "ḳabranim rabbi" (funeral preacher) of the Great Synagogue. In 1847 he published a new edition of the well-known "Sefer Ḥayyim" (The Book of Life), with an English translation. In 1859 he published Solomon ben Gabirol's "Mibḥar ha-Peninim" (A Choice of Pearls), embracing a collection of ethical aphorisms, maxims, and reflections, accompanied by an English text and explanatory notes. He wrote two other works of minor importance, "Initiation of Youth" (1850), a small catechism, and the ritual for the "Dedication of the House." In 1884 he resigned his office, which he had held for over forty years. Ascher obtained from Sir George Grey several concessions for Jewish prisoners, to enable them to observe their religion.

Bibliography: *Jew. Chron.* March 3, 1893, p. 8; H. A. Löwy, *Catalogue of Hebraica and Judaica in the Guildhall Library*, pp. 93, 147, London, 1891.

J.
B. B.

ASCHER, JOSEPH: Composer and pianist; born at Groningen, Holland, June 4, 1829; died in London, June 20, 1869. He was a son of Simon Ascher, reader of the Great Synagogue, London, and studied music under Moscheles, whom he followed to the Conservatory at Leipsic, where he became a pupil of Mendelssohn. In 1849 he went to Paris and subsequently received an appointment as pianist to the empress Eugenie. The emperor of Austria also made him court pianist; and he was decorated by ex-Queen Isabella of Spain. During the last two and a half years of his life he suffered from nervous debility incurred by his irregular life and by overexertion in his musical studies. Many of his shorter pieces evince a decidedly original turn. Among his best-known compositions are two mazurkas, "La Perle du Nord" and "Dosia," and an étude, "Les Gouttes d'Eau." Besides these, he wrote more than a hundred galops, nocturnes, mazurkas, transcriptions, and études, and a considerable number of drawing-room pieces. His song, "Alice, Where Art Thou?" is still a favorite at concerts.

Bibliography: *Jewish Record*, June, 1869: Brown, *Dict. of Musicians*, s.v.; Champlin, *Encyclopedia of Music*, s.v.; Grove, *Dict. of Music and Musicians*, i. 97; Riemann, *Musiklexikon*, s.v.

J.
G. L.

ASCHER, SAUL: German author and translator; born at Berlin Feb. 8, 1767; died there Dec. 8, 1822. He began his literary career as an advocate of Jewish emancipation; gradually extending his activities to general topics, chiefly historical, political, and religious. His works are: "Bemerkungen über die Bürgerliche Verbesserung der Juden, Veranlasst bei der Frage: Soll der Jude Soldat Werden?" Frankfort-on-the-Oder, 1788; "Scholien, oder Fragmente der Philosophie und Kunst," Berlin, 1790; the same under the title "Philosophische Betrachtungen über Empfindungs- und Erkenntnisskraft," Berlin, 1793; "Leviathan, oder über Religion in Rücksicht des Judenthums," Berlin, 1792; "Eisenmenger der Zweite; nebst einem Vorangesetzten Sendschreiben an Herrn Professor Fichte in Jena," Berlin, 1794; "Graf von Thein ein Wundarzt," in the Berlin "Monatsschrift," Berlin, 1794; "Napoleon, oder über die Fortschritte der Regierung," 1808; "H. Grégoire: die Neger, ein Beitrag zur Menschen- und Staatskunde," translated from the French, 1809; "Biographisch-Historische Skizzen" (2 vols.); "Theodiskus, Unterhaltungen in den Abendstunden" (2 vols., 1813); "Die Germanomanie," 1815; a translation from Mandeville's "Fables of the Bees," with a commentary, 1817; "Die Wartburgfeier," 1818; "Idee einer Pressfreiheit und Censurordnung," 1818; "Ansicht von der Zukunft des Christentums," second edition, 1819; "Der Geistesaristokratismus," 1819; "Europa's Politischer und Ethischer Zustand seit dem Congress von Aachen," 1820.

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s.
W. S.—M. B.

ASCHER, SIMON: Ḥazan; born in Holland, 1789; died at London December, 1872. He was reader and cantor of the Great Synagogue, London, for a period of thirty-seven years. With the aid of Mombach, the well-known composer, he may be said to have systematized English synagogue-music; and memories of his fine voice are still a tradition among English Jews, who recall his clear tenor and florid style of recitative with frequent roulades.

Bibliography: *Jewish Chronicle*, Dec. 6 and 13, 1872.

J.
G. L.

ASCHIAN. See Ashyan.

ASCOLI, DAVID D': Italian writer; lived about the middle of the sixteenth century. He was the author of "Apologia Hebræorum," published at Strasburg in 1559, in which he protested against the decree of Pius IV. commanding all Jews in Catholic countries to dress in orange or yellow to distinguish them from Christians. Both Ascoli and Cinelli, who praised the book in the "Bibliotheca Volante," suffered a long term of imprisonment for their free criticism of the ecclesiastical authorities.

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G. W. S.

ASCOLI, GIULIO: Italian mathematician; born in Triest Nov. 20, 1843; died in Pisa. Reared in a city with a large Italian-speaking population, a natural inclination drew young Ascoli to Milan, where, from 1874 until 1879, he taught mathematics at the Reale Istituto Tecnico Superiore. In the latter year he was appointed associate professor at the polytechnic school of Milan, and was elected corresponding member of the Reale Istituto Lombardo di Scienze e Lettere.

Ascoli's contributions to mathematics, which belong principally to the domain of the theory of functions, and deal particularly with Fourier's series, have been published in Brioschi's "Annali di Matematica," the reports of the Reale Istituto Lombardo, Battaglini's "Giornale di Matematica," the "Mathematische Annalen," the transactions of the Reale Accademia dei Lincei, etc. Brief notices of Ascoli's mathematical papers may be found in the pages of the "Jahrbuch über die Fortschritte der Mathematik" (Berlin).

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S. A. S. C.

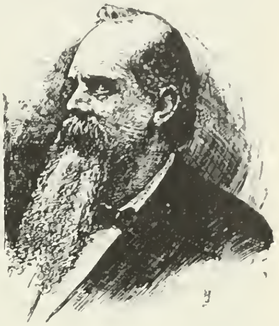
ASCOLI, GRAZIADIO ISAIAH: Italian philologist; born July 16, 1829, at Göritz, Austria. His father, who had made a fortune in the manufacture of paper, died while Graziadio was an infant. Graziadio devoted himself at an early age to the study of languages, especially to comparative philology, to which latter he became passionately attached. At the age of sixteen he made a sensation in philological circles by a comparative study of the Friulian dialect and the Wallachian tongue ("Sull' Idioma Friulano e sulla sua Affinità con la Lingua Vallacca; Schizzo Storico-Filologico," Udine, 1846)—a masterly work, considering that the subject had never before been treated, and that the boy philologist had not even a suggestion from a teacher.

First Work.

Ascoli thenceforth devoted himself with enthusiasm to the promotion of the study of philology in Italy; and in 1854 he founded the first linguistic journal in his country under the title of "Studii Orientali e Linguistici." The vast erudition exhibited by the brilliant editor of the two volumes that appeared between 1854 and 1855 won for him the chair of comparative philology at the Accademia Scientifico-Litteraria of Milan. There he began his "Corsi di Glottologia," afterward published and translated into English and German, and awarded the Bopp prize by the Berlin Academy. At Milan Ascoli realized his life-dream of reviving the study of languages in Italy and of reawakening the taste for the Oriental tongues, which, since the death of the two Assemani, had almost sunk into oblivion.

Appointed Professor in Milan.

All the philologists of any importance in Italy have been the disciples of Ascoli. He is one of the few really great pioneers that have given the study of language its present strictly scientific character; and he has left the impress of his genius on almost every branch of linguistics. In comparative philology, in the study of Oriental languages and of the tongues and dialects of Europe, in the science of phonology—in all these his richly creative and original mind, combined with an unparalleled erudition and a rare sense of penetration, has achieved brilliant and lasting results. His "Fonologia Comparata del Sanscrito, del Greco e del Latino" (Turin and Florence, 1870; translated into German by Bazzigher and Schweizer-Sidler, Halle, 1872), followed in 1877 by the "Studii Critici" (Turin and Florence; translated into German by Merzdorf and Mangold, Weimar, 1878) at a time when the discussion of phonetic principles was most active—wrought a revolution in comparative Indo-Germanic philology. In particular, his distinction between the velar and the palatal gutturals—as for instance between the sounds of "kite" and "quite"—solved many of the difficulties found in the application of Grimm's law in its cruder form.



G. I. Ascoli.

Contributions to Philology.

Ascoli is the author of many important discoveries in the science of phonology, he having been the first to formulate many of the laws of phonetic change: both in Italy and abroad he is deemed one of the greatest authorities on all questions in this important branch of linguistics. Hardly less great is Ascoli's reputation as an authority on Romance philology; and his "Saggi Ladini" (Vienna, 1872; reprinted in vol. i. of the "Archivio Glottologico Italiano") was epoch-making in the study of Italian and the more closely allied Romance tongues, and brought forth a mass of important and valuable researches, published in the "Archivio Glottologico Italiano" founded at that time by him.

Ascoli is also the author of: "Lettere Glottologiche" (Turin and Milan, 1881–86), to which the Institute of France awarded the Volney prize, and which, like most of Ascoli's larger contributions, have been translated into German (by Güterbock, Leipsic, 1887); "Il Codice Irlandese dell' Ambrosiana," edited and illustrated by himself, containing deep and fruitful researches on the Celtic tongues (published as vols. v. and vi. of the "Archivio Glottologico Italiano"); the "Saggi Indiani," an important contribution to comparative Indo-Germanic phi lology (first published in the "Archivio Glottologico Italiano"); the brilliant researches on the Gipsy language, which appeared under the title, "Zigeunerisches," and especially an appendix to Pott's work, "Die Zigeuner in Europa und Asien" (Halle, 1865), and other works.

Scientific Papers.

The greater part of Ascoli's scientific papers may be found in his journal, the "Archivio Glottologico Italiano," of which 15 volumes had appeared up to 1900. But he has also contributed largely to the following journals among others: "Archivio Storico Italiano," the "Crepuscolo," the "Atti dell' Istituto Lombardo," the "Rivista di Filologia," the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," the "Beiträge zur Vergleichenden Sprachforschung" (ed. Kuhn). His paper in the "Atti del Quarto Congresso degli Orientalisti" shed unexpected light on the origin of the Sassanian coins in the Naples Museum, and supplied a long-felt want by a brilliant interpretation of important medieval inscriptions in Hebrew discovered in southern Italy.

Probably the only work of Ascoli's that did not receive universal favor was his investigations on proto-Aryan tongues and the affinities between the Aryan and the Semitic languages. In Italy his work "Nesso Ario-Semitico," 1863–64, created a new school, which has many adepts among eminent scholars; but European and American philologists are divided as to the merits of Ascoli's theory.

Honors and Distinctions.

Ascoli has received many honors and distinctions in his professional and literary career. He has been repeatedly elected president of the Reale Accademia Scientifico-Litteraria of Milan, and is a member of the Higher Council of Public Instruction; cavalier of the Order of Merit of Italy; knight of several foreign orders; member of the Institute of Lombardy and of the Accademia dei Lincei; honorary member of the Asiatic Society of Italy; corresponding member of the Académie des Inscriptions et Belles-Lettres of Paris; member of the academies of Berlin, Vienna, Budapest, St. Petersburg, etc.; and of every philological society of importance in his native country and abroad.

The long-expected appointment of Ascoli to a senatorship in the kingdom took place Jan. 25, 1889.

Bibliography: De Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1888-91; G. Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893, *s.v.*; Larousse; *La Grande Encyclopédie*; Brockhaus, *Konversations-Lexicon*, 14th ed.; Meyer, *Konversations-Lexicon*, 5th ed.; Wursbach, *Biographisches Lexicon des Kaiserthums Oesterreich*, Vienna; M. Reines, *Dor wa-Ḥakamaw* (Hebr.), 1890, pp. 21–27.

S. A. S. C.

ASCOLI, JACOB BEN ABRAHAM ROFE: Physician and payyeṭan; lived at Camerino, Italy, perhaps at Ascoli, in the second half of the fifteenth century. **Two Reshuts** for Nishmat of his are printed in the Maḥzor Romania—(1) For the Day of Atonement: יודו לשמך עליון מורה דרך לשוב לך כל חי, etc. ("They will praise Thy name, O Most High, who showest the road by which every living being will return to Thee"); (2) For the Feast of Tabernacles: יפריש גואל סכת שלום על עם בחר מכל עמים ("May the Redeemer spread a tabernacle of peace over the people that He hath chosen among all peoples"). In signing these "reshuts," Ascoli added to his name the word וחי, which seems to correspond to the verse of Psalms ויבאני חסדך י״י ("Let thy mercies also come unto me, O Lord," Ps. cxix. 41).

Bibliography: Landshuth, *'Ammude ha-'Abodah*, p. 104; Zunz, *Literaturgesch.* p. 523; Mortara, *Indice Alfabetica*, s.v.

L. G. I. Br.

ASEFAH: Technical term for the meetings of the members of the Jewish communities of Poland and Lithuania. In cases of importance, the director of the "kahal" ("parnes ḥodesh") gave the order to the "shammash" of the "kahal-stübel" (the servant of the office) to call the prominent members of the "kahal" to a conference. All the important affairs of the community, the internal as well as the external, including in the latter communications from the government authorities, were brought before the Asefah.

Bibliography: M. Berlin, *Ocherk Etnografii Yevreiskavo Narodonaseleniya v Rossii*, p. 54, St. Petersburg, 1861.

H. R.

ASENATH.—Biblical Data: Daughter of Poti-pherah, priest of On, and wife of Joseph (Gen. xli. 45). The name is apparently Egyptian; but no satisfactory explanation has yet been proposed.

J. Jr. G. B. L.

——In Rabbinical Literature: That Joseph, called "the righteous" (Book of Wisdom x. 13; Ab. R. N. xvi., and elsewhere), should have married a heathen wife seemed objectionable to the Rabbis; and they consequently state that she was the child of Dinah, the daughter of Jacob, born after violence had been done her by Shechem, the son of Hamor (Pirḳe R. El. xxxviii.; Midr. Abkir, quoted in Yalḳ., Gen. 146; Targ. Yer. Gen. xli. 45, xlvi. 20; Midr. Aggadah, ed. Buber, i. 97). When her brothers had learned of the birth of an illegitimate child in their family, they wanted to kill the child in order to prevent public disgrace. But Jacob placed upon the child's neck a talismanic plate engraved with the name of God, and—according to one version—left her exposed under a thorn-bush (סנה, "seneh," whence the name of the girl, "Asenath"), and the angel Gabriel carried her to the house of Potiphar in Egypt, where the latter's wife, being childless, reared her as her own daughter. According to another version (Midr. Aggadah, *l.c.*), Jacob had the child exposed under the walls of Egypt. Her crying attracted the attention of Potiphar, who was passing at the time. Stories about Asenath, somewhat similar to the Midrashic traditions, are found in Syriac and Arabic literatures.

Bibliography: Perles, in *Rev. Et. Juives*, xxii. 87–92; Payne Smith, *Thesaurus Syriacus*, s.v. *Dinah*; Sachau, in *Kurzes Verzeichniss der Sachau'schen Sammlung*, p. 7, for the Syriac; and Goldziher, in *Jeschurun*, viii. 84, for the Arabic.

J. Sr. K.

ASENATH (in Greek Ἀσενέθ), **LIFE AND CONFESSION OR PRAYER OF:** A Greek Apocrypha of pronounced Jewish character, with only one small Christian interpolation. It contains a Midrashic story of the conversion of Asenath, the wife of Joseph, and of her magnanimity toward her enemies. For a long time known only through an abridged Latin translation embodied in Vincent of Beauvais' "Speculum Historiale," ch. cxviii.–cxxiv., it was first published in full by P. Batiffol, after four manuscripts, in his "Studia Patristica," Paris, 1889–90, with a valuable introduction. A fragment had previously appeared in Fabricius, "Codex Pseudepigraphicus Veteris Testamenti," ii. 85–102. A Syriac translation of the sixth century, discovered by Assemani (see Wright, "Syriac Literature," in "Encyc. Brit." xxii. 855 *et seq*)., is published in Land's "Anecdota Syriaca," iii. 18–46, and rendered into Latin by Oppenheim, "Fabula Josephi et Asenathæ Apocrypha," Berlin, 1886. An Armenian translation appeared in "Revue Polyhistoire," 1885, 200–206, and 1886, pp. 25–34, and in the "Armenian Collection of Apocrypha of the Old Testament," Venice, 1896. On the Slavonic version, see Bonwetsch, in Harnack, "Gesch. d. Altchristl. Literatur," i. 915; on the Ethiopic version, Dillman, in Herzog-Plitt, "Real-Encyklopädie," 2d ed., xii. 366. Neither the rabbinical nor the patristic literature has preserved any trace of the story.

Model of a Proselyte.

The book consists of two parts. The first, which is the larger, and which has given it the name of "Prayer or Confession of Asenath," presents Asenath as a model of a Jewish proselyte in the light of Hellenistic propaganda. Asenath, the daughter of Potiphar (Pentephres), priest of Heliopolis (On), a rich man and chief counselor of Pharaoh, far surpassed the Egyptian maidens in beauty; for she was "tall like Sarah, handsome like Rebekah, and fair like Rachel," and the fame of her beauty filled the land. Reared in great luxury but in entire seclusion, a worshiper of idols, she thinks only of marrying Pharaoh's son; and when her father proposes to her that she become the wife of Joseph, "the mighty man of God," who honored him with a visit, she proudly refuses because he has been a slave and owes his release from prison only to his skill in interpreting dreams. But on seeing Joseph's beauty when sitting alone at table (compare Gen. xliii. 32, reversed in the spirit of Dan. i. 5), she falls in love with him, as do all the Egyptian women (compare Yalk. and Targ. Yer. on Gen. xlix. 22; Koran, sura xii. 30).

Joseph, on learning from Asenath's father that she is a pure-minded woman who has never seen a man before, gladly receives her like a sister, but refuses to kiss her, saying:

> "It is not befitting a pious man who blesses the living God with his lips, who eats the blessed bread of life, drinks of the blessed cup of immortality, and anoints himself with the oil of incorruption, to kiss a foreign woman who blesses dead and dumb idols with her lips, eating the bread of death from their table, drinking of their libations from the cup of treachery, and anointing herself with the ointment of perdition. In fact, a pious man kisses besides his mother and his sister only his own wife: nor does a pious woman kiss a strange man; for this is an abomination before the Lord God."

Asenath's Penitence.

When Asenath bursts into tears, Joseph compassionately lays his hand upon her head, praying that the God of his father Israel, the Creator of the Universe, who calleth men from darkness to light, from error to truth, and from death to life (compare Philo, "De Pœnitentia," i. and ii.; "De Nobilitate," vi.), may renew her with His holy spirit that she may eat of the bread of His life, drink of the cup of His blessing, and join her to the number of His people He had chosen before the Creation of the universe, so that she may partake of the bliss prepared for His chosen ones in the life everlasting. Asenath returns to her rooms, and with bitter tears, repenting of her idolatrous practises, spends eight days in fasting and penance; putting on sackcloth, strewing ashes upon her head, lying on the floor strewn with ashes, and foregoing sleep at night. She takes her costly robes and jewelry and throws them down on the street, in order that the poor may sell them for their needs; destroys all her idols of silver, gold, and precious stones in accordance with rabbinical law (see 'Abodah Zarah 43*b*–44), and casts them to the needy for their use; while all the edible things prepared for her gods she throws to the dogs. Being well-nigh exhausted from fasting and weeping, she at first feels utterly forsaken, having brought the hatred of her parents and kinsmen upon herself by despising their gods; yet she lacks the courage to pray with polluted lips to "the jealous God of Joseph, the God who hates idolaters." Finally, the thought that He is also a merciful and compassionate God, the Father of the orphaned, the comfort of the broken-hearted, and the helper of the persecuted, fortifies her to offer a supplication, echoing the deepest longing of a God-seeking soul, full of saintly humility and contrition.

The Prayer.

The prayer, which is a long one, shows indisputable elements of Essene lore. Asenath begins with an address to God as "Creator of the Universe, who fastened the foundation-stones of the earth upon the abyss so that they do not sink; who spoke and all things were made; and whose word is the life of all creatures." She then makes a confession of her sins in words familiar to the Jew acquainted with the ancient liturgy:

> "Have pity on me, O Lord; for I have greatly sinned, transgressed, and done evil. Knowingly and unknowingly, I have sinned by worshiping idols and by polluting my lips by their sacrificial meal. I am not worthy to open my mouth to speak to Thee, O Lord—I, the wretched daughter of Potiphar, once so proud and haughty."

Still more characteristic is her petition:

> "I take refuge with Thee, O Lord. As the little child flees in fear to the father, and the father takes it to his bosom, so do Thou stretch forth Thy hands as a loving father and save me from the enemy who pursues me as a lion, from Satan, the father of the Egyptian gods, who desires to devour me because I have despised his children, the Egyptian gods. Deliver me from his hands, lest he cast me into the fire; lest the monster of the deep [leviathan] eat me up, and I perish forever. Save me; for my father and mother deny me, and I have no hope nor refuge but Thy mercy, O Lover of men, Helper of the broken-hearted! There is no father so good and sweet as Thou, O Lord. All the houses my father gives me as possessions are for a time and perishable; but the houses of Thy possession, O Lord, are indestructible and last forever."

On the morning of the eighth day an angel appears to her resembling Joseph, but with a face like lightning, and with eyes like beams of fire, the captain of the host of the Lord (Michael). He tells her to wash, and to exchange her garments of mourning for garments of beauty—for as a pure virgin she needs no veil—and then announces to her that "from that day on she should be reborn, while eating the blessed bread of life, and drinking the cup filled with immortality, and anointing herself with the blessed oil of incorruption, and that her name should be written in the book of life never to be effaced." She should no longer be called "Asenath" (אסנת), but City of Refuge ("Manos" מנוס), for through her many Gentiles (ἔθνη) should take refuge under the wings of the divine Shekinah (compare Rev. xiii. 6), and under her walls those that turn to God, the Most High, should find protection in repentance. (This is clearly the meaning of the original text; and what follows defies explanation.) The angel then prepares her for the arrival of Joseph as her bridegroom, and tells her to put on her bridal gown, "prepared from the beginning of the world," which glad tidings she receives with a prayer of thanksgiving to the Lord "who rescued her from darkness and led her from the deep abyss unto light."

Christian Interpolation.

She then orders bread and wine to be set before the angel; but nothing is said of the eating of the bread and the drinking of the wine to which Joseph and the angel had both alluded in connection with her looked-for conversion. Instead of this, a miraculous incident is told. A honeycomb of wondrous odor is provided by the angel—prepared, as he says, by the bees of paradise from the dew of the roses, as food for the angels and all the elect ones of God. The angel puts some into the mouth of Asenath, saying: "Behold, thou eatest the bread of life and drinkest the cup of immortality, and art anointed with the ointment of incorruption. Behold, thy flesh shall bloom with the fountain of the Most High, and thy bones fatten like the cedars of the garden of God; thy youth shall not see old age and thy beauty shall never vanish; but thou shalt be like the walled mother-city for all (Syriac Version, "who take refuge with the name of the Lord God, the King of all the worlds"). Here again allusion is made to the Hebrew noun "manos" (refuge) for Asenath. Then, in several manuscripts and the Syriac translation, the story is told that the angel makes a cross over the honeycomb with his finger and the same is turned into blood. Another miracle follows. Some bees are slain by the angel, but rise again, thus symbolizing the resurrection. Obviously, this episode is an interpolation by a Christian writer, who removed the passage relating to the eating of the covenant bread and the drinking of the covenant wine alluded to afterward. Asenath, however—the main story continues—tells the angel to bless also her seven virgins; and he does so, calling them seven columns of the "City of Refuge," and wishing them also to attain eternal life. He then disappears in a fiery chariot drawn by lightning-like horses.

Asenath then washes her face with pure water from the well, and behold! her whole being is transformed. She is amazed at her own beauty; and when she goes to meet Joseph he does not recognize her. She tells him: "I have cast all my idols from me; and, behold! a man from heaven came to me today and gave me of the bread of life, and I ate, and I drank of the blessed cup, and he gave me the name 'City of Refuge,' saying, 'In thee many heathen will seek refuge in God.'" Joseph, in return, blesses her, saying: "God has laid the foundation of thy walls; and the children of the living God shall dwell in the city of thy refuge, and the Lord God will be their King forever." They then kiss each other. (The rather strange symbolism contained in the narrative, which says that Joseph kissed her three times, thereby giving her the breath of life, the breath of wisdom, and the breath of truth, is hardly part of the original story.) Joseph accepts Asenath's invitation to partake of the meal she has prepared, Asenath insisting upon being permitted to wash his feet. Asenath's parents and relatives also come to partake of the meal, and, greatly amazed at her uncommon beauty, they praise "the Lord who reviveth the dead."

Wedding-Feast Given by Pharaoh.

The wedding-feast is not given by Potiphar, who wanted Joseph to stay with Asenath at once, but by Pharaoh himself, who places golden crowns upon their heads, "such as were in his house from of old" (that is long prepared by God), and makes them kiss each other while he blesses them as father. He has all the princes of the land invited, and proclaims the seven days of the nuptial festivities to be national holidays, decreeing that whosoever should do any work thereon should be put to death.

Typical Story of Convert to Judaism.

It is obvious that this is, to all intents, a typical story of the conversion of a heathen to Judaism. There is no other savior or sin-forgiving power mentioned throughout the book than the God of Israel. In fact, the conception of the Shekinah under whose wings the heathen came to take refuge, of the power of repentance by which all impurity of the soul is removed and eternal bliss is secured by the heathen, is so thoroughly Jewish that the Christian copyists seem to have been puzzled by it and thus led into confusion and error, as the manuscripts in ch. xv. show. But the leading idea of the story becomes clear and intelligible only by recurrence to the Hebrew name, "Asenath," which, by a transposition of the letters, is made to read "nasat" (she has fled)—from her idolatry, and which also suggests the idea of "manos" (refuge) and "nas" (to flee), also taken as "refuge" (Ps. lix. 17; II Sam. xxii. 3; Deut. xix. 3; and Ex. xvii. 15). Compare also Tan., Wayera, ed. Buber, ii. 110, where "nisah" occurs in Gen. xxii. 1, and "nes" in Ps. lx. 6; and Yalḳut, Judges, iii. 1, where the word "lenassot" is taken in the sense of "refuge": "God is refuge to His worshipers; while from the wicked the refuge departs" (Job xi. 20). Every proselyte is, according to Philo ("De Monarchia," i. § 7; "De Victimas Offerentibus," § 10; "De Septenario," § 2; "De Creatione Principum," § 6; "De Caritate," § 12; "De Pœnitentia," §§ 1, 2; "De Execratione," § 6; "Fragmenta ad Ex. xxii." § 20; compare Num. R. viii.), without a natural protector, because he has left his parents and his parental faith, and therefore seeks refuge under the wings of God as his Protector (Ruth ii. 12). This view of the proselyte claiming protection in some city of refuge, emphasized by Philo, has found expression also in the Halakah (see Sifre, Deut. 259; Targ. Yer. on Deut. xxiii. 16, 17). Asenath is presented as the type of a true proselyte who, finding herself forsaken when renouncing her idolatry, seeks and finds refuge in God. It seems that when the view of Asenath's having been a proselyte was superseded by the theory that she was the daughter of Dinah (see ASENATH), Pharaoh's daughter, the foster-mother of Moses, replaced her in rabbinical tradition. She was represented as a proselyte who went to wash herself clean from the idolatry of her father's house, and became Bithyah, "the daughter of the Lord" (Soṭah 12*b*; Meg. 13*a*; Ex. R. i.; Lev. R. i.).

The second part of Asenath's Life and Prayer is of a different character. It resembles the heroic legends told of the sons of Jacob in the Testaments of the Twelve Patriarchs and in the Book of the Jubilees; and its lesson is simply ethical: the pious ought to show magnanimity toward his enemy. On the twenty-first day of the second month in the second year of the famine, Jacob went with his family to live in Goshen, and Asenath went to see him because he was to her as a father and as a god. But she was amazed at his beautiful appearance, as he, with his thick snow-white hair and long white beard, resembled a robust youth with arms and shoulders like an angel (Gen. R. lxv.), and with the thighs, legs, and feet of a giant.

Jacob's Heroic Sons.

Jacob blessed her and, according to the Syriac translation, said to her, "Thou art like one who returneth from the battle-field after a long absence." Batiffol thinks that this refers to the rabbinic view that she was the daughter of Dinah; but the allusion is rather vague. More striking is it that Simeon and Levi, the two avengers of Dinah, accompany Asenath and Joseph, and play a prominent part as the protectors of Asenath in the event that follows. Levi, "whom Asenath loved more than all the other brothers of Joseph—because as a prophet and a saint he read the heavenly writings and disclosed them (in true Essene fashion) to Asenath in secret, having seen her place of bliss in a diamond-walled city in the highest heaven"—went to the right of Asenath, and Simeon to the left as they journeyed home. But the son of Pharaoh, on seeing Asenath, fell in love with her, and sent for Simeon and Levi, offering them great treasures if they would aid him in obtaining Asenath, who was, as he says, betrothed to him before Joseph took her to wife; but they refused to do so. When Pharaoh's son unsheathed his sword to kill them, Simeon intended to slay him; but Levi restrained his impetuosity, whispering to him, "We are God-fearing men; and it is not befitting that we should requite evil for evil." The son of Pharaoh fell into a swoon when he saw drawn from their scabbards the swords with which the two brothers had avenged the violence perpetrated by Shechem against their sister.

But he succeeded in winning, by some tale of falsehood, the sons of Bilhah and Zilpah to aid him in his plans. Dan and Gad at once agreed, and started that same night, each with five hundred warriors at his side, and with fifty spearmen on horses to form the vanguard. Naphtali and Asher followed, though they had at first tried to dissuade their brothers from acting so wickedly against their father and brother.

Attack on Asenath's Body-Guard.

The son of Pharaoh, angry at his father's love for Joseph, made an unsuccessful attempt to slay his parent. He then went with six hundred spearmen to capture Asenath. Joseph had gone to the capital to sell corn, and Asenath was left with six hundred men as her body-guard, Benjamin being at her side in the chariot, when suddenly, from behind the thicket at the roadside where they had lain in ambush, the spearmen of Pharaoh's son came forth and began an attack upon Asenath's body-guard. Asenath, when she saw Pharaoh's son, called upon the name of the Lord, and fled from her chariot; but Benjamin, a lad of nineteen with the power of a young lion, leaped from the chariot, and filling his hand with stones gathered from a ravine, cast one (like David) against the right temple of the son of Pharaoh, inflicting a deep wound which threw him from his horse to the ground half dead. Then he wounded in like manner fifty of the spearmen who were with Pharaoh's son; and they fell down dead before him.

Levi's Magnanimity.

In the meantime Levi, who by his prophetic power realized Asenath's danger, called his brothers, the sons of Leah, to arms; and they pursued the men who lay in wait for Asenath, killing them all. The sons of Bilhah and Zilpah, however, fled before them, and with drawn swords hurried toward Asenath and Benjamin, intending to slay them; but at the prayer of Asenath, behold! their swords fell out of their hands to the ground and were turned into ashes. The sons of Bilhah and Zilpah implored her forgiveness, entreating her to save them from the hands of their brothers; and she pardoned them and told them to hide behind the thicket until she had succeeded in pacifying their brothers. This she did, telling them to spare their brothers and not to requite evil for evil; and when Simeon in his violent rage wanted to be the avenger of wrong, she entreated him again, saying, "Do not requite evil for evil, let the Lord avenge the wrong, but do you show forgiveness." Meantime the son of Pharaoh had risen from the ground, blood issuing from his mouth and forehead, and as Benjamin was about to strike him down, Levi seized his hand, saying, "Do not do this, brother, for we are pious men and it does not befit us to requite evil for evil, or to smite a fallen enemy. Assist me in healing his wounds; and if he recover, he will be our friend, and his father, Pharaoh, will be our father." Levi then lifted the son of Pharaoh from the ground, washed and bandaged his wound, placed him upon his horse, and brought him to Pharaoh, who received him with his paternal blessing. On the third day after his arrival the son of Pharaoh died, and his father, who was 109 years old, overcome with grief, soon followed. Pharaoh bequeathed the crown to Joseph, who ruled over Egypt forty-eight years, and then left the throne to Pharaoh's youngest son, who, being an infant at the time of his father's death, was left in charge of Joseph, who became a father to him.

This second part of the book has, as far as can be seen, left no trace either in rabbinical or patristic literature. The rôle played by the sons of Bilhah and Zilpah is, however, the same as is ascribed to them in the Testaments of the Twelve Patriarchs (Test. Patr., Dan. 1 and Gad 1; but in Gen. R. lxxxiv..

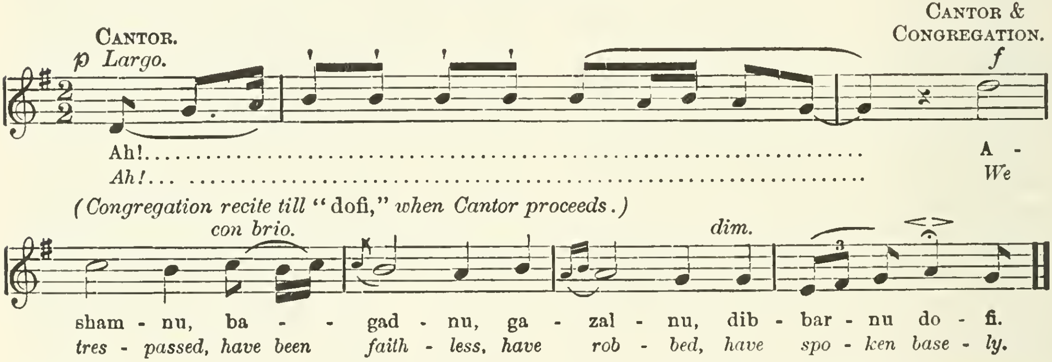
Jer. Peah i. 1, p. 16*a*; Targ. Yer. to Gen. xxxvii. 2, somewhat different). At any rate the ethical maxim, not to requite evil for evil, but to be magnanimous toward the enemy, is decidedly Jewish. A Christian writer would most certainly have emphasized the teaching: "Love your enemies" (Matt. v. 44).

The book as a whole belongs to the Hellenistic propaganda literature by which Jewish writers endeavored to win the non-Jewish world for the Jewish faith, while at the same time eagerly representing their Hebrew ancestors as physical as well as moral heroes. See PROSELYTES. K.

ASH: The A. V. rendering of the Hebrew "oren" (Isa. xliv. 14); R. V. has "fir-tree." According to Tanḥum (quoted in Gesenius, "Thesaurus," under ארן), the word was used in later Hebrew in the sense of "mast." The plural, "oranim"—for which Hai Gaon uses the Aramaic form "ornan"—is mentioned in the Mishnah (Parah iii. 8) between cedars and cypresses. The tree belongs to the family of the conifers, has hard wood, and a tall, smooth, straight stem. This agrees with tradition and etymology. The Targum renders the word "urna," a Hexaplar addition to the Septuagint πίτυς; Jerome translates it *pinus*; while Maimonides and Tanḥum explain it to be a kind of cedar. This, together with the evidence that comes from the Assyrian and Syriac equivalents, makes it evident that the term denotes some kind of fir. The most acceptable suggestion is that of Tristram, who sees in it the Aleppo pine (*Pinus Halepensis*). The word is not to be confounded with "aron," which occurs in the Talmud as the name of the laurel-tree.

J. JR. C. L.

ASHAMNU


CANTOR.
p Largo.
Ah!..........
Ah!..........
CANTOR & CONGREGATION.
f
A -
We
(Congregation recite till "dofi," when Cantor proceeds.)
con brio.
dim.
sham - nu, ba - - gad - nu, ga - zal - nu, dib - bar - nu do - fi.
tres - passed, have been faith - less, have rob - bed, have spo - ken base - ly.

ASH (also **Asch** [א"ש]): A family name which is an abbreviation of "ALTSCHUL" or "Eisenstadt" (איין שטאט). Such abbreviations are especially frequent in names of which the second part begins with the sound "s," for which the Hebrew puts ש. So "Lasch" (ל"ש) is put for "Lichtenstadt," and "Nasch" (נ"ש) for "Nikolsburg." The name "Ash" for "Eisenstadt" is found in the case of Meïr Ash, rabbi of that place, died June 7, 1744. His descendant, Abraham Ẓebi Hirsch, rabbi of Ottynia, who died Aug. 21, 1868, signs his name "Eisenstadt." "Ash" is also found as an abbreviation in the name of another Meïr Ash, whose official family-name was Eisenstaedter, author of "Imre Esh" (Words of Fire), Unghvar, 1864. He was rabbi of Unghvar, and died Dec. 27, 1861. The pun on א"ש as "fire" may also underlie the titles of the works of the first Meïr Ash, as, for instance, his "Panim Meïrot" (The Shining Face). See NAMES. D.

ASH, ABRAHAM JOSEPH: Talmudist; born in Semyatitch, Russia, about 1813; died in New York city May 6, 1888. Coming to the United States in 1852, he helped to organize, in New York city, the first Russian-American congregation, Bet ha-Midrash ha-Gadol, and eight years later he was elected its rabbi. In this capacity he served till his death, with the exception of brief intervals in which he made futile attempts to engage in business, seeking to free himself from dependence on the rabbinate for a livelihood. He strenuously opposed the endeavor by some of the Reform rabbis in 1886 to deliver lectures in Orthodox congregations, and he wrote an open protest headed with the Talmudic legal phrase, מה לשור המזיק ברשות הניזק ("What right has the ox of the damager in the premises of the one damaged!").

BIBLIOGRAPHY: J. D. Eisenstein, *Russ.-Am. Jew. Cong. Am. Jew. Hist. Publ.* No. 9, pp. 64–71.

A. J. D. E.

ASHAMNU (אשמנו, "we have trespassed"): The old shorter form of the confession of sin ("Widdui"), mentioned in the Talmud and in the "Didache" (first century C. E.), in which each letter of the Hebrew alphabet is successively utilized as the initial of an acknowledgment of wrong-doing, the round number of twenty-four expressions being reached, after the usual fashion, by the threefold employment of the last letter, ת. Originally chanted by cantor and congregation together in a monotone or a simple intonation of breadth and majesty, its rendering among many Polish congregations in the repetition of the "'Amidot" on the Day of Atonement typically illustrates degeneration of the traditional congregational setting of a solemn passage into florid elaboration by a soloist. Originally leading the people by dictating to them word by word, the precentor came to be satisfied to start them in each of the sections into which the occasional use of an accusative noun marked off the succession of otherwise intransitive verbs, and, when the congregation had subsided into silence, to complete the section himself in a melismatic solo after the manner shown on page 176.

A. F. L. C.

ASHAN: Town in the domain of Judah (Josh. xv. 42), but which was in the actual possession of Simeon (Josh. xix. 7; I Chron. iv. 32). Priests also had residence in Ashan (I Chron. vi. 44); though in the corresponding passage of Josh. xxi. 16, "Ain" (which may simply be a corruption of "Ashan") is given instead. Chor-ashan (or, rather, Bor-ashan) of I. Sam. xxx. 30 is perhaps the same as Ashan.

J. JR. G. B. L.

ASH'ARIYA: Mohammedan theological sect, founded at the beginning of the tenth century by Abu el-Hasan al-Ash'ari ("the Hairy"). Its aim was to combat doctrines taught by the Rationalists (Motazilites), and at the same time to moderate the uncompromising rigidity of the views of the Orthodox party. The principal points of controversy between the Orthodox and the Motazilites were: (1) the preexistence of the Koran, (2) predestination of human acts, and (3) the divine attributes. While the Motazilites asserted that the Koran was created, the Orthodox held that the Koran existed before the creation of the world (compare the same view held by the Rabbis regarding the Torah Sifre, 'Ekeb. 37; Pes. 54*a*; Ned. 39*b*; Gen. R. i.; Tan., Naso, 19; Tanna debe Eliyahu i. 31; and Pirḳe R. El. iii.).

The Ash'ariya, as an intermediate party, maintained that if the book, in the form in which it is transmitted, had been created, still its principles must have existed before the world. Again, while the Orthodox, taking the Koran literally, believed that human actions were determined by the will of God, as laid down in an eternal law, the Motazilites, refuting this doctrine as being contrary to the spirit of divine justice, insisted on man's perfect freedom to do either good or evil, which accordingly meets with reward or punishment hereafter. The Ash'ariya, ascribing divine authority to the word of the Koran, could not but give their adhesion to the belief of the Orthodox; but, in order to preserve a semblance of freedom for man, and of justice for God, they conceded to man the benefit of making the first efforts toward the realization of the predestined plans of God for good and evil—a theory declared by Aaron ben Elijah the Karaite ("'Eẓ Ḥayyim") to be unintelligible. In opposition to the Motazilites, the Ash'ariya asserted the existence of attributes distinct from God's essence; still they differed from the Orthodox in admitting that the anthropomorphisms found in the Koran are not to be taken literally.

In discussing the questions of the divine attributes, many Jewish philosophers were influenced by the Ash'ariya (compare Ḥasdai Crescas, "Or Adonai," pp. 22 *et seq.*), but not so in regard to the freedom of man's will, as they all strove as far as possible to reconcile the omniscience of God with man's absolute freedom of action.

At first the Ash'ariya found few adherents; for while the Orthodox objected to the concessions made to the Motazilites, the more enlightened element felt dissatisfied with the meager results of the compromise. In the course of a century, however, the Ash'ariya triumphed over the Motazilites. Abu Bekr al-Bakillani, as the head of the school, systematized the doctrines of the Ash'ariya, laying the foundation of the new Kalam, or scholastic theology.

Bakillani taught the existence of atoms and of the vacuum—theories which were severely attacked by Maimonides ("Moreh," i. 72, iii. 17). The Ash'ariya likewise proclaimed the real existence of the negative attributes. For instance, according to this sect, weakness is not mere absence of strength, but a positive quality (compare "Torot ha-Nefesh," iii., where Baḥya concurs in this idea, basing it on the Biblical verse, "I form the light, and create darkness: I make peace, and create evil" [Isa. xlv. 7]).

BIBLIOGRAPHY: Shahrastani, pp. 98 *et seq.*; Ibn Khallikan, ed. Slone, i. 673; Abu el-Festia, *Ṭarik*, ed. Constantinople, ii. 95; Munk, *Mélanges*, pp. 324 *et seq.*; Spitta, *Zur Gesch. Abu el-Hasan al-Ash'ari*, pp. 26 *et seq.*; Franz Delitzsch, *'Eẓ Ḥayyim*, pp. 302-307.

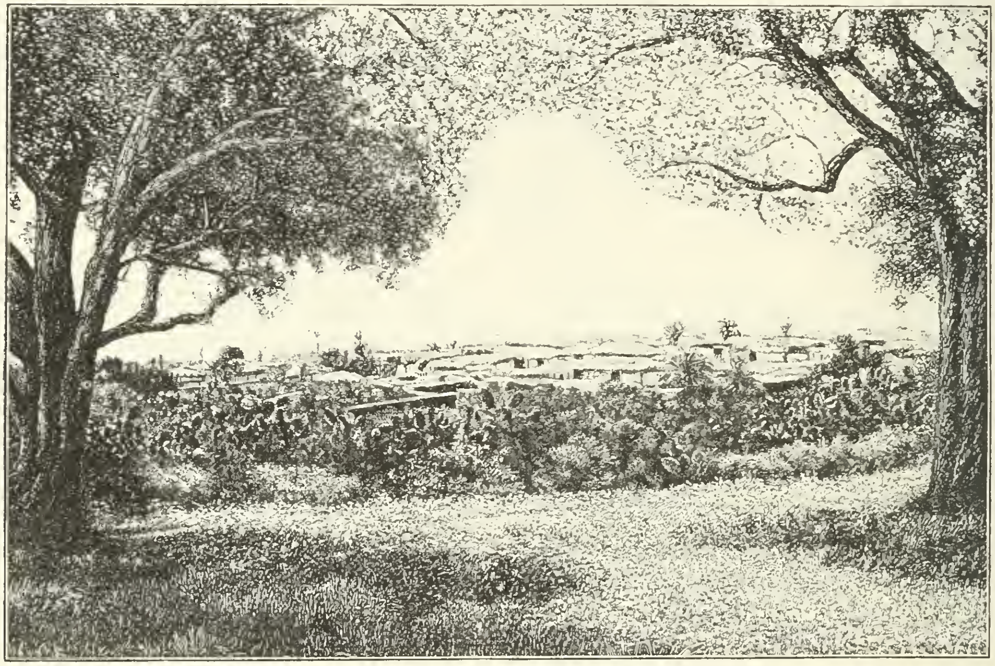
K. I. Br.

ASHBEL: A son of Benjamin (Gen. xlvi. 21, and in the genealogical list of I Chron. viii. 1). The gentilic name "Ashbelite" is found in Num. xxvi. 38.

J. JR. G. B. L.

ASHDOD (Assyrian **Asdûdu**, Greek **Azotos**): The northernmost of the five royal cities of the Philistines, two to three miles from the seacoast, about half-way between Gaza and Joppa. In I Sam. vi. 17 it is mentioned first among the principal Philistine cities; and the Ark of the Lord is brought first to that place as a trophy (I Sam. v. *et seq.*). Amos (iii. 9) gives Ashdod as the representative of all Philistine cities, but Ashdod is placed second in the list in Amos, i. 8, and fourth in Zech. ix. 6. Judah's claim upon Ashdod (Josh. xv. 46) is to be considered as merely theoretical, as Josh. xiii. 3 proves. The capture by King Uzziah (II Chron. xxvi. 6) is usually treated by modern critics as probably unhistorical. It is not certain that the petty king Dagantakala of the El-Amarna tablets resided in Ashdod. Asdûdu led the revolt of Philistines, Judeans, Edomites, and Moabites against Assyria after expelling the king Akhimeti, whom Sargon had installed instead of his brother Azuri. Gath (Gimtu) belonged to the kingdom of Ashdod at that time. But the Assyrian general subjected Ashdod in 711 B.C. (compare Isa. xx. 6, and "C. I. O. T." pp. 87 *et seq.*), and the usurper, Yawani, fled. Mitinti was king in the time of Sennacherib; Akhimilki in the reign of Esarhaddon. Psammetichus of Egypt is reported to have besieged the great city Azotus for twenty-nine years (Herodotus, ii. 157). The reference to "the remnant of Ashdod" (Jer. xxv. 20; compare Zeph. ii. 4) is interpreted as an allusion to this event. In Neh. iv. 1, the Ashdodites seem still to represent the whole nation of the Philistines, as well as in Neh. xiii. 23, so that xiii. 24, the "speech of Ashdod" (which the younger generation of the Jews began to adopt), would be the Philistine dialect. Winckler ("Gesch. Israels," p. 224) explains the use of that name by the fact that Ashdod was nearest to Jerusalem of the Philistine cities. Yet the simplest explanation seems to remain, that Ashdod was still the leader among those cities even in Greek times. Judas Maccabæus does not seem to have conquered Azotus itself (I Macc. iv. 15, v. 68), but Jonathan (*ib.* x. 84, xi. 4) destroyed it and burned the old temple of Dagon (compare I Sam. v. 2, 3; see also *ib.* xvi. 10). According to Josephus, "Ant." xiii. 15, § 4, Alexander Jannæus possessed it (contrast "B. J." i. 7, § 7). Pompey restored its independence ("B. J." i. 6, § 4), which apparently means only that he reconstructed its walls. It belonged to the dominion of Herod and Salome ("Ant." xvii. 18, § 9). Vespasian had to take it by force ("B. J." iv. 130); so that the Jewish inhabitants must have been in the majority. The New Testament mentions Azotus in one passage only (Acts viii. 40). The modern Esdūd is an insignificant village nearly four miles from the sea. To the west of the wooded height on which the village stands, traces of the ancient harbor—now known as Minet el-Ḳal'a—can still be seen. The statement of Ptolemy and Josephus that it was a maritime city, is explained by the possession of a harbor on the shore, which is called "Azotus by the Sea" ("Ant." xiii. 15, § 4). This place has been compared with the Asdudimmu mentioned by Sargon, but the comparison is hardly justified. See PHILISTINES.

J. JR. W. M. M.



GENERAL VIEW OF MODERN ASHDOD.
(From a photograph by Bonfils.)

ASHDOTH-PISGAH: The declivities of the Pisgah range on the east of the Jordan, which were handed over to the Reubenites (Deut. iii. 17, iv. 49; Jos. xiii. 20) (see PISGAH).

J. JR. G. B. L.

ASHENHEIM, LOUIS: Scotch physician and surgeon; born at Edinburgh 1817; died at Jamaica Nov. 26, 1858. Educated in his native city, he obtained honors at the university, and became a licentiate of the Royal College of Surgeons, Edinburgh. He subsequently visited Paris, Berlin, and other European cities, acquiring professional experience. Ashenheim practised for some time in London, lecturing frequently and being an active contributor to the Anglo-Jewish press. He emigrated to Jamaica in 1843 and settled at Kingston, where he practised till 1850, when he removed to Falmouth, a port on the north coast of Jamaica. In addition to his practise, and lectures more or less connected with his profession, he addressed the public, through the press, on sanitary reform and on compulsory vaccination, of which he was an able advocate. At Falmouth he rendered valuable services during an outbreak of cholera.

BIBLIOGRAPHY: *Falmouth Advertiser*, Oct., 1858; *Falmouth Post*, Oct., 1858; *Jewish Chronicle*, Dec. 3 and 10, 1858.

J. G. L.

ASHER.—Biblical Data: The eighth son of the patriarch Jacob, and the traditional progenitor of the tribe Asher. He is represented as the younger brother of Gad; these two being the sons of Zilpah, the handmaid of Leah (Gen. xxx. 10 *et seq.*, xxxv. 26). Four sons and one daughter were born to Asher in Canaan, who went down with him to Egypt (Gen. xlvi. 17). See ASHER, TRIBE AND TERRITORY; and on the general view to be taken of the tribes of Israel, TRIBES, TWELVE.

J. JR. J. F. McC.

——**In Rabbinical Literature:** For a time Asher was not on good terms with his brothers, because he had informed them of Reuben's sin against his stepmother Bilhah, and they would not believe him;

indeed they reproached him instead. Not until Reuben repented and confessed his crime did they realize their injustice toward Asher. From the first he had had no evil intentions against Reuben; in fact he was the very one whose endeavor it had always been to reconcile the brothers, especially when they disputed as to who among them was destined to be the ancestor of the priests (Sifre, Deut. 355). In the Test. Patr., Asher, 5, Asher is regarded as the example of a virtuous man who with single-mindedness strives only for the general good.

Asher married twice. His first wife was 'Adon, a great-granddaughter of Ishmael; his second, Hadurah, a granddaughter of Eber and a widow. By her first marriage Hadurah had a daughter Serah, whom Asher treated as affectionately as if she had been of his own flesh and blood, so that the Bible itself speaks of Serah as Asher's daughter ("Sefer ha-Yashar, Wayesheb"). According to the Book of Jubilees (xxxiv. 20), Asher's wife was named "Iyon" (probably יונה, "dove").

Asher's descendants in more than one regard deserved their name ("Asher" meaning "happiness"). The tribe of Asher was the one most blessed with male children (Sifre, *l.c.*); and its women were so beautiful that priests and princes sought them in marriage (Gen. R. lxxi., end). The abundance of oil in the land possessed by Asher so enriched the tribe that none of them needed to hire a habitation (Gen. R. *l.c.*); and the soil was so fertile that in times of scarcity, and especially in the Sabbatical year, Asher provided all Israel with olive-oil (Sifre, *l.c.*; Men. 85*b*; Targ. Yer. on Deut. xxxiii. 24). The Asherites were also renowned for wisdom (Men. *l.c.*).

J. SR. L. G.

ASHER, Tribe and Territory.—Biblical Data: The fortune of Asher is foreshadowed in the Blessing of Jacob, where it is said: "Asher, his food shall be rich, and he shall yield the dainties of a king" (Gen. xlix. 20, Hebr.). Until the settlement in Canaan, the tribe stood in honor. Of its lot in Egypt there is no record; but after the Exodus its men numbered 41,500 strong (Num. i. 41); and at the close of the desert march the census showed that it had reached 53,400 (Num. xxvi. 47). During the journeyings the tribe had its station between Dan and Naphtali, north of the Tabernacle (Num. ii. 25 *et seq.*). It also had its representative among the tribal chiefs sent to spy out the land of Canaan (Num. xiii. 13).

Situation.

The blessing of Moses, delivered, according to tradition, at the close of the march, is put forward as partly predictive: "Blessed be Asher with descendants, and let him be pleasing to his brethren, and let his foot be dipped in oil" (Deut. xxxiii. 24, Hebr.). The material portion of this aspiration, like that of Jacob's blessing, was in large measure fulfilled. The territory allotted to Asher (Josh. xix. 24–31) was the coast-land extending from Dor (Tanturah) on the south to Sidon on the north. It thus included, north of Mount Carmel, the territories of Accho, Achzib, Tyre, and Sidon. The coast-land west of the shoulder of Carmel, though assigned to Asher, was occupied by Manasseh (Josh. xvii. 11). The tribe was thus settled on the western slopes and valleys of Upper and Lower Galilee and on the Phenician plain. Here was some of the most productive land in Palestine—pasture, wooded hills, and orchards—noted especially for the abundance and richness of its olive-oil. On account of its remoteness from the centers of national life, and its facility of communication with the Phenician markets, as well as the ease with which it could support itself, the tribe speedily became dissociated from the rest of Israel, so that it took no part against the Canaanites with Barak and Deborah (Judges v. 17). Yet it joined in the pursuit of the Midianites after the victory of Gideon (Judges vii. 23). It is also said (I Chron. xii. 36) that a great host of Asherites offered their support to David when he succeeded to the kingdom of Saul, and that some men of the tribe "humbled themselves" in the reformation of Hezekiah (II Chron. xxx. 11).

Relations to Other Tribes.

J. JR. J. F. McC.

——**Critical View:** Asher is one of the most indistinct and elusive of the tribes of Israel. It is difficult to fix the boundaries of the tribe's possessions; and it is not even certain that it inhabited any extensive continuous territory. There is, as mentioned above, no trace of its clansmen south of Carmel; and it is not clear in what sense this district was assigned to them. Possibly the tradition is based on some migration of Asherites northward through that region. Many of the towns allotted to them north of Carmel can not be identified. But those whose sites are known (among them Cabul, Achshaph, Helkath, Neiel) suggest by their location a distribution of settlements rather than a compact and well-defined tribal possession. Besides the Phenician coast cities (Accho, Tyre, Sidon), Beth-dagon further inland was probably never Asherite.

Boundaries.

Asher appears to have had at no time a close connection with the body of Israel. It had more at stake than any other tribe in the common struggle with the northern Canaanites, and yet it held aloof. In the light of this outstanding fact, it is not easy to understand how it could have become so loyal at any later date as to send 40,000 men to join the standard of David (I Chron. xii. 36). The probability of such a statement is lessened by the fact that in the tabulation of the several contingents (verses 23–38) the largest quotas are said to have come from the tribes that were most remote from the centers of the life and activity of Israel. On the whole the conclusion is irresistible that Asher consisted of certain clans that were affiliated with portions of Israel, but were never incorporated into the body politic.

Name and Origin.

Critical opinion is divided as to whether Asher was a name originally Israelitish, or whether it was adopted by certain of the outlying tribesmen from a Canaanitic source. What light does the story of the birth of Asher throw on the question? He was the full brother of Gad, and the names have the same meaning. Gad is a Canaanitish god of fortune, and Asher is from a root meaning "prosperous," "happy," whence the great Assyrian god Asshur. But how was this name Asher suggested? A clue is perhaps afforded in the fact pointed out by W. Max Müller ("Asien und Europa," p. 236), that "Aseru" appears on Egyptian monuments as the name of a land and people in western Galilee in the fourteenth century B.C. It is conceivable that Israelitish settlers in that region adopted in this modified form the name of their new residence. Such a thing was not in itself impossible, since there is evidence that several of the tribes had territorial designations given to them after the Hebrew occupation of Canaan.

There is, however, still the possibility that this "Aseru" was itself the name of a Hebrew settlement existing from olden time in Palestine and kept up independently of the sojourn in Egypt which ended with the Exodus. In considering these possibilities a good deal must depend upon the analogy of the history of the other tribes and their current designations—a matter which is itself still very obscure.

The Asherite Clan Heber.

Still another hypothesis has been offered. Jastrow suggests ("J. B. L." xi. 120) that the clan Heber of the tribe Asher (I Chron. vii. 31) represents the Chabiri of the El-Amarna tablets, and the brother-clan Malchiel, the Milkili, who figure in the same inscriptions. If this should be correct, the conclusion would be drawn that a formidable body of people was pressing upward from southern Palestine two hundred years before the Exodus, and that they finally settled in western Galilee; leaving perhaps a trace of their temporary settlement in the towns south of Carmel referred to above as being finally occupied by Manasseh. This hypothesis has to contend against the opinion, now somewhat widely held, that the Chabiri were the Hebrews themselves.

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J. JR. J. F. McC.

ASHER, ABRAHAM (ADOLF): Publisher, bibliographer, and editor; born at Kammin, Prussia, Aug. 23, 1800; died at Venice, Sept. 1, 1853. He was destined for a commercial career, and was sent for this purpose to England. He settled afterward as a jewelry merchant at St. Petersburg, Russia; but on one occasion he happened to buy an old library. This decided his later career. He gave up his former business and devoted himself entirely to bibliography and publishing. In 1830 he removed to Berlin and established himself as a bookseller and publisher; in the former capacity obtaining the valuable agency for the purchase of foreign books for the British Museum. A branch of the firm was accordingly established in London. It was through the influence of Asher that Joseph Zedner was appointed curator of the Hebrew books of the British Museum.

Asher was the author of: "Bibliographical Essay on the Collection of Voyages and Travels Published 1598–1600 by L. Hulsius," Berlin, 1839; and "Bibliographical Essay on the Scriptores Rerum Germanicarum," Berlin, 1843. Among the works issued by him as publisher are two in particular, for which he earned the gratitude of Hebrew scholars: (1) Benjamin of Tudela's "Masa'ot" (Travels); (2) Conforte's "Ḳore ha-Dorot" (Literary History). The first he edited, vocalized, and provided with an exhaustive index of the geographical names (London, 1840); the same in an English translation, with critical notes and commentaries by him, by Rapoport and Zunz (2 vols., Berlin, 1840–41). He thus made accessible to the modern Anglo-Jewish reading public a work that is quite a phenomenon in Hebrew literature. At Asher's initiative and expense, David Cassel revised, edited, and indexed Conforte's "Ḳore ha-Dorot"—a biographical and bibliographical lexicon of Jewish scholars, and one of the very few literary sources for the life and activities of Oriental and African scholars in the two centuries after the Spanish expulsion. It was published at Berlin in 1846.

BIBLIOGRAPHY: Zeitlin, *Bibliotheca Hebraica*, p. 7.

J. M. B.

ASHER, ANSHEL BEN ISAAC: Preacher at Prenzlau, Prussia, and teacher in the school founded there by his father. In 1701 he published at Dessau a collection of discourses under the title of "Shemenah Laḥmo"—with reference to his name "Asher" (מאשר שמנה לחמו; see Gen. xlix. 20)—consisting of two parts: the first containing some homilies on the Sabbath and the holy days, including Ḥanukkah and Purim; and the second on the seven solemn occasions of man's life; viz., circumcision, redemption of the first-born, "bar miẓwah" (religious majority), marriage, ordination, burial, and resurrection.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, No. 545; Steinschneider, *Cat. Bodl.* s.v., p. 748.

L. G. K.

ASHER, ANSHEL BEN JOSEPH. See ANSCHEL.

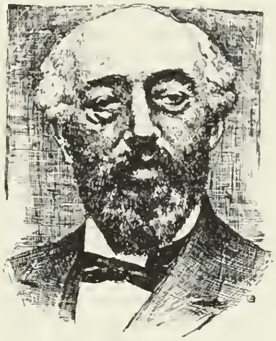
ASHER, ANSHEL BEN MOSES BAER: Talmudist; lived in the second half of the eighteenth century. He wrote two works: "Ben Emunim" (Son of Faith), Fürth, 1785: and "Ḥiddat Shimshon" (Samson's Riddle), Fürth, 1785. The former is a homiletic commentary on the Bible; the latter an ethical work, divided into three parts.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 752; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 61.

L. G. I. BR.

ASHER, ASHER: Physician; born Feb. 16, 1837, at Glasgow, Scotland; died Jan. 7, 1889, at London, England. He was educated at the high school and university of his native city, and was the first Jew in Scotland to enter the medical profession. In 1862 he went to London and became medical officer of the Jewish Board of Guardians, and in 1866 was appointed secretary of the Great Synagogue. About this time the idea of a union of the various London synagogues had been put forward, chiefly by Lionel L. Cohen; and Asher devoted himself to the project with intense energy. In March, 1871, he became first secretary of the United Synagogue, contributing largely to the success of that institution; he wrote the introduction to the by-laws of the constituent synagogues, and practically founded its visitation committee. This office he retained till his death.

Owing to Asher's intimate relations with the Rothschilds, in his capacity of medical attendant, unofficial almoner, and personal friend, his advice was generally followed by them in communal matters. He was connected with a large number of institutions in the London community, and may be regarded as one of its organizers. In company with Samuel Montagu he undertook, in Jewish interests, journeys to Palestine, America, and Russia. After the visit to Palestine he wrote a report on the condition of affairs in Jerusalem, which effected much good. His sympathetic nature attracted to him most of the young men of ability of the rising generation, and upon them he exerted great influence. Asher wrote much for the Jewish press, chiefly under the pen-name "Aliquis." The only book he published was "The Jewish Rite of Circumcision," London, 1873.



Dr. Asher Asher.

BIBLIOGRAPHY: *Jewish Chronicle*, Jan. 11, 1889; E. Lynn Linton, *Christopher Kirkland*, vol. iii., ch. 4 (description of Dr. Asher's home life).

J.

ASHER, DAVID: German educationist and philosophical writer; born at Dresden Dec. 8, 1818; died in Leipsic Dec. 2, 1890. He received his early education at the Jewish school of his native city, and subsequently entered the gymnasium there, being one of the first Jews admitted to the institution. As his mother was unable to support him, his stay there was short. Asher then learned the trade of carving and gilding, thereby supporting himself as a journeyman artisan during his travels to various cities of Germany and Austria. On the invitation of a wealthy relative he went to London, where he learned English at a private school—subsequently becoming assistant teacher there—and at the same time assiduously studied philosophy, philology, Hebrew, and modern languages. Later, Asher held various offices in the Jewish congregation and was tutor to the children of the chief rabbi of England. Upon his return to Germany he obtained the degree of doctor of philosophy at the Berlin University. Settling in Leipsic, he soon acquired reputation as an English instructor, having among his pupils many persons of high rank. For seven years he held the post of English master at the Commercial School; and for eight years that of examiner of candidates for higher schools at the university. He was also a member of the Academy for Modern Languages, in Berlin, and official interpreter to the Royal Law Courts of Leipsic. A linguist of the first order, he was engaged in literary work of varied character, and diligently contributed to most of the leading German journals, as well as to the English periodicals the "Times," "Athenæum," "Academy," and "Jewish Chronicle." For the last he translated Dr. Döllinger's "Address on the History of the Jews of Europe."

Asher distinguished himself as an interpreter of the philosophy of Schopenhauer; and as an ardent champion of his own coreligionists, energetically combating anti-Semitic attacks.

The more important of his numerous works and articles, original and translated, are: "Outlines of the Jewish Religion"; "England's Dichter und Prosaiker der Neuzeit"; "A Manual on the Study of Modern Languages in General, and of the English Language in Particular," with a preface by Dean French; "Offenes Sendschreiben an Arthur Schopenhauer"; "Arthur Schopenhauer als Interpret des Göthe'schen Faust"; "Der Religiöse Glaube: eine Psychologische Studie"; "Arthur Schopenhauer; Neues von Ihm und über Ihn"; "Das Endergebniss der Schopenhaeur'schen Philosophie"; "Exercises on the Habitual Mistakes of Germans in English Conversation," etc., 3 vols.; "Die Wichtigsten Regeln der Englischen Syntax"; "Entertaining Library for the Young, with Explanatory Notes and Complete Vocabularies," etc., 2 vols.; "Ueber den Unterricht in den Neueren Sprachen"; "Die Grundzüge der Verfassung Engiands"; "Die Kunst zu Lesen"; "Seliḥot, with a new English Translation"; "Büdinger's 'Way of Faith,' or the Abridged Bible," translated from the German; Buckle's "Essays," translated into German; "Contributions to the History of the Development of the Human Race," by Lazarus Geiger, translated from the German; "Das Naturgesetz in der Geisterwelt," by Henry Drummond, translated into German.

BIBLIOGRAPHY: *Jew. Chron.* Dec. 5, 1890, p. 8; Dec. 12, 1890, p. 9.

J. B. B.

ASHER BEN DAVID: A son of Abraham ben David of Posquières; flourished about the middle of the thirteenth century. He was a pupil of his uncle, Isaac the Blind, and one of the earliest cabalistic writers. He was the author of פירוש י"ג מדות or תקון (Explanations on the Thirteen Attributes of God; Ex. xxxiv. 6, 7), and ס' היחוד (Explanation of the Tetragrammaton and the Sefirot). The relation of these two works to each other, however, can not be definitely stated, since only a small part has been printed, in "Oẓar Neḥmad," iv. 37, and "Hebräische Bibliographie," xii. 80, 113. Probably he tried to justify the number (ten) of the Sefirot as seemingly not in harmony with the thirteen attributes of God assumed in the Talmud. He identifies, on the one hand, the ten Sefirot with the ten spheres of the philosophers, and, on the other, explains the thirteen attributes of God as derivations of the three middle Sefirot: חסד. דין, רחמים or גדולה, גבורה, תפארת (love, justice, mercy), which he designates as אבות (fundamental principles).

Asher was taught by his father, whom he calls a learned man; and he had verbal intercourse with Jacob ben Samuel of Anduze, with Meïr ben Simon, and with Abraham ben Isaac of Carcassonne.

BIBLIOGRAPHY: *Heb. Bibl.* xii. 80 *et seq.*; Gross, *Gallia Judaica*, p. 450; Bloch, *Entwickelung der Kabbala*, etc., p. 42. [Michael (*Or ha-Ḥayyim*, No. 536) doubts whether he was the son of Abraham b. David of Posquières.]

K. P. B.

ASHER, ENSEL B. JUDAH LOEB: Chief of the bet din at Slonim, Lithuania, in the beginning of the eighteenth century. He wrote two works: "Otot le-Mo'adim" (Signs for the Feasts) and "Baruk mi-Banim Asher" (Blessed Be Asher Above Sons; Deut. xxxiii. 24). The former contains a novella to Pesaḥim ix., and also the laws of the festivals and half-festivals. The latter comprises a homiletic commentary on the Pentateuch. Both were published at Zolkiev, in 1749 and 1752 respectively.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 7, 15; Benjacob, *Oẓar ha-Sefarim*, pp. 31-83.

L. G. I. Br.

ASHER BEN ḤAYYIM OF MONZON: Spanish liturgist of the fourteenth century. He was the author of a book entitled "Ha-Pardes" (Paradise), the ten sections of which are devoted to an exhaustive discussion of the benedictions, the results being epitomized in a single extract entitled "Terumot ha-Pardes" (The Heave-Offerings of Paradise). Azulai saw the manuscript in Italy, and made extracts from it, which he afterward published in his commentary "Shiyure Berakah" to the Shulḥan 'Aruk, Oraḥ Ḥayyim. The manuscript in question was probably identical with that now preserved in the Bodleian Library. The latest authority cited in it is Yom-Ṭob b. Abraham of Seville.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Wilna, ii. 61; Michael, *Or ha-Ḥayyim*, p. 540; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 799; Zunz, *Ritus*, p. 30.

L. G.

ASHER BEN IMMANUEL SALEM. See Salem.

ASHER, JACOB ABRAHAM BEN ARYEH LOEB ḲALMANḲES: Cabalistic and rabbinical author; born probably in Lemberg about the beginning of the seventeenth century; died there April 3, 1681. He wrote (1) "Sefer ha-Eshel" (The Book of the Grove), a volume of homilies, of which the first part, on Genesis, containing also some homiletical remarks by his grandfather, Joseph Ḳalmanḳes, was printed in Lublin, n.d.; and (2) "Ma'yan ha-Ḥokmah" (Fountain of Wisdom), an introduction to the Cabala, drawn chiefly from the works of Isaac Luria. This latter work was first printed in Amsterdam, 1652, then in Koretz, 1684, and lastly under the title "Ṭob we-Yashar" (Good and Right) in Berlin, 1706. Moses ibn Zur put it in rimed prose under the title "Mebo Sha'ar ha-Shamayim" (The Way to the Gate of Heaven), but this was never published.

Bibliography: Buber, *Anshe Shem*, p. 45; Benjacob, *Oẓar ha-Sefarim*, pp. 55, 350.

L. G. D.

ASHER BEN JACOB HA-LEVI: Talmudic lexicographer; lived in Osnabrück, Prussia, toward the end of the thirteenth century. His father was probably the "Jacob ha-Levi" mentioned by Eliezer ha-Darshan as his teacher, and his nephew was Isaac ben Judah ha-Levi, author of פענח רזא (Steinschneider, "Cat. Bodl." col. 1127). Asher was the pupil of Samuel ben Baruch of Bamberg. He wrote explanations of various parts of the Maḥzor, to be found in MSS. Munich, No. 423, Bodleian, No. 1102, as well as in a private MS. in the library of David Kaufmann (in "Monatsschrift," xli. 146). He is especially severe upon the "men of France and the Islands of the Sea," complaining that they had tampered with the liturgy, in some places omitting words and in others adding to the received text. Asher is best known as the author of the small edition of the 'Aruk contained in MS. Berne, No. 200, which he compiled in the year 1290 within the space of five weeks for his nephew Isaac ben Eleazer ha-Levi. This recension contains 142 folios, and follows in the main the Regensburger MS. of the same work. Asher has, however, inserted into his edition a number of words dealing with the liturgy that are not to be found in the large 'Aruk. This manuscript served as the basis for Buxtorf's "Lexicon Hebræo-Chaldaicum."

Asher must not be confounded with a man of the same name who lived during the twelfth century, and perhaps belonged to the same family and who corresponded with Eliezer ben Nathan (ראב"ן), and lived in Worms or that neighborhood. According to Gross ("Magazin," x. 76), this latter Asher was the son of Jacob ben Isaac ben Eliezer of Worms (Zunz, "L. G." p. 156). Perles thinks that Eleazer ben Asher ha-Levi, who collected the valuable "Sefer Zikronot," was his son (Neubauer, "Medieval Jewish Chronicles," i. xx.; Gaster, "Chronicles of Jeraḥmeel," p. 1). From the similarity in names, Perles argues that the family of Asher ben Jacob ha-Levi must be connected with the older Ha-Levi family of which Zunz has given ("Literaturgesch." p. 156) the pedigree (compare also Salfeld, "Nürnberger Memorbuch," pp. 104, 361).

Bibliography: Zunz, *Ritus*, p. 195; Perles, in *Monatsschrift*, xxv. 372, and in *Jubelschrift zum Siebzigsten Geburstage des Prof. Dr. H. Grätz*, pp. 1 *et seq.*; Kaufmann, in *Monatsschrift*, xxxiv. 185 *et seq.*; Weiss, in *Monatsschrift*, xli. 146; Neubauer, *Catalogue of Hebrew Manuscripts of Bodl. Libr.* col. 311.

L. G. G.

ASHER BEN JEHIEL: Eminent Talmudist; born in western Germany about 1250; died in Toledo, Spain, 1328. His family was prominent for learning and piety; his father having been a learned Talmudist, and one of his ancestors (not his grandfather) having been Eliezer ben Nathan (ראב"ן).

Asher ben Jehiel was the most prominent disciple of Meïr b. Baruch of Rothenburg, and, like his teacher, was in all probability the victim of blackmail by the government, which desired to deprive him of his fortune. His emigration from Germany was probably involuntary; for, according to his own statement, he possessed considerable means while in Germany, but in later years could not assist his son Jacob, whose poverty prevented him from honoring the Sabbath with special garments and meals ("Ṭur Oraḥ Ḥayyim," § 242). Moreover, Asher's son Judah testifies to the fact that he died in poverty ("Bet Talmud," pp. 372–375). After leaving Germany he settled first in southern France, then in Toledo, of which latter city he became rabbi on the recommendation of Solomon Adret.

Settles in Toledo.

In his religious attitude he resembled his teacher, Meïr of Rothenburg, representing the rigorous school which was averse to lenient decisions in legal matters, even when theoretically justified ("Responsa," xlvi., c. 2). He was also opposed to secular knowl-

His Religious Attitude.

edge, especially philosophy; thanking God for having saved him from its influence, and boasting of possessing no knowledge outside the Torah. His position was clearly defined by him when he stated that philosophy is based on critical research, and religion on tradition; the two being incapable of harmonization. Of philosophy, he said, it may be truly stated, "None that go unto her may return" ("Responsa," lv. 9). Asher, however, had the courage of an independent opinion and laid down the principle: "We must not be guided in our decisions by admiration of great men; and in the event of a law not being clearly stated in the Talmud, we are not bound to accept it, even if it be based on the works of the Geonim" (Weiss, "Dor Dor we-Dorshaw," v. 63). His liberalism, however, is sometimes orthodoxy in disguise. He declares, for instance, that the liturgy of the Geonim does not fall under the Talmudic rule forbidding change in the wording of the traditional prayers (Maimonides, "Yad," Berakot, i. 16). Similarly, his decision against praying more than three times a day ("Responsa," iv. 13) is really on the side of rigorous orthodoxy. His assertion that the words הלכה למשה מסיני ("an oral law revealed to Moses on Sinai") do not always bear a literal meaning, but signify, in general, a universally adopted custom, must not be taken as a liberal interpretation bearing out the theory of oral tradition (so Z. Frankel, in "Darke ha-Mishnah," 20), but as an apologetic attempt to uphold rabbinical authority. The latter view is borne out by the context (Hilkot Miḳwaot 1, in the twelfth volume of the usual Talmud editions).

Asher possessed vast Talmudic knowledge, methodical and systematic, and was distinguished for terseness in summing up long Talmudic discussions, the final results of which he indicated clearly. His attitude, however, toward secular knowledge made his influence on the Spanish Jews a narrowing one. He espoused the cause of the anti-Maimonists—even becoming their leader—and desired the synod to issue a decree against the study of non-Jewish learning. Together with his sons he thus transplanted the strict and narrow Talmudic spirit from Germany to Spain, where it took root and turned the Spanish Jews from scientific research to the study of the Talmud.

His Works.

Asher's extant works are: a commentary on Zera'im, the first order of the Mishnah, with the exception of Berakot; a commentary on the sixth order (Ṭoharot); on the treatises Nedarim (third order), and Tamid; glosses like the Tosafot on several Talmudic treatises; a volume of responsa; and an abstract of the Talmudic laws (Halakot). His fame rests on the last-mentioned, constructed on the plan of Alfasi's work. Omitting the haggadic portions of the Talmud, and all the laws not practised outside of Palestine, such as the sacrificial, criminal, and political ones, Asher made an abstract of the practical Halakah, leaving out the discussions, and concisely stating the final decisions. Though in this respect he follows the example of Alfasi, he differs from him in quoting later authorities, notably Alfasi, Maimonides, and the Tosafists. Asher's work superseded Alfasi's within a short time. It became so popular that it has been printed with almost every edition of the Talmud under the title "Rabbenu Asher," abbreviated רא"ש (Rosh). His son Jacob compiled, under the title "Piśḳe ha-Rosh," a list of the decisions found in the work. Commentaries on Asher's Halakot were written by a number of later Talmudists, among whom were: Yom-Ṭob Lipman Heller, who wrote "Ma'adane Melek," "Ma'adane Yom-Ṭob," "Leḥem Ḥamudot," and "Pilpela Ḥarifta"; Nathaniel Weil, who wrote "Ḳorban Nethanael"; and Phineas Selig of Lask, who wrote "'Aṭeret Paz." Compare Berlin, Saul b. Ẓebi Hirsch.

Asher had eight sons, of whom the most prominent were Judah and Jacob.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 543; Steinschneider, *Cat. Bodl.* col. 748; Grätz, *Gesch. der Juden*, 3d ed. vii. 233 *et seq.*; Weiss, *Dor Dor we-Dorshaw*, v. 61-70.

L. G. D.

ASHER BEN JOSEPH. See Anschel.

ASHER BEN JUDAH LOEB LANDAU. See Landau, Asher.

ASHER KUBO. See Covo, Asher.

ASHER, LEMEL HA-LEVI: Polish Talmudic scholar; lived at the end of the eighteenth century. Together with his two sons, Yeḥiel Michel ha-Levi of Glogau and Moses ha-Levi of Glogau, he wrote homilies on the Pentateuch, published in 1820 under the title "Ḥuṭ ha-Meshullash" (The Threefold Cord).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 61; Benjacob, *Oẓar ha-Sefarim*, p. 171.

H. R. I. Br.

ASHER, LEON: German physician; born April 13, 1865, in Leipsic. He is the son of Dr. David Asher, for many years secretary to Chief Rabbi Nathan M. Adler in London. Leon Asher, after graduating from the public school in Leipsic, studied medicine at the university of that city from 1885 to 1890, and received the degree of M.D. Having worked in the line of medical and psychical research, he went in 1891 to Heidelberg, where he was engaged as laboratory assistant with W. Kühne and G. Quincke. In 1894 he became assistant at the Bern Physiological Institute in Switzerland, and in 1895 privat-docent at the university. He spent the summer vacations of 1896–98 in the laboratory of the physiologist Hering in Leipsic, and in 1901 was appointed professor of medicine in Bern University.

Asher's researches cover a wide field in nervous and muscular physiology, including the physiology of the sense functions and of the transformation of tissue. Aided by the Berlin Royal Academy of Sciences, he experimented considerably in the direction of ascertaining the qualities of lymph and the precise mode of its formation; the majority of his conclusions are now accepted in the medical world. He edits, together with K. Spiro, an annual entitled "Ergebnisse der Physiologie."

S. F. de S. M.

ASHER BEN LEVI (known also as **'Abd al-Masiḥ**): Legendary boy convert and, subsequently, Christian martyr; lived toward the end of the fourth century in Sinjar, between Nisibis and Mosul in Mesopotamia. He was born of Jewish parents. As a boy he lived all alone and was shunned by his Christian and Zoroastrian companions. One day he begged to be allowed to eat with the Christian boys; but they refused to allow him to do so until he became a Christian. As the church of the village was at some distance, the boys themselves baptized him; performing all the necessary ceremonies and giving him the name "'Abda da-Meshiḥa" (Servant of the Messiah). They even pierced his ears, and hung in the right ear an earring, a custom not observed by the Jews. Asher's mother hid him from his father, who was a rich man and head of the Jewish community, fearing his wrath if the story should become known.

The boy then had visions of Jesus, of hell, and of his own death. A bishop, happening to be in the village, blessed him. On a Sabbath-day, when his father held a feast, the boy's conversion became known because he refused to eat with Jews. Asher ran off to the well where he had been baptized, but was killed there by his father. The boys who had baptized him found the body and buried it. A few days afterward a company of merchants camping near by saw a light burning over the grave and smelt fragrant odors coming from beneath the stone. They were Christians and took the body away, a rich man promising to build a church in the boy's honor. Over the place where the grave had been a little church was built, with the inscription, "This is the place of martyrdom of the Messiah's martyr, 'Abd al-Masiḥ." After a time the father grew old and was troubled by evil spirits. He had to be taken to the place where his son had died, and together with all his household embraced Christianity. The day of Asher's martyrdom is given as the twenty-seventh of Tammuz (July), 390.

There is probably no historical background to the story, as the Arabic form of the name, "'Abd al-Masiḥ," shows that it is of much later origin than the text would have us believe. In the Syriac, "'Abda da-Meshiḥa" does not occur as a proper name.

Bibliography: The text of this Syriac legend was first published with a Latin translation by Corluy in *Analecta Bollandiana*, 1886, v. 5–52; and the text alone was republished in Bedjan's *Acta Martyrum et Sanctorum*, i. 173 *et seq.*, Paris, 1890. Compare also *Zeitschrift für Katholische Theologie*, 1887, ii. 196; Wright, *Catalogue of Syriac Manuscripts*, p. 1146; Steinschneider, *Polem. und Apolog. Lit.* p. 115; Assemani (*Bibliotheca Orientalis*, III. i. 285) mentions an Arabic account of Asher's conversion; according to J. Bollig, however, the manuscript does not contain it. But in MS. Arab. No. 145 of the Vatican Library there is a *Tractatus de Animo Rationali, Auctore Abdelmessia Israelita*, and also by the same author, *Articuli Breves de Trinitate et Unitate Dei*, composed in 1241 at Cairo. Steinschneider has confounded the two 'Abd al-Masiḥs.

T. G.

ASHER B. MESHULLAM: Talmudist; flourished at Lunel in the second half of the twelfth century. He was a son of the well-known scholar Meshullam ben Jacob, and a pupil of Joseph ibn Plat and Abraham b. David of Posquières, whose ascetic tendencies he shared. Benjamin of Tudela, in the first part of his "Travels," says that Asher lived in complete seclusion, wholly devoted to the study of the Torah, and that he never tasted meat. At the same time Asher was not hostile to philosophy. Judah ibn Tibbon, in a letter to Asher, praised his fondness for science, and in his testament exhorted his son to cultivate Asher's friendship. Asher's alleged leaning toward the Cabala, mentioned by Graetz, is not proved; the fact that he was responsible for the translation of Gabirol's "Tiḳḳun Midot ha-Nefesh" is no proof for or against his cabalistic leanings. The cabalists had a strong leaning toward Gabirol's mysticism; and, after all, the above-mentioned work of Gabirol is moral, rather than strictly philosophical, in its tendencies.

Asher was the author of several Talmudic works, of which the following are cited by title: "Hilkot Yom-Ṭob," rules for the holidays; "Sefer ha-Matanot," a work referring perhaps to the tithes payable to the priests. Neither of these writings seems to have been preserved. According to an entry in the manuscript of the small "Midrash 'Aseret ha-Dibberot," Asher was its author, but the statement is not verifiable. Compare Midrashim, Minor.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Wilna, p. 34; Grätz, *Gesch. der Juden*, 3d ed., vi. 203; Gross, *Gallia Judaica*, pp. 280–281; Renan and Neubauer, *Les Ecrivains Juifs Français*, pp. 468–469; Reifmann, *Toledot R. Zeraḥyah*, p. 48; *Literaturblatt des Orients*, 1849, p. 481; Michael, *Or ha-Ḥayyim*, No. 552.

K. L. G.

ASHER BEN SAUL (Ha-Kohen) OF LUNEL: French writer on ritual; lived in the fourteenth century. He wrote a work upon the various rites current among the Jews, entitled, "Sefer ha-Minhagot," which exists in manuscript in the Cambridge (England) University Library (MS. Add. Do. 5, 38). Asher is mentioned in the responsa of Solomon ben Simon Duran (Responsum, No. 195, ed. Livorno, 1742, p. 34*a*); in the "Kol Bo," which cites certain extracts on the blessings (§ 24); and in the manuscript, "Sefer Asufot" (No. 48).

Bibliography: Renan and Neubauer. *Les Rabbins Français*, p. 511; Gross, *Gallia Judaica*, p. 281: Michael (*Or ha-Ḥayyim*, p. 552) confounds Asher ben Saul with Asher ben Meshullam.

G.

ASHER SOLOMON MARGOLIOTH. See Judah Löb ben Asher Margolioth (vol. viii.).

ASHER BEN SIMEON: Religious poet of Germany, who lived at a period not later than 1546. He wrote a selihah (penitential poem) entitled אשחרה פניך אל עליון, which is not to be confounded with a similar selihah by Kalonymus ben Judah (Zunz, "S. P." p. 255). In this poem, which consists of fifteen five-lined strophes, the author prays for the welfare of the king of the land in which he lives. Zunz claims some connection between Asher ben Simeon and Asher of Frankfort, who was author of a short "widdui" (confession) mentioned by Joseph ben Phinehas Hahn in his "Yosif Omeẓ," § 483, p. 58*b*.

Bibliography: Zunz, *Literaturgesch.* p. 390.

G.

ASHER ẒEBI BEN DAVID: Ḥasidic rabbi of Koretz, Volhynia, and later "maggid" (preacher) of Ostrowo, government of Lomza in Russian Poland; flourished at the beginning of the nineteenth century. He was a pupil of Israel Baal-Shem's successor, Baer of Meseritz. Asher is the author of "Ma'ayn ha-Ḥokmah" (Spring of Wisdom), Korets, 1817—containing cabalistic homilies on the Pentateuch and other books of the Bible. Zweifel in his work in defense of Ḥasidism ("Shalom al-Yisrael," pp. 81, 82) quotes aphorisms from this work; but is fair enough to conclude with one that shows Asher's contempt for those who study the laws of nature or secular science.

Bibliography: *Sefer Seder ha-Dorot mi-Talmide ha-Besht*, p. 30*b*.

L. G. P. Wi.

ASHERAH (אשרה): A Hebrew word occurring frequently in the Bible (R. V.) and signifying, except in a few late passages noted below, a wooden post or pole planted near the altars of various gods. In the Authorized Version the word is rendered "grove."

It has often been inferred from Deut. xvi. 21 that the Asherah was originally a tree, but the passage should be translated "an asherah of any kind of wood" (compare Moore, "Ency. Bibl." and Budde, "New World," viii. 734), since the sacred tree had a name of its own, *el, elah, elon*, and the Asherah was sometimes set up under the living tree (II Kings xvii. 10). This pole was often of considerable size (Judges vi. 25), since it could furnish fuel for the sacrifice of a bullock. It was found near the altars of Baal, and, down to the days of Josiah, near those of Yhwh also, not only at Samaria (II Kings xiii. 6) and Beth-el (II Kings xxiii. 15), but even at Jerusalem (II Kings xxiii. 6). Sometimes it was carved in revolting shapes (I Kings xv. 13), and at times, perhaps, draped (II Kings xxiii. 7). It is most often associated in the Bible with the pillars ("maẓẓebot") that in primitive days served at once as a representation of the god and as an altar (W. R. Smith, "Religion of the Semites," 2d ed., p. 204). It was proscribed in the Deuteronomic law and abolished in Josiah's reform (II Kings xxii. 23).

In a few passages (Judges iii. 7; I Kings xviii. 19; II Kings xxiii. 4) Asherah appears to be the name of a goddess, but the text has in every case been corrupted or glossed (compare Moore and Budde, as cited above). In the first of the three passages the name Ashtaroth should stand, as it does elsewhere, in the case of similar charges of defection from Yhwh (compare Judges ii. 13, x. 6; I Sam. vii. 4, xii. 10). In the other two passages, the term Asherah is superfluous. These passages may indicate, as Moore suggests, that the Asherah became in some localities a fetish or cultus god.

Asherah was also the name of a Syrian goddess. In the El-Amarna tablets of the fifteenth century B.C. her name appears with the determinative for deity as a part of the name Arad-Ashirta (or 'Ebed-Asherah). It also appears in a Sumerian hymn published by Reisner ("Sumerisch-Babylonische Hymnen," p. 92), on a hematite cylinder ("Zeit. f. Assyr." vi. 161), and in an astronomical text of the Arsacide period (*ib.* vi. 241). She appears to have been the consort of the god Amurru, a Baal of the Lebanon region (compare Jensen, "Zeit. f. Assyr." xi. 302-305). Arad-Ashirta in the El-Amarna tablets represents not only a sheik, but a clan, and is possibly the one which afterward became the tribe of Asher.

Asherah the Name of a Syrian Goddess.

Possibly a trace of this goddess is to be found in an inscription from Citium in Cyprus, which dedicates an object to "My lady mother Ashera" (compare Schröder, "Z. D. M. G." xxxv. 424). Many scholars, however, interpret the passage otherwise (compare Moore, *l.c.*). Hommel has recently announced ("Expository Times," xi. 190) that he has discovered in a Minæan inscription a goddess Athirat. phonetically equivalent to Asherah. This would indicate that Asherah was a name for an old Semitic goddess long before the fifteenth century B.C.; but for the present this must be regarded merely in the light of a possibility. The relation of this goddess to the pole called Asherah in the Bible is a difficult problem. The name in the Bible is masculine; the plural "Asherim" occurring sixteen times, and the plural "Asherot" but three times. The latter is clearly an error. Asherah must be a *nomen unitatis*. G. Hoffmann has shown ("Ueber Einige Phönizische Inschriften," pp. 26 *et seq.*) that these posts originally marked the limits of the sacred precincts, and that in the Ma'sub inscription it is the equivalent of "sacred enclosure." Moore finds in this fact the explanation of the use of the word in Assyrian (*ashirtu, ashrâti; eshirtu, eshrâti*), in the sense of sanctuary. Hommel fancies that he sees in the original form of the ideogram for Ishtar (compare Thureau-Dangin, "L'Ecriture Cunéiforme," No. 294), a post on which hangs the skin of an animal.

Quite apart, however, from Hommel's somewhat imaginary conjecture, the Assyrian and Phenician use of the word in the sense of "sanctuary," taken in connection with the Arabian and Syrian use of it as the name of a goddess, indicates that the posts were used at the sanctuaries of the primitive Semitic mother-goddess, and that in course of time their name attached itself in certain quarters to the goddess herself, and has survived in South Arabia and Syria. When, therefore, the late editors of the Old Testament books made of the Asherah a fetish or cultus god, history was but repeating itself (see Ashtoreth; Worship, Idol; Maẓẓebah; Phenicia).

Bibliography: Movers, *Die Phönizier*, i. 560 *et seq.*; Wellhausen, *Composition des Hexateuchs*, 1889, 2d ed., pp. 281 *et seq.*; Stade, *Gesch. des Volkes Israel*, pp. 458 *et seq.*; idem, *Zeitschrift*, i. 345, iv. 295 *et seq.*, vi. 318 *et seq.*; G. Hoffmann, *Ueber Einige Phönizische Inschriften*, pp. 26 *et seq.*; W. R. Smith, *Religion of the Semites*, 2d ed., pp. 187 *et seq.*; Schrader, *Zeit. für Assyriologie und Verwandte Gebiete*, iii. 364; Collins, in *Proceedings of the Society of Biblical Archeology*, xi. 291 *et seq.*; Barton, in *Journal of Biblical Literature*, x. 82 *et seq.*; idem, in *Hebraica*, x. 40 *et seq.*; idem, *Semitic Origins*, 1902, 246 *et seq.*; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894, ii. 19 *et seq.*; I. Benzinger, *Hebräische Archäologie*, 1894, pp. 380 *et seq.*; Driver, *Commentary on Deuteronomy*, in the *International Critical Commentary*, 1895, p. 201; Moore, *Commentary on Judges*, pp. 86 *et seq.*, 191 *et seq.*; P. Torge, *Aschera und Astarte*, Leipsic, 1902.

J. Jr. G. A. B.

ASHERI (אשר"י, "the Asherite"): A name by which Asher ben Jehiel is frequently cited in rabbinical literature, especially in halakic discussions. Modern historians use the expression "Asherides" when speaking of the sons and descendants of Asher b. Jehiel.

J. Sr. L. G.

ASHES.—Biblical Data: The usual translation of the Hebrew "efer" which occurs often in expressions of mourning and in other connections

It is a symbol of insignificance or nothingness in persons or words (Gen. xviii. 27; Isa. xliv. 20; Mal. iii. 21 [iv. 3]; Job xiii. 12, xxx. 19).

Use.

In the Red Heifer ritual, for purification from defilement by contact with a corpse (Num. xix.), the Ashes of the offering are to be put into water, some of which is then to be sprinkled on the unclean person; their virtue is, of course, derived from the sacred material of the offering.

A mourner cast Ashes (or dust) on his head (II Sam. xiii. 9), or sat (Job ii. 8; Jonah iii. 6) or lay (Esth. iv. 3) or rolled himself (Jer. vi. 26; Ezek. xxvii. 30) in Ashes (or dust). The rendering "ashes" for the Hebrew word in question is, however, in some cases doubtful. In a number of passages in which it occurs (in all, indeed, except those relating to the Red Heifer), it might as well or better be translated "dust"; so where a person is said to eat, feed on, sit in, lie, or wallow in the "efer"; or put it on his head; or where it is used to represent finely attenuated matter (Ps. cxlvii. 16). Its use appears to be substantially identical with that of the word "'afar," commonly rendered "dust." The sense of humiliation is expressed by sitting or rolling in the "'afar" or dust (Isa. xlvii. 1; Micah i. 7, vii. 17; Ps. lxxii. 9); grief and suffering by putting dust on the head (Josh. vii. 6; Job ii. 12). The word symbolizes attenuation and annihilation or extinction (Job xxx. 19; Ps. xviii. 43 [42]); it is even employed to designate the burnt remains of the Red Heifer (Num. xix. 17). The two words are synonyms, and in the expression "dust and ashes" are combined for the sake of emphasis (with paronomasia: "'afar we-efer."). There is, however, a difference in the usage: in expressions of mourning it is only the latter ("efer") that occurs in combination with "sackcloth" (Jer. vi. 26; Isa. lviii. 5; Dan. ix. 3; Esth. iv. 1, 3), while the former is used for the physical material of the soil (Gen. ii. 7; Job xx. 11, and elsewhere). The word ("deshen") in the sacrificial ritual rendered in A. V. "ashes," means "fat"; so in I Kings xiii. 3, 5; Lev. i. 6, iv. 12, vi. 3, 4 [10, 11]; and also in Jer. xxxi. 40, whence it appears that sacrificial Ashes were carried to the valley south of Jerusalem. Still another word translated by "ashes" in A. V. (Ex. ix. 8, 10) is "piaḥ," which appears to mean "soot" (of a furnace).

Symbolical Significance in Mourning.

It is not clear what was the precise idea or feeling which it was intended to express by the use of dust (or Ashes) in acts of mourning. The custom in the Old Testament may be ancient, and the result of the convergence of several sorts of procedure. It is a well-known usage in some savage tribes, in mourning for the dead, to smear the body with clay, the purpose being, perhaps, merely to have a visible sign of grief as a mark of respect for the deceased. Possibly, at a later time, the dust of mourning was taken from the grave in token that the living felt himself to be one with the dead (compare W. R. Smith, "Religion of the Semites," 2d ed., pp. 322-336, and Schwally, "Leben nach dem Tode," p. 15). When religious ideas became more clearly defined, the old customs were naturally interpreted in the light of the newer conceptions. The dust, occupying the lowest place and trodden under foot, might well symbolize the downcast state of the afflicted; and, as misfortune was regarded as the result of the displeasure of the Deity (Ruth i. 20; Job vi. 4, ix. 17), the sufferer would humiliate himself by prostration; thus also repentance would be expressed (Job xlii. 6). To this, no doubt, there was added the idea that man was made of dust (Gen. ii. 7), and was to return to the dust of the grave and of Sheol (Gen. iii. 19; Job vii. 21; Ps. xxii. 16 [15]). Compare the Babylonian representation of dust as the food of the inhabitants of the underworld ("Descent of Ishtar").

The ordinary Semitic term for "dust" is "'afar," a form which is found in Assyrian, Aramaic, Hebrew, and Arabic (it does not occur in this sense in the current Ethiopic texts); its primary meaning is, perhaps, "a minute thing, a bit." Probably the primary signification of "efer" is the same; outside of Hebrew it is found only in African Semitic dialects (Ethiopic or Amharic), where (in the form "afrat") it signifies "dust" (Dillmann, "Lexicon Æthiopicum"). Each of the terms might thus be used for any finely divided thing, as "dust," or "ash," or "refuse." The Septuagint employs a number of words in rendering "efer" and "'afar," varying the word according to the connection. In "'afar" there is a trace of the sense "fat": Ethiopic "'efrat," "unguent" (Dillmann); Arabic "ta'affara," "become fat" (Lane); compare also Assyrian "ipru," "food" (Friedrich Delitzsch, "Assyrisches Wörterbuch"). Whether there is any connection between this sense and the Hebrew use of "deshen" for "ashes" is not clear.

Bibliography: Schwally, *Leben nach dem Tode*, 1892; W. R. Smith, *Religion of the Semites*, 1894; Benzinger, *Hebräische Archäologie*, 1894; Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894; Frey, *Tod, Seelenglaube und Seelenkult im Alten Israel*, 1898; Grüneisen, *Ahnenkult und die Urreligion Israels*, 1900; Talmud, *Ta'anit*. For Greek usage: [Pseudo-] Lucian, *De Luctu*, 12. Jastrow, *Earth, Dust, and Ashes as Symbols of Mourning Among the Ancient Hebrews*, in *Journal of American Oriental Society*, xx. 133-150.

J. JR. T.

——**In Rabbinical Literature:** The Midrash remarks (Gen. R. xlix. 11; Ḥul. 88*b*), in reference to the only use of Ashes in the Biblical ritual—namely, the Ashes of the Red Heifer (Num. xix. 9 *et seq.*)—God said to Abraham: "Thou spakest in thy lifetime, 'I am but dust and ashes' [Gen. xviii. 27]; but just these things shall serve as means of atonement for thy children; for it is written, 'And a man that is clean shall gather up the ashes [Num. *l.c.*].'" Ashes were also used to cover the blood of slaughtered fowl, for the Rabbis maintained that in the Biblical passage referring to the ordinance (Lev. xvii. 13) the word עפר signified earth and Ashes (Ḥul. *l.c.*, an interpretation ascribed to Hillel's school; compare also Beẓah i. 2).

Authentic records testify to the use of Ashes as a sign of grief in Talmudic times. In the Mishnah (Ta'an. ii. 1) it is recorded that during the fast-days proclaimed in consequence of drought the Ark of the Covenant, as well as the people participating in the procession, were sprinkled with Ashes—a custom still prevalent in the fourth century in Palestine, where earth could be used as a substitute for Ashes (Ta'an. 16*a*; Yer. Ta'an. ii., beginning; Gen. R. *l.c.*). On such occasions as public fasts, Ashes were strewn upon the holy Ark set up in the public place and upon the heads of the nasi and the ab bet din, while the rest strewed them upon their heads themselves. That part of the forehead where the phylacteries were placed was selected (Ta'an. 16*a*). The reason given for covering oneself with Ashes is either that it should serve as an expression of self-humiliation, as if to say, "We are before thee as ashes" (Gen. xviii. 27; Job xlii. 6), or it is to bring before God the memory of Abraham, who said, "I am but dust and ashes" (Gen. xviii. 27), or the memory of the offering of Isaac, whose Ashes, according to the rabbinical opinion, lay piled up before God upon the altar as if he had actually been sacrificed as a holocaust (Ta‘an. 16*a*; Yer. Ta‘an. ii., beginning; Gen. R. *l.c.*). It is difficult to say whether the remark of Tos. Ta‘an. 15*b*, 16*a*, that the Ashes to be used in such cases should be of incinerated human beings, rests on tradition or on imagination.

Ashes, as a symbol of mourning, were also sprinkled upon the bridegroom during the wedding ceremony, in order to remind him, at the height of his felicity, of the destruction of Jerusalem (B. B. 60*b*). This custom is even to-day observed among some of the orthodox. In memory of the same national disaster the Jews also ate bread sprinkled with Ashes at the last meal before the fast-day of the Ninth of Ab (Yer. Ta‘an. iv. 69*c*; Lam. R. to iii. 16; Shulḥan ‘Aruk, Oraḥ Ḥayyim, 552, 6 gloss).

Raba says that if sifted Ashes are strewn round the bed, the footprints of night-demons can be observed in them in the morning (Ber. 6*a*). Unworthy disciples are called "white pitchers full of ashes" (*ib.* 28*a*).

J. SR. L. G.—K.

ASHI: A celebrated Babylonian amora; born 352; died 427; reestablished the academy at Sura, and was the first editor of the Babylonian Talmud. According to a tradition preserved in the academies (Ḳid. 72*b*), Ashi was born in the same year that Raba, the great teacher of Mahuza, died, and he was the first teacher of any importance in the Babylonian colleges after Raba's death. Simai, Ashi's father, was a rich and learned man, a student of the college at Naresh, near Sura, which was directed by Papa, Raba's disciple. Ashi's teacher was Kahana, a member of the same college, who afterward became president of the academy at Pumbedita.

While still young Ashi became the head of the Sura Academy, his great learning being acknowledged by the older teachers. It had been closed since Ḥisda's death (309), but under Ashi it regained all its old importance. His commanding personality, his scholarly standing and wealth are sufficiently indicated by the saying then current, that since the days of Judah I., the Patriarch, "learning and social distinction were never so united in one person as in Ashi" (Sanh. 36*a*). Indeed, Ashi was the man destined to undertake a task similar to that which fell to the lot of Judah I. The latter compiled and edited the Mishnah; Ashi made it the labor of his life to collect after critical scrutiny, under the name of "Gemara," those explanations of the Mishnah that had been handed down in the Babylonian academies since the days of Rab, together with all the discussions connected with them, and all the halakic and haggadic material treated in the schools.

Compiles the Gemara.

Conjointly with his disciples and the scholars who gathered in Sura for the "Kallah" or semi-annual college-conference, he completed this task. The kindly attitude of King Yezdegerd I., as well as the devoted and respectful recognition of his authority by the academies of Nehardea and Pumbedita, greatly favored the undertaking. A particularly important element in Ashi's success was the length of his tenure of office as head of the Sura Academy, which must have lasted fifty-two years, but which tradition, probably for the sake of round numbers, has exaggerated into sixty. According to the same tradition, these sixty years are said to have been so symmetrically apportioned that each treatise required six months for the study of its Mishnah and the redaction of the traditional expositions of the same (Gemara), thus aggregating thirty years for the sixty treatises. The same process was then repeated for thirty years more, at the end of which period the work was considered complete.

Varying Accounts of His Work.

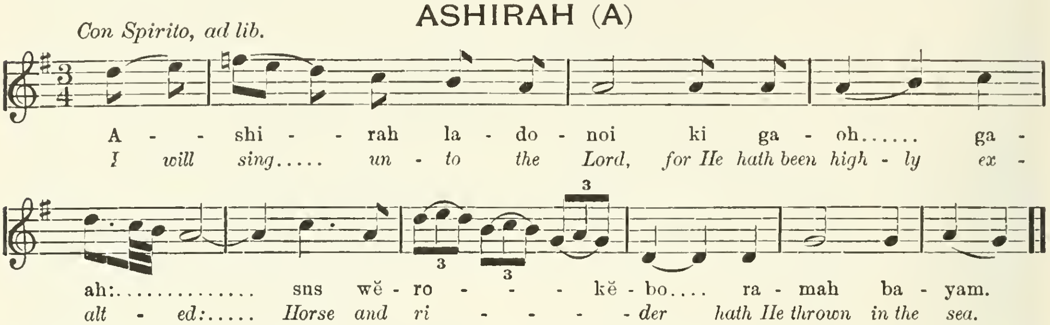
The artificiality and unreality of this legendary account are made clear by the facts that the treatises are of different degrees of length and difficulty, and that a large number of them possess no Gemara whatever. Probably all that is historical in this statement is that Ashi actually revised the work twice—a fact that is mentioned in the Talmud (B. B. 157*b*). Beyond this, the Talmud itself contains not the slightest intimation of the activity which Ashi and his school exercised in this field for more than half a century. Even the question as to whether this editorial work was written down, and thus, whether the putting of the Babylonian Talmud into writing took place under Ashi or not, can not be answered from any statement in the Talmud. It is nevertheless probable that the fixation of the text of so comprehensive a literary work could not have been accomplished without the aid of writing. The work begun by Ashi was continued by the two succeeding generations, and completed by Rabina, another president of the college in Sura, who died in 499. To the work as the last-named left it, only slight additions were made by the Saboraim. To one of these additions—that to an ancient utterance concerning the "Book of Adam, the first man"—the statement is appended (B. M. 86*a*), "Ashi and Rabina are the last representatives of independent decision [horaah]," an evident reference to the work of these two in editing the Babylonian Talmud, which as an object of study and a fountainhead of practical "decision" was to have the same importance for the coming generations as the Mishnah had had for the Amoraim.

Restored Sura's Importance.

Ashi not only elevated Sura till it became the intellectual center of the Babylonian Jews, but contributed to its material grandeur also. He rebuilt Rab's academy and the synagogue connected with it; sparing no expense, and personally superintending their reconstruction (Shab. 11*a*). As a direct result of Ashi's renown, the exilarch came annually to Sura in the month after the New-Year to receive the respects of the assembled representatives of the Babylonian academies and congregations. To such a degree of splendor did these festivities and other conventions in Sura attain, that Ashi expressed his surprise that some of the Gentile residents of Sura were not tempted to accept Judaism (Ber. 17*b*).

Sura retained the prominence conferred on it by Ashi for several centuries; and only during the last two centuries of the Gaonic period did Pumbedita again become its rival. Ashi's son Tabyomi—always spoken of as "Mar (Master), the son of Rab Ashi," was a recognized scholar; but it was not until 455, twenty-eight years after his father's death, that he was invested with the position which his father had so successfully filled for more than half a century.

ASHIRAH (A)

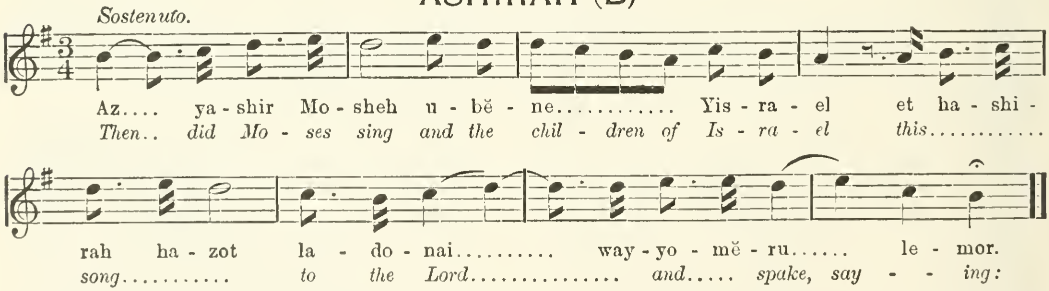

Con Spirito, ad lib.
A - - shi - - rah la - do - noi ki ga - oh...... ga -
I will sing..... un - to the Lord, for He hath been high - ly ex -
3
3
3
ah:............. sus wĕ - ro - - - kĕ - bo.... ra - mah ba - yam.
alt - ed:..... Horse and ri - - - - der hath He thrown in the sea.

Bibliography: *Letter of Sherira Gaon*; Heilprin, *Seder ha-Dorot*; Zacuto, *Yuḥasin*; Weiss, *Dor*, iii. 208 *et seq.*; Bacher, *Agada der Babyl. Amoräer*, p. 144.

J. SR. W. B.

ASHIMA.—Biblical Data: One of the gods of the Hamathites, an image of which was set up in Samaria by the men of Hamath, whom Sargon settled there after 722 B.C. (II Kings xvii. 30). Jewish tradition explains the name as signifying a short-haired goat. Hence, some suppose that he was a sort of Oriental Pan, a god of woods and shepherds. This explanation is highly improbable. Others have considered the name to be a form of Ashmun (or Eshmun), the Phenician god; while still others have connected it with the name of the Babylonian goddess, Tashmitu, consort of Nabu, the god of learning. Kittel ("Die Bücher der Könige," 1900), following Baudissin, holds that Ashima was an Aramaic deity, probably connected in name with the river Ashmaya, near Tyre. This conjecture seems much more probable, although nothing further is positively known than what is stated in the Biblical passage above cited.

ASHIRAH (B)


Sostenuto.
Az.... ya - shir Mo - sheh u - bĕ - ne............ Yis - ra - el et ha - shi -
Then.. did Mo - ses sing and the chil - dren of Is - ra - el this............
rah ha - zot la - do - nai.......... way - yo - mĕ - ru...... le - mor.
song.......... to the Lord................ and..... spake, say - - ing:

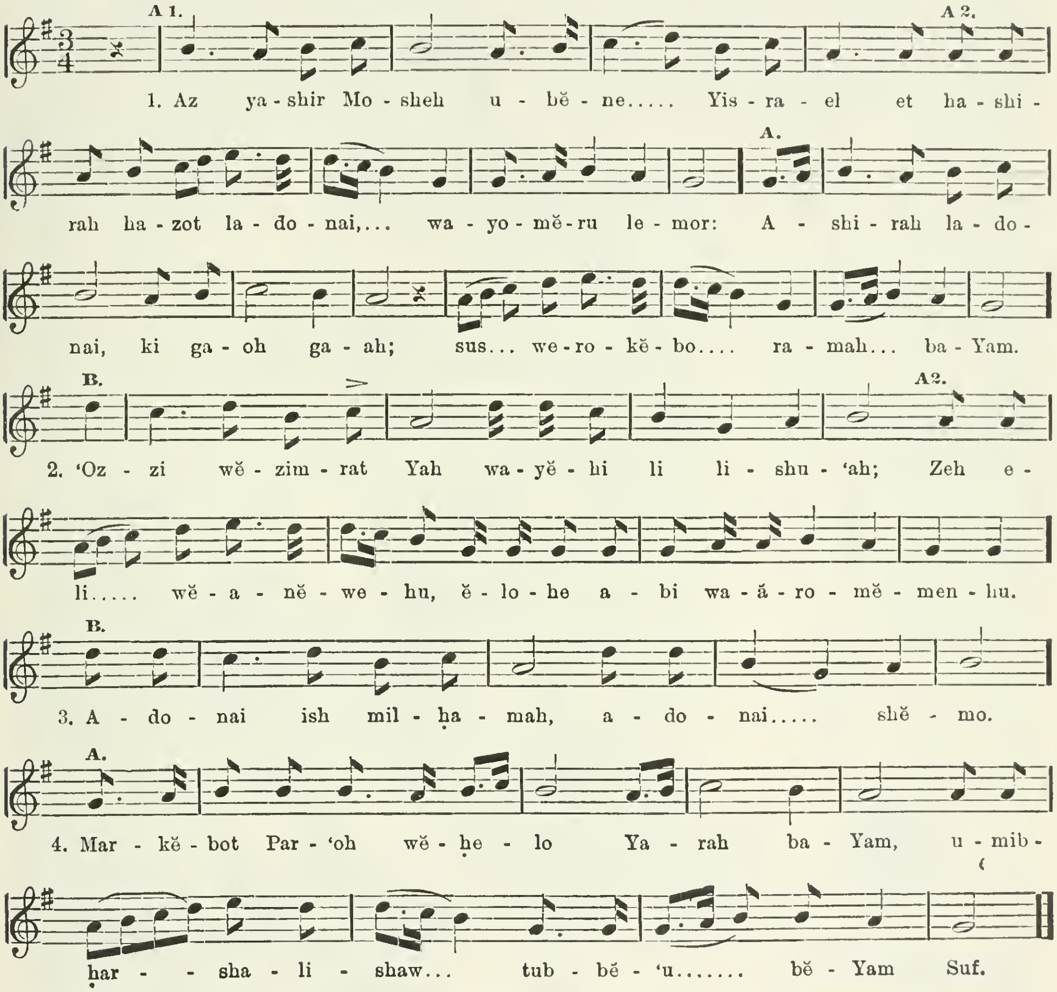
J. JR. G. A. B.

——**In Rabbinical Literature:** According to the Rabbis (Yer. 'Ab. Zarah iii. 42*d*; Sanh. 63*b*), this idol of the Hamathites had the form of a buck. A curious confusion has been made by some of the later commentators—even by Abraham ibn Ezra—who mistake the idol Ashima for the Samaritan appellation for God, Ashima meaning "the Name"; just as the Jews are accustomed to speak of the Deity as "ha-Shem" (Reifmann, in Gurland's "Ginze Yisrael," 74).

J. SR. L. G.

ASHIRAH (אשירה = "I will sing"): The first word of the Song of Moses (Ex. xv.), known as "Shirat ha-Yam" (The Song at the Sea), read in the synagogues in the lesson of the seventh day of the Passover (the anniversary of the crossing of the Red Sea), in the lesson of Sabbath "Beshallaḥ" (Ex. xiii. 17–xvii. 16) in the yearly cycle of Pentateuchal readings, and at the conclusion of the Psalms in the daily morning service. Traditionally associated with the song is a very ancient intonation, which has indeed been popularly claimed to be the actual chant sung by Miriam and her sisters, and which probably enkernels a true relic of Temple music. It would almost suggest itself to the earliest reciters of the song to chant it in an echo of the martial notes of a trumpet-call. Trumpet-calls remain the same throughout the centuries, inasmuch as such musical phrases consist only of notes dependent on certain natural properties of every column of air enclosed in a tube. Thus the ancient reciter would, on commencing the Song of Moses, have modulated his bardic speech-song into some imitation of a trumpet-note, even as is still traditionally done when from the scroll of the Law it is read out that "Pharaoh drew nigh" (Exod. xiv. 10) with "his chariots and his horsemen" (*ib.* 18), or that "the standard of the camp of the children of Judah set forward . . . and over his host was Nahshon" (Num. x. 14), or that "they removed from Elim and encamped by the Red Sea" (Num. xxxiii. 10), or similar details of a military movement. Such modulations are known as "nedarim." So, when the cantillation of the lessons from the notation of the accents (see MUSIC, SYNAGOGAL) had become crystallized in its various forms, the trumpet was still imitated whenever the Song of Moses was read.

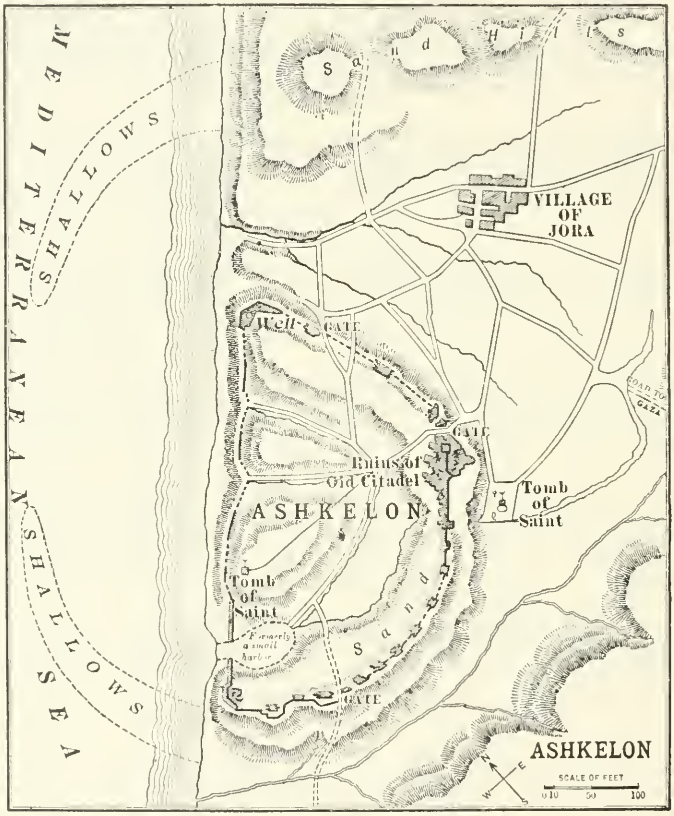
ASHIRAH (C)


Allegretto moderato.
A 1.
A 2.
1. Az ya - shir Mo - sheh u - bĕ - ne..... Yis - ra - el et ha - shi -
rah ha - zot la - do - nai,... wa - yo - mĕ - ru le - mor:
A.
A - shi - rah la - do -
nai, ki ga - oh ga - ah; sus... we - ro - kĕ - bo.... ra - mah... ba - Yam.
B.
2. 'Oz - zi wĕ - zim - rat Yah wa - yĕ - hi li li - shu - 'ah;
A2.
Zeh e -
li..... wĕ - a - nĕ - we - hu, ĕ - lo - he a - bi wa - ă - ro - mĕ - men - hu.
B.
3. A - do - nai ish mil - ḥa - mah, a - do - nai..... shĕ - mo.
A.
4. Mar - kĕ - bot Par - 'oh wĕ - ḥe - lo Ya - rah ba - Yam, u - mib -
ḥar - - sha - li - shaw... tub - bĕ - 'u....... bĕ - Yam Suf.

But the song was also recited in morning prayer; and, however much the length of the set service might cause it to be still more hurried through on week-days, yet on Sabbath and festivals attention would be paid to rabbinical exhortation that it should be chanted "standing, and with melody, and with gladness." Among the Ashkenazim "melody" came more and more to mean the solo intonation of the "ḥazan," who gradually elaborated the old martial call into triumphant flourishes rather beyond the vocal capacity of an ordinary congregant. These he would alternate with the normal cantillation, and would employ them for the special emphasizing of the more striking verses of the song. Such flourishes are still, to a certain extent, fluid, not having strictly crystallized into any definite set of notes. *Ashirah* (verse 1) would be given as opposite (A).

With the Sephardim musical tradition has, on the whole, inclined to congregational singing rather than to the vocalization, however edifying, of any individual. The whole assemblage shared in the chanting of the Song of Moses, in its place in the morning service at least. Hence the development of the original supposed trumpet-call proceeded in a different direction. It became a formal melody rather than a dramatic improvisation, rhythmic rather than free, and settled down into a fixed tune as distinct from a recitative. In Italy a simpler chant is utilized for week-days; but on Sabbath and festivals Ashirah is rendered as in (B).

This, as transcribed by Professor F. Consolo in his "Libro dei Canti d'Israele," is perhaps the freest among the versions of the Sephardim; and the variant preserved among Turkish Jews is very similar to it. But more effectively developed is the version marked C, handed down by the Portuguese tradition, and transmitted to the daughter congregations by Amsterdam especially. The French rendering (compare Naumbourg, "Agudat Shirim," No. 60) is a variant which establishes the original identity of the Italian and of the Dutch, the latter being the source of the English and the American forms. The essential notes of all of them, despite several characteristic phrases of the Sephardic "ḥazanut," recall those of the trumpet-call here suggested as their original. The rhythmic clearness and tuneful definiteness of the Portuguese variant result from its developed structure (similarly to many other chants of the Sephardim, as in their versions of Ps. xix. and xcii.) in the binary or two-part form. The two symmetrical yet contrasting musical sentence, marked A and B in the preceding transcription of the first four verses, permit of the fitting of the chant to sentences of varying length and outline in the text itself.



Plan of the Ancient City of Ashkelon.
(From "Zeitschrift des Deutschen Palästinens. Vereins.")

This melody was first transcribed about 1856 by Emanuel Aguilar for the Rev. D. A. De Sola's "Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews."

Quite recently its martial conception has been interestingly emphasized in its adoption for the "Parade March" of the Jewish Lads' Brigade. The melody has been applied by the Sephardim, according to their custom, to many other texts, particularly the psalms of the Hallel; and it has also been associated by the writer with Thomas Moore's "Song of Miriam," to form a hymn. It has been further utilized by Asger Hamerik, a Norwegian composer, formerly director of the Peabody Conservatory at Baltimore, Md., as one of the three Hebrew themes of his admirable "Sinfonia Trionfale," entitled a "Jewish Trilogy."

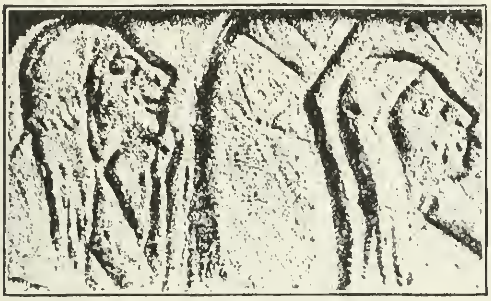
A. F. L. C.

ASHKABAH. See Hashkabah.

ASHKELON: City on the southern coast of Palestine. It occurs in Egyptian texts twice as "Asḳaruni," among the cities revolting against Rameses II. (see illustration, p. 192) and Meneptah; in the El-Amarna tablets, the prince Yitia of Askaluna is mentioned as being obedient to Egypt. Ashkelon never seems to have been in the hands of the Israelites, though hard pressed by Samson (see Judges xiv. 19; I Sam. vi. 17; Josh. xiii. 3; II Sam. i. 20, etc.). In Judges i. 18, it is stated that "Judah took Ashkelon with the border thereof"; but this statement is in contradiction to the Septuagint, in which the verse states what Judah "did not take."

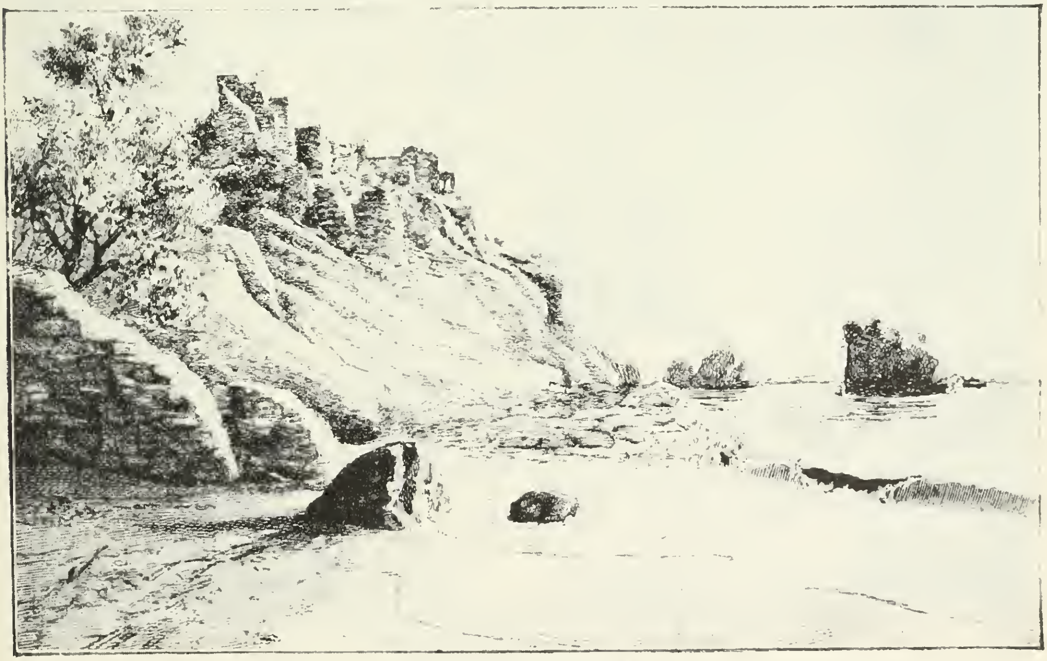
The Assyrians frequently mention Isḳaluna (or Asḳaluna). Tiglath-pileser II. subjected it, and about 732 B.C., made Rukibti king instead of Mitinti. Sennacherib, in 701 B.C., captured Sidḳa, whom he calls a usurper and rebel, and put Sharruludari, the son of Rukibti, again in his place. The kingdom of Ashkelon comprised at that time Joppa, Bet-Dagon, Benê-Baraḳ, etc. Mitinti was king in the time of Esarhaddon and Assurbanipal. Herodotus (i. 105) narrates that the Scythians [that is, Cimmerians; or Ashguzi (Ashkenazim) of the Bible] plundered the temple of the "heavenly Aphrodite" in Ashkelon about 620 B.C. The principal deity of Ashkelon was the fish goddess Derketô (=Atargatis?), to whom fishes were sacred; some were kept in a tank near the city (Diodorus, ii. 4; Pausanias, i. 14, 6). Her daughter, "the heavenly Aphrodite," whose sacred animal was the turtledove, was sometimes called Semiramis. "Ẓarifa," the general name for a building with a cone-shaped roof, occurs as the name of a temple at Ashkelon ('Ab. Zarah 11*b*).

According to Scylax ("Periplus"), the Tyrians held Ashkelon in the Persian time. Although thoroughly Hellenized, it surrendered twice easily to Jonathan the Maccabee (I Macc. x. 86, xi. 60), and later to Alexander Jannæus. Strabo (vii. 59) still calls it "a small city." Herod the Great, who, according to some traditions (Justin, "Dialogus cum



Inhabitants of Ashkelon.
(From Sayce, "Races of the Old Testament.")

Tryphone"), was born in Ashkelon, embellished it considerably, and his sister Salome resided there (Josephus, "B. J." ii. 6, § 3). In the great revolution, the Jews seem to have attacked it without success (contrast "B. J." ii. 18, § 1, with iii. 2, § 12). The most flourishing period of Ashkelon was during the later division of the Roman control, when it was a free republic (Pliny, "Hist. Nat." v. 68), famous for the literary taste ruling there. Ammianus Marcellinus, xiv. 8, 11, speaks of it as a considerable place. In the Crusades its possession passed frequently into the hands of the Christians and the Moslems alternately (1154, 1187, 1192). Since its demolition in 1270 it has remained a ruin. Whether the extensive ruins of the medieval "Ascalon," west of the village El-Jôra, cover exactly the site of the ancient city or only the portion referred to as "Ascalon" Maiumas—that is, the suburb with the so-called port—is an open question. Ptolemy's statement (v. 16, 2; viii. 20, 13) that it was a maritime city may be understood as broadly as in the case of several neighboring cities. The site of Ashkelon proper is placed by some scholars near the village El-Mejdel, northwest of Askalân. It may be mentioned that the onions of Ashkelon, famous in antiquity (Strabo, Stephen Byzantinus), still grow wild on the fertile spot (see PHILISTINES).



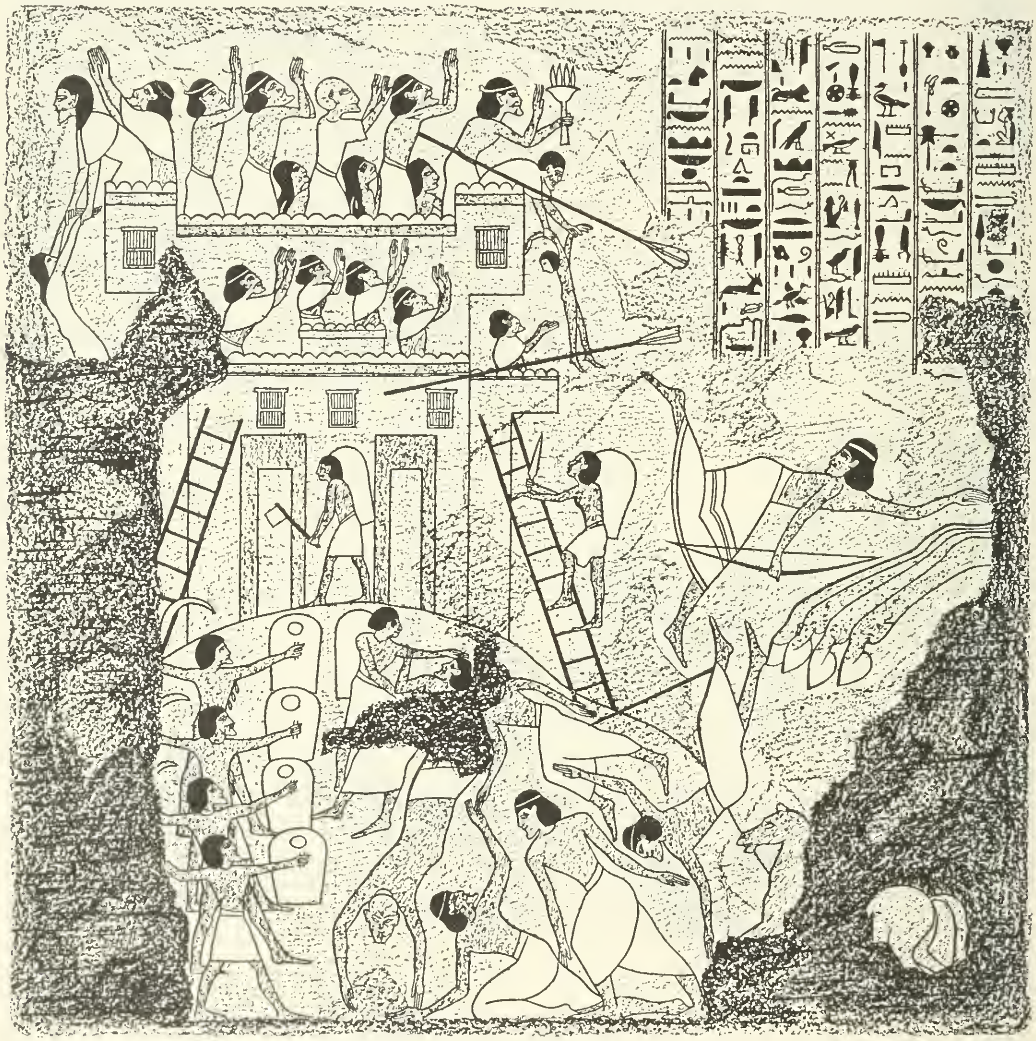
THE RUINS OF ASHKELON.
(After a photograph.)

BIBLIOGRAPHY: *Memoirs of the Survey of Western Palestine*, vol. iii., sheet 16; Guthe, in *Zeit. Deutsch. Paläst. Ver.* ii. 164 *et seq.* For rabbinical references: H. Hildesheimer, *Beiträge zur Geographie Palästinas*, pp. 1 *et seq.*

J. JR. W. M. M.

ASHKENASY, EUGENE: Botanist; born at Odessa May 5, 1845; died, July 24, 1903. He held the honorary professorship of botany at the University of Heidelberg, Germany. In 1871 he wrote "Beiträge zur Kritik der Darwinischen Theorie." A considerable number of his articles have been published in the "Botanische Zeitung," the "Botanischer Jahresbericht," and in the "Bibliothèque de l'Université de Génève," lvi., lviii., lxii. S.

ASHKENAZ (אשכנז): A people traced back (Gen. x. 3; I Chron. i. 6) through Gomer to Noah's third son, Japheth. In Jer. li. 27, 28, it is mentioned in connection with the kingdoms of Ararat and Minni and with the Medes as being hostile to Babylon. The Targum to the passages in Gen. and Chron., the Talmud (Yer. Meg. i. 71*b*) and Midrash (Gen. R. xxxvii.) identify it with Asia; that is, the Roman province (*Asia propria* or *proconsularis*), consisting mainly of the districts of Lydia, Phrygia, and Caria. Targum Yer. has, instead of it, "Adiabene" (that is, the district of ancient Assyria), with which the Talmud and Midrash connect Riphath (apparently according to marginal reading Diphath in Chron. i. 6). While in the Targum, Talmud, and Midrash, Togarmah is identified with Germania (the identification, three instances in all, being clearly based on similarity of sound), the medieval Jews (as, for example, Yosippon) understood by Ashkenaz the Teutons. Eusebius had also made this identification, while, according to Saadia, the Slavs are meant. Josephus identifies Ashkenaz with the Rhegines, a people otherwise unknown. Modern scholars since Bochart have connected Ashkenaz with Ascanius, which occurs as the name of a Mysian and of a Phrygian prince, and in Homer as the name of a river also; there was likewise a district Ascania inhabited by Phrygians and Mysians; and an Ascanian lake was located in Phrygia and in Bithynia. Accordingly, Ashkenaz is said to be the old name of a people who spread through Mysia and Phrygia, and subsequently settled in western Armenia (Ashkhen is an Armenian proper name). Assyriologists identify Ashkenaz with a people named Ashguza whose aid was sought by the Mannai when they revolted from Esarhaddon; both were settled near Lake Urumiyeh. This view agrees better with the passage in Jeremiah.



Ashkelon Besieged by Rameses II. (See p. 190.)
(After Lepsius, "Denkmaler.")

Bibliography: Dillmann, *Comm. on Gen.*, Engl. transl., p. 327; *C. I. O. T.* ii. 293; see also the commentaries of Gunkel, Strack, Franz Delitzsch, etc., on Gen. x.; Neubauer, *La Géographie du Talmud*, p. 423; Friedrich Delitzsch, *Wo Lag das Paradies?* p. 246; Jastrow, *Dict.* p. 270.

J. SR. M. L. M.

ASHKENAZ: Germany: name applied generally in medieval rabbinical literature to that country. Its origin in this particular is obscure. Among the sources quoted by Zunz ("Ritus," p. 66) the ritual of Amram Gaon (about 850) is perhaps the oldest. Its mention there proves nothing, as the work has been interpolated by later authors. References to Ashkenaz in Yosippon and Ḥasdai's letter to the king of the Chazars would bring the inquiry down to the tenth century, as would also Saadia Gaon's Commentary on Dan. vii. 8. The epistle of Ḥasdai is, however, of disputed authenticity, while the commentary of Saadia is certainly a work of much later date (see Rapoport, in "Bikkure ha-'Ittim," ix. 34, Vienna, 1828; Steinschneider, "Cat. Bodl." col. 2195). In a genuine work of Saadia the word, however, is also used, as it seems, in the same sense (Harkavy, "Measef Nidaḥim," pp. 1, 90).

In the first half of the eleventh century Hai Gaon refers to religious questions that had been addressed to him from Ashkenaz, by which latter term he undoubtedly means Germany ("Sha'are Ẓedeḳ," No. 99, Leipsic, 1858). Rashi in the latter half of the eleventh century refers to both the language of Ashkenaz (Commentary on Deut. iii. 9; *idem* on Suk. 17*a*) and the country of Ashkenaz (Ḥul. 93*a*). During the twelfth century the word appears quite frequently. In the "Maḥzor Vitry" (ed. S. Hurwitz, pp. 112, 392, Berlin, 1892), a liturgical work, the kingdom of Ashkenaz is referred to chiefly in regard to the ritual of the synagogue there, but occasionally also with regard to certain other observances (*ib.* p. 129).

Eliezer ben Nathan, in his history of the persecution during the Crusades ("Quellen zur Gesch. der Juden in Deutschland," ii. 36, Berlin, 1892), mentions a mob of Zarfatim (French) and Ashkenazim (Germans). The same words are used by Solomon ben Simson (*ib.* p. 1). German as the language of Ashkenaz is frequently referred to in the anonymous work on ritual, called "Asufot" (Güdemann, "Geschichte des Erziehungswesens und der Cultur in Frankreich und Deutschland," 1880, pp. 113, 131; see also pp. 50, 276).

In the literature of the thirteenth century references to the land and the language of Ashkenaz often occur. See especially Solomon ben Adret's Responsa (vol. i., No. 395); the Responsa of Asher ben Jehiel (pp. 4, 6); his "Halakot" (Berakot i. 12, ed. Wilna, p. 10); the work of his son Jacob ben Asher, "Ṭur Oraḥ Ḥayyim" (lix.); the Responsa of Isaac ben Sheshet (Nos. 193, 268, 270). It is strange, however, that Meïr of Rothenburg, a prominent German rabbi of the thirteenth century, does not seem to employ the word at all, while he quotes the German word *Putz* as the language of Canaan (Responsum, No. 30, p. 8, ed. Bloch, 1891; see also p. 10, where the word קרובי is evidently a misprint), and speaks of "our kingdom" ["be-malkutenu"], as distinguished from England and Normandy. His contemporary Samuel ben Samuel, however, employs this word in a letter addressed to R. Meir in a context which renders it difficult to decide what he meant by it ("Monatsschrift," xviii. 209). It is also curious that Meïr ben Solomon of Perpignan, who was a younger contemporary of Meïr of Rothenburg, speaks of the latter as the greatest of all the rabbis in Ẓarfat ("Bet ha-Beḥirah," 1854, p. 170)—a usage which may have originated in the age of Charlemagne, when Germany was part of the Frankish kingdom.

The reason for this rather peculiar identification of Ashkenaz, who is one of the descendants of Japheth (Gen. x. 3), is found in the Midrash, where R. Berechiah says: "Ashkenaz, Riphath, and Togarmah are גרמניקייא" (Gen. R. xxxvii. 1), which evidently means German tribes or German lands. It would correspond to a Greek word *Γερμανικια* that may have existed in the Greek dialect of the Palestinian Jews, or the text is corrupted from "Germanica." This view of R. Berechiah, again, is based on the Talmud (Yoma 10*a*; Yer. Meg. 71*b*), where Gomer, the father of Ashkenaz, is translated by "Germamia," which evidently stands for Germany, and which was suggested by the similarity of the sound. The explanation of גרממיא as a Mesopotamian district (Neubauer, "La Géographie du Talmud," p. 421, Paris, 1868; Fürst, "Glossarium Græco-Hebræum," p. 92, Strasburg, 1891; Krauss, "Lateinische und Griechische Lehnwörter") is forced. Not better is the derivation by Elijah Levita from the Talmudic גרמן = "fair" (see Tishbi, *s.v.*, and "Monatsschrift," xxxviii. 260). A peculiar usage of the word is found in the dictionary of Samuel ben Solomon of Urgenj, who interprets Ashkenaz as Khwarizm (see Bacher, "Ein Hebräisch-Persisches Wörterbuch," pp. 19, 31, Budapest, 1900).

In later times the word Ashkenaz is used to designate southern and western Germany, the ritual of which sections differs somewhat from that of eastern Germany and Poland. Thus the prayer-book of Isaiah Horowitz, and many others, give the piyyuṭim according to the Minhag of Ashkenaz and Poland. The neo-Hebraic writers, mostly of Russian and Polish origin, have coined a verb, התאשכנז, "to ape modern social manners."

D.

ASHKENAZI, ABRAHAM: Chief rabbi of Palestine (ראשון לציון), born at Janishar, near Salonica, in 1813; died at Jerusalem Jan. 22, 1880. At the age of fifteen he was taken by his father to Jerusalem, where he studied rabbinical literature in the various colleges. The Turkish rabbis, in consulting him at the age of thirty-five on matters of religious law, addressed him as "Gaon." In 1850 he was appointed dayyan of the Jewish community of Jerusalem; and in 1869 the rabbis of Jerusalem elected him as their chief in succession to David Ḥazan, who died in that year. The sultan, in confirming Ashkenazi's election, conferred upon him the title of "Ḥakam Bashi," whereby he became chief rabbi of Palestine, which post he held for about twelve years. The sultan also bestowed upon him the medal of the Medjidie; and Emperor Franz Josef of Austria, when at Jerusalem, decorated him with the Franz Josef medal. Ashkenazi was very popular among Christians and Mohammedans as well as among Jews; and at his funeral most of the foreign consuls were present.

Bibliography: *Ḥabaẓelet*, 1880, No. 16; *Ha-Ẓefirah*, 1880, No. 7.

S. H. R.

ASHKENAZI, AZRIEL B. JOSEPH (called also **Gunzenhâuser**): Printer at Naples, 1491–92. From his printing-house the first editions of Avicenna's "Canon" and Baḥya's "Ḥobot ha-Lebabot" were issued.

Bibliography: De Rossi, *Annales Hebræo-Typographici*, etc., p. 177; Mortara, *Indice Alfabetico*, s.v.; Steinschneider, *Cat. Bodl.* col. 2843.

G. I. Br.

ASHKENAZI, AZRIEL B. MOSES LEVI: Preacher at Tarnogrod, government of Lublin, Poland, in the seventeenth century. He was the author of "Naḥalat 'Azriel" (The Inheritance of Azriel), Frankfort-on-the-Oder, 1691, a work comprising homilies and comments upon parts of the Bible.

Bibliography: Steinschneider, *Cat. Bodl.* col. 754.

H. R. I. Br.

ASHKENAZI, BAERMANN or **BAER** (Hebrew name, **Issachar ben Naphtali ha-Kohen**): Polish commentator on Bible and Midrash; lived in the sixteenth and seventeenth centuries. Though the foremost of all Midrash commentators, the only fact known about him is that he lived in Szczebrzescin. It is also certain that he died in this place (after 1608), and not, as is maintained by all scholars from Conforte to Zunz, in Hebron.

Ashkenazi is the author of the following works: (1) "Mar'eh Kohen" (Appearance of the Priest), Cracow, 1589; Amsterdam, 1673. This work is divided into two parts: the first on seventeen topics of Jewish theology, chiefly of a moral and exegetic character; and the second is an index to all Scripture passages outside the Pentateuch that are mentioned in the Zohar. (2) "Mattanot Kehunnah" (Priests' Gifts), Cracow, 1586; revised edition, Cracow, 1608; and in most editions of the Midrash Rabbah. This is a commentary on the Midrash Rabbah. Ashkenazi's epitaph refers to a lengthy commentary of his on the Bible, not elsewhere mentioned, and very probably lost.

Ashkenazi's great merit lies in the fact that he was the first and almost the sole commentator of the Midrash Rabbah (on the Pentateuch and the five Megillot) who combined extensive knowledge of the subject with sound critical judgment. He considered it of primary importance to render the Midrash text as correct as possible. The material upon which he applied his critical acumen consisted not alone of the texts that had been printed up to that time, but also of a number of manuscripts. Thus, he had three different manuscripts of the Jerusalem Talmud, one of which was provided with vowels. Ashkenazi also cites Midrashim on Isaiah, Job, and the minor prophets, of which nothing further is known, but which probably came from the Yalḳuṭ Makiri. Moreover, he availed himself of a text of the 'Aruk essentially differing from the usual one.

Next to the correctness of the text, Ashkenazi devoted his attention to the "peshaṭ," or simple explanations of the subject and the meaning of the words, without indulging in the prolix discussions then customary. As regards subject-matter, Ashkenazi's explanations were usually correct; but they were less happy in linguistic questions. He often went astray, especially when he tried to elucidate obscure passages in the Midrash by means of Arabic. In this he was frequently misled by some one who was believed to know Arabic.

Ashkenazi seems also to have occupied himself with medicine and physics; and possibly he possessed the book "Asaf," so that many of his statements from the ספרי רפואות (Medical Books) may have come from this source.

Ashkenazi was a brother of Isaac Cohen of Ostrog, author of "Ḳizzur Mizraḥi" and great-grandfather of Abraham b. Eliezer ha-Kohen.

Bibliography: Brüll, in *Ozar ha-Sifrut*, i. 18–20; Buber, *ib.* 87–90; Reifmann, *ib.* 2–18.

K. L. G.

ASHKENAZI, BAERUSH (DOB): Rabbi at Slonim, Lithuania, later at Lublin, Poland; born about 1801; died in Lublin March 6, 1852. He was the author of: (1) "Noda' ba-She'arim" (Known in the Gates), containing responsa on the "Eben ha-'Ezer"; novellæ on the Talmudical treatise Giṭṭin; rules concerning the laws of Majority and possession; and, at the end, homilies arranged in the order of the Sabbatical sections. This work was published by the brother of the author, Abraham Aryeh, Warsaw, 1849. (2) "Sha'are Yerushalaim" (The Gates of Jerusalem), containing a commentary on the Seder Zer'aim of the Jerusalem Talmud; notes and novellæ on various treatises of the Jerusalem Talmud; notes and novellæ on different treatises of the Babylonian Talmud and on the work of Isaac Alfasi. This also was published by Abraham Aryeh, Warsaw, 1866.

Bibliography: Fuenn, *Keneset Yisrael*, p. 178; Benjacob, *Ozar ha-Sefarim*, p. 393; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, pp. 126, 127.

L. G. I. Br.

ASHKENAZI, or **D'ALMEYDA, BEHOR** (better known under his popular name of **Behor Effendi**): Government official in the employ of the Ottoman empire; born 1840. He received his early education at the Institution Camondo, and, after filling several subordinate positions, was appointed by Sultan Aziz, in 1869, a member of the council of state (*Chouraï-Devlet*), which contained two Jews in a membership of forty. On the accession of the present sultan, Abdul Ḥamid II., Ashkenazi became a member of the Ottoman parliament, as a delegate of the Jews. He then became "vice-prefect" of Constantinople, a position which he held for several years, making, however, many enemies by reason of his steadfast integrity. In 1896, in recognition of his services, the sultan again made him state councilor; and only lately (1899) he has been placed upon the retired list after thirty years of loyal and efficient service.

Ashkenazi has repeatedly been president of the central consistory of the Jews of Constantinople; also, by reason of his public position as vice-prefect, he has frequently been able to render considerable assistance in the collection of the communal revenues derived from the sales of meat, wine, brandy, etc.

Bibliography: M. Franco, *Histoire des Israélites.*

S. M. Fr.

ASHKENAZI, BENJAMIN: Russian communal worker and philanthropist; born in 1824; died at Grodno in 1894. He was the son of Joshua Heschel Ashkenazi, rabbi of Lublin, who was a descendant of Ḥakam Ẓebi. Ashkenazi settled at Grodno, where he became the leading spirit in communal affairs. On his initiative a hospital was built and, later, a home for the aged. The government, in recognition of his services, bestowed upon him and his children hereditary honorary citizenship. In 1882 Ashkenazi was sent as delegate to the rabbinical convention at St. Petersburg; and in 1883 he was one of the few Jewish representatives who attended officially the coronation of Alexander III. at Moscow. In 1884 he was appointed chairman of the committee on prisons of the government of Grodno.

Bibliography: *Aḥiasaf*, 1894-95.

H. R. M. B.

ASHKENAZI, BENJAMIN B. AARON ABRAHAM. See Slonik, Benjamin Aaron ben Abraham.

ASHKENAZI, BEZALEL: One of the leading Oriental Talmudists and rabbis of his day; born toward the end of the sixteenth century. Descended from a family of German scholars, he was probably born in Palestine. The greater part of his life was spent in Egypt, where he received his Talmudic education from David b. Solomon Ibn Abi Zimra and Israel de Curial. During the lifetime of his teachers, Ashkenazi was regarded as one of the highest authorities in the Orient, and he counted among his pupils such men as Isaac Luria and Solomon Adeni. The reputation of Ashkenazi in Egypt was so great that he could take it upon himself to abrogate the dignity of the nagid, which had existed for centuries and had gradually deteriorated into an arbitrary aristocratic privilege. When, in 1587, a dispute occurred in Jerusalem over the point whether scholars not engaged in business should contribute to the taxes paid by the Jewish community to the pasha, and to what extent, Ashkenazi, together with several other rabbis, took the stand that Jewish scholars, being usually impelled by love alone to emigrate to Palestine, and being scarcely able to support themselves, should be relieved from all taxes.

In the same year, Ashkenazi himself traveled to Palestine and settled in Jerusalem, where he was recognized as their chief by both the Sephardim and the Ashkenazim. The conditions in Jerusalem were at this time very critical; and it was mainly due to Ashkenazi's influence that the congregations of the city were not dissolved. The German Jews, who ordinarily did not recognize the jurisdiction of the Sephardim, and who, being largely scholars, refused to pay the Jews' tax, nevertheless bowed to Ashkenazi's authority. The Ashkenazim had to contribute to the Jews' tax one-sixth of the sum that was sent from Europe for their support (compare Ḥalukkah); otherwise the Sephardim, who were on the verge of penury, could not have remained in Jerusalem under the merciless exploitation of the Turkish pashas. This peaceable arrangement between the Ashkenazim and the Sephardim was due solely to the personal influence of Ashkenazi; for immediately upon his death the Ashkenazim refused to keep their pledge (Responsa of Yom-Ṭob Ẓahalon, No. 160).

To posterity Ashkenazi is known principally as the author of the "Shiṭṭah Meḳubbeẓet" (Gathered Interpretation). This work, as its title indicates, is a collection of glosses on the greater part of the Talmud, after the fashion of the Tosafot; and in it Ashkenazi combined much original and foreign material. The great value of the "Shiṭṭah" lies principally in the fact that Ashkenazi gives therein numerous excerpts from Talmudic commentaries which have not otherwise been preserved.

The "Shiṭṭah" contains expositions of the Talmud taken from the works of the Spaniards Naḥmanides, ben Adret, and Yom-Ṭob of Seville, and from those of the Frenchmen Abraham b. David, Baruch b. Samuel, Isaac of Chinon, etc. The study of the "Shiṭṭah," is particularly valuable for understanding the Tosafists, because the work contains some of the older and inedited Tosafot; besides, glosses of R. Asher b. Jehiel and of the disciples of R. Perez are partly contained in it. Ashkenazi designed the "Shiṭṭah" to cover the whole Talmud; but only the following tracts were interpreted: Beẓah, the three Babot, Ketubot, Nedarim, Nazir, Soṭah, and the order of Ḳodashim (excepting Ḥullin)—the last-mentioned in the Romm edition of the Talmud. Ashkenazi is also the author of a collection of responsa, which appeared after his death (Venice, 1595). His "Methodology of the Talmud," and his marginal notes to the Yerushalmi, which were still extant at the time of Azulai, are preserved in manuscript at Jerusalem.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 36; Conforte, *Ḳore ha-Dorot* (see index in Cassel ed.); Frumkin, *Eben Shemuel*, pp. 67 *et seq.*, 125 *et seq.*, Wilna, 1874; Michael, *Or ha-Ḥayyim*, No. 612; Luncz, in *Jerusalem*, ii. 23-27.

D. L. G.

ASHKENAZI, DAVID TEVLE B. JACOB: Moravian rabbi and author; born at the beginning of the eighteenth century; died July 16, 1734. Ashkenazi was rabbi of the communities at Aussee and Gewitsch, and lived at Aussee, the home of his father-in-law, Israel Aussee, one of the wealthiest and most influential Jews in Moravia. But this very wealth of his father-in-law gave rise to active hostility toward Ashkenazi in his congregation. The following episode is characteristic of the state of affairs at that time in many small Jewish communities in Moravia. Ashkenazi was so little respected by his people that he had to apply to the authorities to enforce his rights. He secured an order threatening the congregation with a large fine if they did not show their rabbi the honors due to his station. Next day, when Ashkenazi went to the early morning service, he found his seat framed with the handles (called "ears" in German) of broken pottery. In Judæo-German "Ehre" (honor) sounds the same as "Oehre" (ears), and these were the "honors" shown him. It is not known whether Ashkenazi gave up his position after this. He died at Boskowitz, where his son-in-law was ecclesiastical assessor.

Ashkenazi wrote a curious little book entitled "Bet David" (House of David), Wilhelmsdorf, 1734. The first part contains casuistic expositions of the Talmud, and illustrates better than almost any other work the degeneration of casuistry. The second half is a collection of popular cures and incantations, which is of great value for the study of Jewish folk-lore.

Bibliography: Broda Abraham b. Mordekai, *Megillat Setarim*, 1895, pp. 28, 29.

L. G.

ASHKENAZI, ELIEZER (LAZER) B. ELIJAH: Talmudist, rabbi, physician, and many-sided scholar; born in 1512; died at Cracow Dec. 13, 1585. Though of a German family (according to some, the relative of Joseph Colon; see Mortara, "Indice Alfabetico," *s.v.*), he was probably born in the Levant, and received his Talmudic education under Joseph Taitazak in Salonica. Ashkenazi first became rabbi in Egypt 1538-60, probably at Fostat, where, by his learning and wealth, he became widely known. Compelled by circumstances—doubtless of a political nature—to leave Egypt, he went to Cyprus, remaining there for two years as rabbi at Famagusta.

A desire to visit foreign lands and to observe foreign peoples impelled him to give up this position and to travel. He went first to Venice; but a disagreement with the rabbis, Meïr Padua and his son Judah Katzenellenbogen, caused him to leave the city and in the same year to take up his residence at Prague (1561). Here—either because he was a rabbi, or, at all events, because he was a leading authority—his was the first signature appended to the constitution of the burial society of the congregation. After leaving Bohemia and proceeding eastward as far as the Crimea, Ashkenazi returned to Italy, not before 1570. While rabbi of Cremona he published there (1576) his work, "Yosef Lekaḥ" (Increases Learning; compare Prov. i. 5), dedicated to Joseph Nasi, duke of Naxos, which was several times reprinted. Four years later he was again in eastern Europe, as rabbi of Posen. In 1584 he left that city to take up his abode in Cracow.

His Works.

Ashkenazi's printed works, besides the "Yosef Lekaḥ," are the following: (1) A commentary on the Book of Esther; (2) "Ma‘ase ha-Shem" (The Works of God; Venice, 1583; several other editions), a commentary on the historical portions of the Pentateuch, written for the instruction of his son Elijah, and containing also a complete commentary on the Passover Haggadah, which has frequently been published separately; (3) eight "seliḥot" (penitential prayers), included in the Bohemian liturgy; (4) a "tokaḥah" (homily), published by his son. His supercommentary to Naḥmanides, and his critical marginal notes—said to number one thousand—on Joseph Caro's "Bet Yosef," have not been preserved.

His Individuality.

Though Ashkenazi can scarcely be said to have exercised an influence either on his own or on later times, his personality was an extraordinary one for that age. He may be called the last survivor of a most brilliant epoch in the history of the Sephardim. During a period when, in Germany and Poland, the hair-splitting dialectics of Jacob Polak could achieve a triumph, and, in Egypt and Palestine, the mysticism of Isaac Luria could confuse the clearest intellects, Ashkenazi preserved an impressive independence of thought. Although educated by a fanciful cabalist, and a fellow-pupil of Moses Alshech, yet he was a student—if not a deep one—of philosophy and physics. As a Talmudist, such men as Joseph Caro, Moses Isserles, and Solomon Luria considered him of equal authority with themselves; but when the rabbinical decisions of the old rabbis ran counter to sound judgment, he never sought a sophistical justification for them, as was then the custom, especially in Poland.

Valuable material for a correct estimate of Ashkenazi may be found in several of his decisions preserved in the responsa literature of the time. In Venice he decided that a man could be forced to a divorce, if, by immoral conduct, he had incurred his wife's aversion (Isserles, Responsa, No. 96). It was probably this decision which brought upon him the opposition of the above-mentioned Venetian rabbis, though he was connected with them; for Ashkenazi's son was Katzenellenbogen's son-in-law. From the standpoint of strict Talmudic interpretation, Ashkenazi's opponents were in the right; since his sentence contravened that of the Tosafists, who for the German-Italian Jews constituted, as it were, a court of last resort.

Misunderstood by Polish Rabbis.

The Jews of Poland were still less capable of comprehending such a personality than were those of Italy. The following occurrence affords a striking instance of this fact: The "roshe yeshibot" (heads of academies) had forbidden their pupils to establish a rival academy in close proximity to their own. Ashkenazi declined to assent to this resolution, when requested. At the same time, he complained in a letter to Joseph b. Gershon ha-Kohen, the "rosh yeshibah" at Cracow, that, although the decision of the Polish rabbis was based upon the authority of Maimonides, yet he considered it irreconcilable with freedom of instruction among Jewish rabbis. How little he was understood by his Polish colleagues is fully displayed in the reply of the rabbi of Cracow, who at great length vindicates Maimonides' standpoint by erudite and astute references to the Talmud (Joseph b. Mordecai Gershon, "She‘erit Yosef," No. 19). Consequently, J. S. del Medigo is justified in his remark that Ashkenazi remained unknown to the Poles, and he applies to him wittily, if somewhat audaciously, the verses: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it," etc. (Ps. lxxx. 9 [A. V. 8] to 13 [14]). Ashkenazi had come from Egypt and had to live among the uncultivated Poles.

Ashkenazi's wife, Rachel, died at Cracow April 3, 1593. Her epitaph, still extant, bears witness to her piety and benevolence ("Monatsschrift," xliv. 360). His son Elijah published the liturgic collection, "Zibḥe Shelamim," and wrote a short elegy on his father, which was used as the latter's epitaph.

Bibliography: Carmoly, in *Literaturblatt des Orients*, ii. 444; *idem*, in *Revue Orientale*, ii. 144, 192, 193; *idem*, in *Ha-Karmel*, vi. 94, 95; B. Friedberg, *Luḥot Zikkaron*, p. 82; Landshuth, *‘Ammude ha-‘Abodah*, i. 19; Michael, *Or ha-Ḥayyim*, No. 418; Perles, in *Monatsschrift*, xiii. 361, 371, 372; Steinschneider, *Cat. Bodl.* col. 954; J. M. Zunz, *‘Ir ha-Ẓedeḳ*, pp. 20-23, 175, and supplement, pp. 28, 29.

L. G.

ASHKENAZI, ELIEZER B. SOLOMON: Rabbinical scholar; born in Poland about the beginning of the nineteenth century, and resided afterward in Tunis. He published at Metz in 1845, under the title "Dibre Ḥakamim" (The Words of the Wise), a selection of eleven ancient manuscripts: (1) "Midrash Wayosha‘," on the Pentateuch; (2) Joseph Caro's Commentary on Lamentations; (3)

Maimonides' "Ḥokmat ha-'Ibbur," a treatise on the computation of the intercalary month; (4) Abraham bar Ḥiyyah's seventh "gate" of the third treatise on the computation of the intercalary month, with a responsum by Hai Gaon on the calculation of the years since the Creation; (5) Moses Narboni's "Maamar ha-Beḥirah," a treatise on free-will; (6) "Nussaḥ Ketab," a letter from Joshua Lorki on religion; (7) Isaac Ardotiel's "Meliẓah 'al ha-'Et," a prose poem on the pen; (8) David b. Yom-Ṭob's "Yesodot ha-Maskil," thirteen articles of belief of an enlightened man; (9) "RaMBaM," a letter from Maimonides addressed to Rabbi Japhet the Dayyan; (10) a letter by Elijah of Italy, written from Palestine to his family at Ferrara, in 1438; (11) Jacob Provençal's "Be-Debar Limmud ha-Ḥokmah," on the study of science.

S. Munk has written an introduction to this collection, which contains also, as an appendix, a French translation of "Yesodot ha-Maskil" by "H. B."

Ashkenazi published also "Ta'am Zeḳenim" (The Taste of Old Men), edited by R. Kirchheim, a collection of old manuscripts and prints dealing with Jewish literature and history in the Middle Ages (Frankfort-on-the-Main, 1854).

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 56, 57; Zeitlin, *Bibliotheca Hebraica*, p. 7.

G. I. Br.

ASHKENAZI, ELIJAH. See Levita, Elijah.

ASHKENAZI, GERSHON: Polish Talmudist; born in the second decade of the seventeenth century; died at Metz March 20, 1693. His family name was really אוליף, "Ulif," "Olive"(?), the surname "Ashkenazi" being usually bestowed in Poland upon families of German extraction. Gershon Ashkenazi was also named "Poss"—not "Fass"—after his rich father-in-law, Loeb Poss, of Cracow. He was dayyan in Cracow, possibly his birthplace, at all events the place where he obtained his Talmudic education from Joel Särkes and Joshua Ḥarif. From 1649 to 1659 he was rabbi at Prossnitz, from 1659 to 1660 at Hanau, and from 1661 to 1664 at Nikolsburg, where he succeeded his father-in-law, Menahem Mendel Krochmal. For the next five years he was rabbi at Vienna, but was forced to leave owing to the banishment of the Jews. Thence he went to Metz in 1670, where he remained until his death.

Although rabbi of large communities and head of a yeshibah, Ashkenazi found time for literary activity. Of his numerous works, the following have been printed: (1) "'Abodat ha-Gershuni" (Gershon's Service), containing his responsa to the principal Talmudists of his day. The number of these responsa is 124; and they contain much information upon the condition of the Jews in Poland, after the persecutions by the Cossacks; (2) "Tiferet ha-Gershuni" (Gershon's Ornament), midrashic and cabalistic expositions of the Pentateuch. Both books were published at Frankfort-on-the-Main in 1699. (3) "Ḥiddushe ha-Gershuni" (Gershon's Novellæ), Frankfort-on-the-Main, 1716, containing remarks and explanations concerning the third and fourth books of the Shulḥan 'Aruk, in which the author severely criticizes the Aḥaronim.

Even in his lifetime Ashkenazi was recognized as an authority in Talmudic lore, and especially as a most eminent dialectician. His works scarcely justify this opinion; for they are not much above the general average of the rabbinical literature of his time. His influence was, nevertheless, considerable, and was due to his personality. The many ritual inquiries directed to him while rabbi of Metz from western Germany and Alsace-Lorraine show that after his advent in that city he was really the spiritual and intellectual authority for the Jews of those countries. It was mainly in Metz that he exercised a many-sided influence as teacher. Ashkenazi was deeply revered and loved by a large number of pupils whom he had the power to attract to himself. Chief among these was David Oppenheim(er).

Ashkenazi was the father of four learned sons, **Moses, Nathan, Nahum,** and **Joel,** of whom the first-named gained prominence as a Talmudist and cabalist. He died March 22, 1691, at Nikolsburg.

Bibliography: Cahen, in *Rev. Et. Juives*, viii. 255-257; Dembitzer, *Kelilat Yofi*, ii. 92*a*-107*b*, 111*a*-112*a*; Kaufmann, *Letzte Vertreibung der Juden aus Wien*, pp. 224-228; Michael, *Or ha-Ḥayyim*, No. 674.

L. G.

ASHKENAZI, ISAAC BEN JACOB: Rabbi at Byeltzy, Bessarabia; lived in the middle of the eighteenth century. He is the reputed author of a cabalistic work, "Berit 'Olam" (Everlasting Covenant), containing cabalistic explanations of the letters, with some concluding chapters on ethics. This work, found among Ashkenazi's papers, was published under his name by Isaac Ḥayyim of Byelostok, Wilna, 1820.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 35, ii. 15; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 57.

K. I. Br.

ASHKENAZI, ISAAC BEN ẒEBI: Rabbi and author; born in Russia about the middle of the eighteenth century, and officiated as rabbi in Chodorow and Lemberg, in which latter place he died May 5, 1807. He was the author of the Hebrew works, "Or ha-Ner" (Light of the Lamp), a commentary on the Haggadah, Lemberg, 1788, and "Torat ha-Ḳodesh" (Law of Holiness), a commentary on Zebaḥim, *ibid.*, 1792.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, No. 224, who erroneously gives the date of Ashkenazi's death as 1811; Buber, *Anshe Shem*, p. 122, Cracow, 1895; Steinschneider, *Cat. Bodl.* col. 1094.

H. R.

ASHKENAZI, ISRAEL BEN SAMUEL. See Israel ben Samuel Askenazi of Sklov.

ASHKENAZI, JACOB ISRAEL BEN ẒEBI HIRSCH. See Embden, Jacob Israel.

ASHKENAZI, JOSEPH: Critic of the Mishnah; resided at Safed, Palestine, and died there between 1575 and 1582. Though Ashkenazi came to Palestine from Verona—for which reason he was also called Joseph of Verona—it is by no means impossible that he was born and bred in Germany. This is attested, not by his surname, "Ashkenazi" (this being a family name adopted by many families of German origin), but by the fact that he was the son-in-law of Rabbi Aaron of Posen. Kaufmann surmises that he is referred to in the following couplet of the Judæo-German song, in which as the most learned Jew he is mentioned with Mordecai Meisl, a Jew of Prague of princely wealth:

> "Ich mucht so wol lernen als Rabbi Josef Ashkenas,
> Oder mucht also reich sein als Meislein was."

The epithet "Divine Tanna," conferred upon Ashkenazi by his contemporaries and by men of later times, clearly indicates the main point in which his strength lay. Next to Elijah b. Solomon of Wilna, Ashkenazi is probably the most careful student of the Mishnah, itself the spiritual product of the "Divine Tannaim." Even Isaac Luria, the creator of the new Cabala, did not disdain to receive instruction from him upon the Mishnah. When Teblin of Jerusalem, a pupil of Ashkenazi, went to Europe he imparted to the well-known Mishnah commentator Yom-Ṭob Lipman Heller many of his teacher's explanations of the Mishnah.

Some insight into Ashkenazi's mental activity is gained from his brief and fragmentary glosses to the Mishnah, as published in Solomon Adeni's work, "Meleket Shelomoh," in which Ashkenazi's emendations are considered. In these glosses Ashkenazi displays great critical ability. He treats the text in a wholly unprejudiced and purely scientific manner, and, disregarding tradition, deletes unsparingly whenever, in his opinion, such elision is justified by the import of the text, and in similar manner separates compound words into their component parts. In his opinion the vocalization and the accentuation of words are not side issues, but worthy of the special attention that he bestowed upon them. Ashkenazi's observations are of especial value, being based upon a manuscript Mishnah in his possession, dating from about 700. He is said to have written critical comments also on the Babylonian and Jerusalem Talmuds.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 39; Kaufmann, in *Monatsschrift*, xlii. 38-46; Sambari, in Neubauer's *Medieval Jewish Chronicles*, i. 151; *Shibḥe ha-Ari*, ed. Leghorn, 44*b*, from which it appears that Ashkenazi lived and taught in Egypt too.

L. G.

ASHKENAZI, JOSEPH BEN, OF PADUA. See Joseph Shallit.

ASHKENAZI, JOSEPH EDELS: Palestinian commentator and cabalist; lived at the beginning of the nineteenth century at Jerusalem and Padua; died at Safed. He was sent as European agent ("meshullaḥ") from Palestine to collect money for the Palestinian poor. On his travels he remained at Padua, Italy, for a certain time, where he became the teacher of Mordecai Samuel Ghirondi. According to this source, Ashkenazi was a prolific commentator of Biblical and Talmudical subjects, but published nothing beyond a small commentary on the "Sefer Yeẓirah," to which he appended many of his observations on Bible and Talmud.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 212.

L. G. M. B.

ASHKENAZI, JOSEPH B. ISAAC HA-LEVI: Talmudist and rabbi; born in Germany about 1550; died at Frankfort-on-the-Main 1628. His first teacher was the Frankfort rabbi Eliezer Treves, after whose death (about 1567) he completed his Talmudic studies under Ḥayyim b. Bezalel, Jacob b. Ḥayyim of Worms, Joshua Moses b. Solomon Luria, and David Blum of Sulzberg.

From Bonn, where Ashkenazi held his first position as rabbi, he went to Metz (about 1595). Here the prohibition against the residence of Jews, which had been in force for two hundred years, had been removed, and a community of 120 persons had recently been formed. The subsequent growth of this community was in no slight degree due to the activity and devotion of Ashkenazi, its first rabbi. By 1618 it had increased threefold; and in that year, through the efforts of Ashkenazi, a synagogue was erected. He also bent his energies toward obtaining a Jewish cemetery, in connection with which he founded a "ḥebra ḳaddisha" which was also a study-circle.

His Dispute with Meïr b. Gedaliah.

Ashkenazi is specially known through his dispute with one of the first rabbinical authorities of the time, Meïr b. Gedaliah of Lublin. Ashkenazi was a type of the rigorism characteristic of the German rabbis. On a certain occasion Ashkenazi gave the decision that geese whose entrails had not been examined after slaughter must be accounted "trefah" (forbidden), because such an examination, though unknown to the Talmud, was customary in Germany and Poland. This decision was disputed by the rabbi of Worms, Moses b. Gad Reuben, and was finally submitted to Meïr of Lublin. The Polish rabbis, holding themselves the superiors of their German colleagues, considered Ashkenazi's opinion extreme; and Meïr of Lublin insisted that he should avow his error openly. Though Ashkenazi was by nature mild and yielding, he could not prevail upon himself to act contrary to the custom of his teachers. The dispute now became general; and the scholars of Posen, Cracow, Brest-Litovsk—in short, all the Talmudists of Poland, Lithuania, and Russia—were drawn into the conflict.

Ashkenazi's Rare Magnanimity.

Since Ashkenazi abided by his opinion, in spite of the decision of so many prominent rabbis, and thus unintentionally created the wide-spread impression that the latter had yielded, Meïr sent a very abusive letter concerning Ashkenazi to the community at Worms. He denounced Ashkenazi as impertinent, presumptuous, and ignorant, and requested the Jews of Worms to remove him from his position, adding that he himself could have had him removed through the Council of Four Lands were it not beneath him to have dealings with such a man. Ashkenazi's answer (only recently published) shows his true magnanimity. He does not indulge in one word of personal reproach against the man who had so grievously insulted him, but contents himself with merely defending his own standpoint.

The dispute lasted from about 1610 to 1618, and ended with Meïr's death. A source of satisfaction to Ashkenazi was the decision of Isaiah Horowitz, author of the "Shelah" and a pupil of Meïr, who declared himself against his own teacher, and ordered the omission from the collection of Meïr's responsa of the passages insulting Ashkenazi. The Venice edition (1618), in which these passages are obliterated, affords a rare instance of Jewish censorship.

Is Banished.

Ashkenazi also had a dispute with his congregation, which ended seriously for him. He was as severe and uncompromising in his decisions of civil affairs as he was rigorous in the decision of ritual questions; and, since the community of Metz consisted of a few large families, he demanded that, to avoid partiality, outside judges should be called in in civil suits. The community resisted; and the breach finally brought about his dismissal (1627), Moses ha-Kohen of Prague becoming his successor. Ashkenazi considered the procedure against him illegal; and in a letter dated Dec. 14, 1627, and addressed to the governor of Metz, Prince de la Vallette, he asked the latter to sanction his plan regarding the judges. The prince did not act with impartiality, but referred the matter to the dayyanim Alexander Levi and Mordecai (Maharam) Zey, whose hostile attitude toward Ashkenazi was known. They decided that if Ashkenazi and his followers continued in their opposition, they should be banished from the city. On Jan. 24, 1628, the governor carried this decision into effect, and Ashkenazi went to Frankfort-on-the-Main, where he died the same year.

Bibliography: Cahen, in *Rev. Et. Juives*, vii. 108–116, 204–216; Carmoly, in Jost's *Annalen*, 1840, p. 62; Kaufmann, in *Rev. Et. Juives*, xxii. 93–103.

D. L. G.

ASHKENAZI, JOSHUA HESHEL B. MESHULLAM: Russian Talmudist and rabbi of the nineteenth century; died Feb. 10, 1867, at Lublin. From 1852 till his death he was rabbi of Lublin, his predecessors being first his father, and afterward his cousin Baerush Ashkenazi. The community owed much to Joshua Ashkenazi, who was indefatigable in promoting its spiritual as well as its material well-being. His house was open to every needy person. Because of his philanthropy he was also highly esteemed by his Christian fellow-citizens and distinguished by the government with the title of an honorary citizen, a rank which carried with it certain privileges.

Ashkenazi left ten posthumous works on both haggadic and halakic subjects, which, however, were destroyed in a conflagration some years ago at Grodno. Several of his responsa are contained in Baerush Ashkenazi's "Noda' ba-She'arim."

Bibliography: Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, 1899, pp. 127, 128.

L. G.

ASHKENAZI, JUDAH B. JOSEPH: Turkish Talmudist: born at Smyrna, where he became chief rabbi; died there about 1812. He wrote: (1) "Maḥneh Yehudah" (Judah's Camp), Salonica, 1793—discussions on the "Ṭur" and on "Bet Joseph, Ḥoshen Mishpaṭ"; (2) "Yad Yehudah" (Judah's Hand), Salonica, 1816—notes on the Talmudic treatises Shebuot and partially on Megillah, Yoma, Pesaḥim, and Baba Batra; (3) "Gebul Yehudah" (Judah's Boundary), Salonica, 1821—on the treatises Giṭṭin, Ketubot, Baba Ḳamma; (4) "Ḳehal Yehudah" (Judah's Congregation), Salonica, 1825—novellæ on the Shulḥan 'Aruk, Yoreh De'ah, and several Talmudic treatises. See also Ashkenazi, Raphael ben Judah.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 58; Walden, *Shem ha-Gedolim he-Ḥadash.*

L. G. M. B.

ASHKENAZI, JUDAH SAMUEL B. JACOB: A commentator, ritualist, and liturgical editor; born in the second half of the eighteenth century; lived at Tabareeyeh (Tiberias), Palestine, whence he was sent as communal traveling agent to Europe. He afterward settled at Leghorn, where the following of his works were published: "Yissa Berakah" (He Shall Receive a Blessing), a commentary on Jeruham b. Meshullam's "Sefer Mesharim" (1822); "Geza' Yishay" (The Stem of Jesse), a collection of rites and laws, alphabetically arranged, of which the first volume alone, containing the letters א to י, was published (1842). He further edited and annotated a prayer-book according to the Spanish rite, "Tefillot lekol ha-Shanah" (Prayers for the Whole Year), divided into five parts: (1) "Bet 'Obed" (The House of the Serving), containing the prayers for the week-days; (2) "Bet Menuḥah" (The House of Rest), for Sabbaths; (3) "Bet Mo'ed" (The House for the Feasts), for the three festivals Passover, Pentecost, and Tabernacles; (4) "Bet Din" (The House of Judgment), for New-Year; and (5) "Bet ha-Kapporet" (The House of Forgiveness), for the Day of Atonement (Leghorn, 1843–1855). I. Costa edited and arranged Ashkenazi's work. He is the author, also, of "Gebul Yehudah" (Judah's Territory), containing novellæ on the Talmud.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.*, p. 58; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 214.

L. G. M. B.

ASHKENAZI (TIKTIN), JUDAH B. SIMON SOFER FRANKFURT: Polish commentator on the Shulḥan 'Aruk; officiated as "dayyan" (assistant rabbi) at Tikotzin, Poland, in the first half of the eighteenth century. He wrote באר היטב ("Explaining Well"), which comments briefly on the first three parts of the Shulḥan 'Aruk. A similar commentary on the fourth part of the Shulḥan 'Aruk—that is, on the "Ḥoshen Mishpaṭ"—was written by Moses Frankfurter, dayyan of Amsterdam. Ashkenazi's work was appended to the Shulḥan 'Aruk in the editions of Amsterdam, 1753 and 1760, and went through many editions.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 586; Fürst, *Bibl. Jud.* i. 62, 63; Steinschneider, *Cat. Bodl.* col. 1292.

L. G. M. B.

ASHKENAZI, MEÏR, OF KAFFA (CRIMEA): Envoy of the Tatar khan in the sixteenth century; killed by pirates on a voyage from Gava (near Genoa) to Dakhel (probably Dakhel or Dakleh in the western oasis of Upper Egypt), between the 15th and the 25th day of Tammuz (July), 1567. From the testimony of the witness Elias ben Nehemiah, given before the board of rabbis in Safed in the case of the widow and heirs of the slain Meïr Ashkenazi, it was made evident that he was an inhabitant of Kaffa; that his parents were still living there; that he had a brother who was a student in the rabbinical college ("yeshibah") of Brest-Litovsk; that he had brought to Gava prisoners of war from Egypt; that he was appointed envoy of the khan of the Tatars to the king of Poland; and that on the way from Gava to Dakhel he was slain by pirates with all the passengers on the ship.

Bibliography: Moses of Trani, *Responsa*, part 2, § 78.
s. H. R.

ASHKENAZI, MEÏR BEN MOSES (COHEN), also called **KaẒ,** the initials of "Kohen Ẓedek" (priest of righteousness): Polish Talmudist; born about 1590 at Frankfort-on-the-Main; died about 1645 at Mohilev on the Dnieper. His father was dayyan at Frankfort and, later, rabbi at Danhausen, Bavaria. When a youth Meïr went to Lublin, Poland, where he was the pupil of Meïr Lublin. He became rabbi at Amstebowy, and afterward at Mohilev, thus reaching White Russia, at that time forming the eastern limits of the Polish kingdom.

In Poland, Meïr was considered a Talmudic authority; but to posterity he is known chiefly as the father of Shabbethai Cohen, author of the ש״ך, the initials of the words "Sifte Kohen" (The Lips of the Priest). Nine of Meïr's responsa were published by Isaac, a great-grandson of Meïr, as a supplement to a work of Shabbethai Cohen, "Geburat Anashim." Most of them deal with marital questions. In his teachings Meïr based his opinions on the most recent authorities (Aḥaronim); only in the case of an 'Agunah he was very liberal ("Geburat Anashim," 32*a*, 33*a*).

Meïr also wrote some verses (preface to "Sifte Kohen") in honor of his well-known son Shabbethai. In his poetry as well as in his responsa he displays a good style, and employs the pure Biblical language of a thorough master. This talent was shared by his son Shabbethai.

Meïr is the earliest Jewish author in the province of White Russia.

Bibliography: Friedberg, *Keter Kehunnah*, pp. 4–6, Drohobycz, 1898; Fuenn, *Ḳiryah Ne'emanah*, p. 74; Dembitzer, *Kelilat Yofi*, ii. 11*b*; Harkavy, *Ha-Yehudim u-Sefat ha-Selawim*, p. 33.
L. G. I. Ber.

ASHKENAZI, MESHULLAM ZALMAN: Polish rabbi and man of letters; born in the second half of the eighteenth century; died at Lublin, Poland, May 1, 1843. He was the son of Rabbi Meshullam Zalman of Pomarin, whose family name was Orenstein, under which appellation his brother, Rabbi Mordecai Ẓebi of Lemberg, is also known. Meshullam Zalman the elder, who died before the birth of his son, was a grandson of Ḥakam Ẓebi.

Meshullam the younger held the office of rabbi at Cazimir and Naselsk, and from 1826 until his death, at Lublin. He wrote glosses to the Mishnah, published in the Wilna edition, 1869. H. R.

ASHKENAZI, MOSES. See Spaeth, Johann Peter.

ASHKENAZI, MOSES DAVID: Talmudist and author; born in Galicia about 1778; died at Safed, Palestine, in 1857. After holding the office of rabbi at Tolcsva, Hungary, from 1803 to 1843, he emigrated to Palestine, settling permanently at Safed. In 1844 he published at Jerusalem his chief work, "Toledot Adam" (Generations of Adam; "Adam" [אדם] being the initial letters of his name), containing novellæ on several treatises of the Babylonian Talmud and two decisions on complicated legal questions. "Toledot Adam" is prefaced with an approbation by Jacob of Lissa, and with another by Jacob Orenstein. Both of these eminent Talmudists regarded Ashkenazi as their peer; Orenstein speaks of him as "schoolmate."

Ashkenazi's second work, "Beer Sheba'" (Well of the Oath), is a collection of homiletic disquisitions on the Pentateuch (Jerusalem, 1852). In the preface he says that he had been in the Holy Land for nine years, consequently the date given by Benjacob ("Oẓar ha-Sefarim," p. 618) is incorrect. An approbation to it was written by Abulafia, ḥakam bashi of Jerusalem.

Ashkenazi's father, Asher, was a prominent Talmudist; and the two sons of Ashkenazi, Joel and Solomon, were rabbis in Galicia. The former son, who left no work, is quoted in "Toledot Adam," 2*a* and 98*a*; while Solomon wrote a book entitled "Kotnot Or" (Garments of Light). Solomon died in Jerusalem, February, 1862.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 618.
L. G. L. Grü.

ASHKENAZI, MOSES ISAAC. See Tedeschi, Moses Isaac.

ASHKENAZI, NAPHTALI B. JOSEPH: Preacher at Safed in the sixteenth century; died at Venice in 1602. He wrote a work, entitled "Imre Shefer" (Words of Beauty), containing homiletic and exegetical dissertations on the Bible. The edition of this work published at Venice, 1601, includes several funeral sermons by him.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2020; Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 43*b*.
K. I. Br.

ASHKENAZI, NISSIM ABRAHAM: Talmudic author; lived in the first half of the nineteenth century in Smyrna, where he officiated. He was the author of "Neḥmad le-Mareh" (Graceful of Appearance), which contains methodological rules on the treatises Berakot and Seder Zera'im in the Jerusalem Talmud, as well as decisions of the older and later authorities concerning the Halakot treated therein (Salonica, 1832–46).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 397.
L. G. M. B.

ASHKENAZI, RAPHAEL BEN JUDAH (known also as **Raphael Naphtali Ashkenazi**): A rabbi of Smyrna, where he died in 1830. He wrote: (1) "Mareh 'Enayim" (Sight to the Eyes), Salonica, 1816—an index to the Talmud and to Rashi and Tosafot, after the model of Benvenisti's "Sefer Keneset ha-Gedolah"; (2) "Mareh ha-Gadol" (The Great Vision), Salonica, 1829—containing homilies on the Pentateuch; (3) "Doresh Ṭob" (Seeking the Good), a continuation of the preceding work, Salonica, 1831; appended to it is Judah Ashkenazi's work, "Seride Yehudah" (Judah's Remnant); (4) "Mareh ha-Nogah" (The Vision of Glory), containing observations on the works of Maimonides, Salonica, 1840.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 370; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 314; Franco, *Histoire des Israélites de l'Orient*; Mortara, *Indice Alfabetico*, s.v.; Fürst, *Bibliotheca Judaica*, iii. 127.
L. G. M. B.

ASHKENAZI, REUBEN SELIG BEN ISRAEL ELIEZER: Rabbi and author; lived in Russia about 1780. He published "Maḥaneh Reuben" (Camp of Reuben), a commentary on the Talmud, Leghorn, 1777.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 321; Steinschneider, *Cat. Bodl.* col. 2139; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 656.

L. G. H. R.

ASHKENAZI, SHABBETHAI BEN MEIR. See Shabbethai ben Meïr ha-Kohen.

ASHKENAZI, SAMUEL B. ELIESER: Author of novellæ to the Talmud; lived at Opatow, Poland, in the second half of the sixteenth century. He was a pupil of Meïr b. Gedaliah of Lublin and wrote "Ḥiddushim," novellæ on the Talmudic treatises Ketubot and Ḳiddushin, especially on Rashi and the Tosafot. Ashkenazi's novellæ were culled from the responsa literature (Prossnitz, 1602).

Bibliography: Fürst, *Bibl. Judaica*, i. 64; Benjacob, *Oẓar ha-Sefarim*, p. 183.

L. G. M. B.

ASHKENAZI, SAUL COHEN: Religious philosopher of German descent, as his name indicates; born in Candia 1470; died at Constantinople May 28, 1523. He was a disciple of Elijah Delmedigo, who induced him to devote his attention to philosophy. His principal works are: (1) "Sheëlot," a philosophic treatise, in the form of questions addressed to Isaac Abravanel, published together with the latter's replies and with philosophic essays by various other authors, Venice, 1574, and (2) an epilogue to his master's chief work, "Beḥinat ha-Dat," Basel, 1629.

Bibliography: Geiger, *Melo Ḥofnayim*, xxii. 64, 66, 72, Berlin, 1840; Steinschneider, *Cat. Bodl.* col. 2507.

D.

ASHKENAZI, SIMON, OF GALICIA: Rabbi of Dobromil and Jaroslav (Galicia) at the end of the eighteenth and the beginning of the nineteenth century. He was a disciple of R. Jacob Isaac of Lublin (died 1815), and carried on a learned correspondence with Jacob Meshullam Orenstein, chief rabbi of Lemberg (died 1839). Ashkenazi wrote "Naḥalat Shim'on" (Simon's Inheritance), a series of cabalistic dissertations on the Pentateuch (1815; 2d ed., Lemberg, 1848).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 397; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 128.

K. M. B.

ASHKENAZI, SOLOMON BEN NATHAN: Court physician of King Sigismund II., Augustus of Poland (1548–72), and Turkish diplomat; born probably about 1520; died 1602. A descendant of a German family settled in Udine (Italy), he came in his early youth to Cracow, probably in the train of the Italian wife of Sigismund, Bona, and owing to his ability obtained the position of first physician to the king. Later he removed to Constantinople, where he displayed great skill in diplomatic affairs as member of the staff of Grand Vizier Mahomet Sakolli, who entrusted him with many delicate commissions. During the Turkish war with Venice for the possession of Cyprus (1570), Ashkenazi was engaged in the preliminaries for a treaty of peace. At the election of the Polish king in 1572, Turkey had powerful influence. Ashkenazi, who then practically managed the foreign affairs of Turkey, decided in favor of Henry of Anjou, and won over the grand vizier to his side. When Henry, afterward King Henry III. of France, became king of Poland, Ashkenazi wrote to him: "I have rendered to your Majesty most important service in securing your election. It was I who effected all that was done here" (Charrière, p. 932, note). It was partly due to Ashkenazi's influence that the decree of banishment of Jews from Venice was revoked, July 19, 1573. In 1576 he was appointed envoy extraordinary of the Porte to Venice, with full power to conclude peace. But the republic was unwilling to receive the Jew, Ashkenazi; and not until the grand vizier insisted was he finally acknowledged. Thereafter the Venetian authorities paid him great honor and attention. He was received in state audience and signed the act of peace in behalf of Turkey. He left three sons: Nathan, Samuel, and Obadiah. His wife seems to have had some knowledge of medicine. After Ashkenazi's death she was called to the sick-bed of Sultan Mohammed III., and cured him of smallpox. Ashkenazi's son Nathan came from Constantinople to Venice in 1605, and was treated by the doge Grimani with great consideration.

Bibliography: The data for the biography of Ashkenazi are to be found chiefly in the reports of the French ambassador to the Porte, and of M. de Ferriers, French ambassador to Venice (published by Charrière, *Négociations de la France dans le Levant*, vol. iii., *passim*), as well as in the reports of the Venetian ambassador Marcantonio Barbaro (Alberi, *Relazioni degli Ambasciatori Veneti*, vol. xvi., Florence, 1863). See also Joseph ha-Kohen, *'Emek ha-Bakah*, ed. Letteris, Cracow, 1895, p. 167. Zunz, *'Ir ha-Ẓedeḳ*, confounds the subject of this notice with Solomon of Kalahorra (pp. 68 *et seq.*). Grätz, *Gesch. der Juden*, ix., *passim*, and note 7 (also the Hebrew translation by Rabinowitz, vol. vii. 426); M. A. Levy, *Don Joseph Nasi*, etc., Breslau, 1859, 8.

D. H. R.

Early Life and Education.

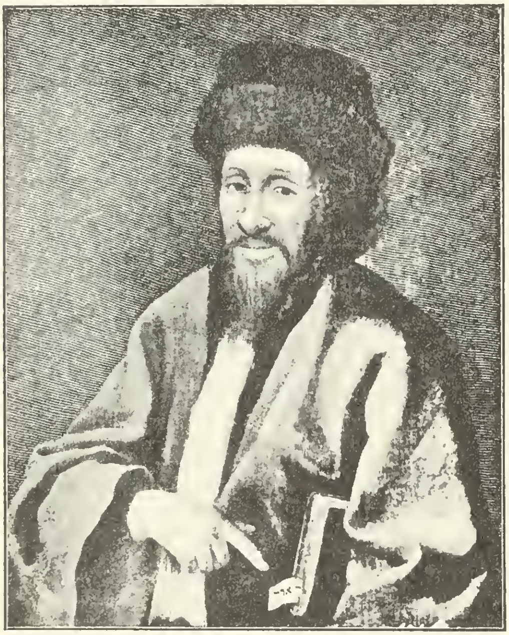
ASHKENAZI, ZEBI HIRSCH (ḤAKAM ẒEBI) B. JACOB: Rabbi; born 1658 in Moravia; died May 2, 1718, at Lemberg. He was descended from a well-known family of scholars. When a boy he received instruction from his father and from his grandfather, Ephraim ha-Kohen, then rabbi at Alt-Ofen, and later went to Salonica, where for some time he attended the school of Elihu Cobo. There, also, he witnessed the deplorable aberrations which had grown out of the schisms engendered by the Shabbethai Ẓebi movement; and this experience became a determining factor in his whole career. During his stay at Salonica, Ashkenazi devoted himself mainly to an investigation of the Sephardic methods of study. Upon his return journey to Alt-Ofen he seems to have stayed some time (probably till 1679) at Constantinople, where his learning and astuteness made such an impression that, though a Polish scholar, he was termed "ḥakam," which Sephardic title he thenceforth retained and by which he is known in history. Shortly after his return he married the daughter of a prominent citizen of Alt-Ofen.

When, in 1686, Alt-Ofen was invested, Ashkenazi, after seeing his young wife and daughter killed by a cannon-shot, was compelled to flee; thus becoming separated from his parents, who were taken captive by the Prussians. Proceeding to Sarajevo,

Arrival in Germany.

he received an appointment as rabbi, in which post he remained until 1689. He probably resigned on account of some contention with certain members of his congregation, and left Saraǰevo for Germany. In Berlin he married Sarah (died at Lemberg Jan. 23, 1719), the daughter of Meshullam Zalman Mirels Neumark, chief rabbi of Altona, Hamburg, and Wandsbeck.

On the advice of his father-in-law he went in 1690 to Altona, where the leading members of the congregation founded a study-house (*Klaus*) and installed Ashkenazi as rabbi. His school became celebrated, and pupils assembled from all parts to hear him; but his income as rabbi of the *Klaus* was only 60 thalers annually, so that he was compelled to defray his living expenses by engaging in various business pursuits (dealing in jewelry, etc.). After the death of his father-in-law, whom Ashkenazi had latterly aided in his official duties, one party in the Jewish community wished to have Ashkenazi installed as rabbi of the three congregations; while another party favored the election of Moses b. Alexander Rothenburg. Finally it was decided that both candidates should serve, but alternately, each for a period of six months. Naturally, friction and strife over religious questions ensued, and finally became so intense that in 1709 Ashkenazi deemed it advisable to resign and resume his duties as rabbi of the *Klaus*.



Ẓebi Hirsch Ashkenazi.

(From the "Transactions of the Jewish Historical Society," London.)

Becomes Chief Rabbi of Amsterdam.

Ashkenazi was not, however, destined to remain in Altona long; for on Jan. 10, 1710, he received a letter of appointment to the chief rabbinate of the Ashkenazim congregation of Amsterdam. In addition to free residence, the office carried with it a yearly salary of 2,500 Dutch guilders—a sum the magnitude of which becomes evident in view of the fact that fifty years later 375 guilders was the usual salary of the chief rabbi of Berlin. Unselfish and independent by nature, Ashkenazi renounced the perquisites of his office, such as fees in civil suits, etc., in order to maintain his independence, and accepted the high position only upon the condition that under no circumstances was he to be required to subordinate himself to the congregation, or to be obliged to receive gifts, and that he should be permitted to preserve absolute freedom of action on all occasions. From the very beginning he encountered in Amsterdam a hostile party, whose principal leader was a certain Aaron Polak Gokkes. Indeed, the difficulties with the directors became so serious that, on May 26, 1712, it was decided to dismiss the chief rabbi at the end of the term (three years) mentioned in his letter of appointment. Ashkenazi announced that he would not under any circumstances accept this dismissal, which he regarded as unjust. Serious difficulties arose. The rabbi's salary does not seem to have been paid, for in the register of the records of the congregation the present writer has found an entry to the effect that on Saturday, Nisan 4, 5472 (April 12, 1712), the parnasim sent a secretary and two attendants of the congregation to Ashkenazi to inform the latter that upon the return of the letter of appointment he would be paid the money to which he was still entitled. Ashkenazi, however, naturally declined to return this piece of evidence, a copy of which has been preserved among the official documents of the congregation.

Congregational Differences.

But worse was still to come. On June 30, 1713, Nehemiah Ḥiyya Ḥayyun arrived at Amsterdam and requested permission of the Portuguese congregation to circulate his writings, which had been published at Berlin. Ashkenazi thought Ḥayyun was an old enemy of his from Sarajevo and Salonica, and at once requested Solomon Ayllon, ḥakam of the Portuguese congregation, not to accord patronage to the stranger, who was unfavorably known to him. Ashkenazi believed himself justified in making this demand, as the Portuguese congregation and its rabbi had, from the beginning, treated him most courteously, and had already, during his term at Altona, repeatedly sent to him from the Sephardim of Hamburg, Amsterdam, and London religio-legal questions for his decision. Ḥayyun thereupon called on Ashkenazi personally and made an explanation; whereupon the rabbi retracted his accusation, stating that it was a case of mistaken identity. Meanwhile several members of the Portuguese congregation had submitted Ḥayyun's writings to the judgment of Moses Ḥagis, a messenger from Jerusalem then sojourning at Amsterdam, who immediately discovered their Shabbethaian principles and tendencies and gave the alarm. He also called the attention of Ashkenazi to the dangerous doctrines published in Ḥayyun's book, whereupon the rabbi again warned the directorate of the Sephardim congregation not to support the author. Ashkenazi rejected a proposition to designate the objectionable passages, and declined to act as member of a com-

Opposition to Ḥayyun.

mittee of investigation, because he did not regard Ayllon, the rabbi of the Sephardim, as a competent authority on such questions. Thereupon a fierce contention ensued, during the progress of which Ḥagis fought valiantly beside Ashkenazi. A great number of pamphlets, some of them now quite rare, were issued by both sides, in which the contestants indulged in the most vehement abuse of each other. On July 23, 1713, Ashkenazi placed Ḥayyun under the ban, because the investigating committee appointed by the Sephardic directorate had not yet made its report. In consequence of this measure, both Ashkenazi and Ḥagis were subjected to street attacks, more particularly at the hands of the Portuguese, who threatened to kill them. In the midst of the constantly increasing bitterness and animosity, the report of the committee, which had been prepared by Ayllon alone, was publicly announced. It was to the effect that the writings of Ḥayyun contained nothing which could be construed as offensive to Judaism. It was publicly announced in the synagogue that Ḥayyun was to be exonerated from every suspicion of heresy, and on the following day a public reception was tendered him at the synagogue, on which occasion unparalleled honor was shown him. Naturally, the Sephardic opponents of Ashkenazi had found excellent support among the rabbi's adversaries in his own German congregation. The controversy was now waged so fiercely that even the family-life of the community became affected, and all peace vanished from the otherwise model congregation of Amsterdam. Ashkenazi was deserted, except for a few friends that remained faithful to him. When, finally, he was summoned by the directors of the Portuguese congregation to appear before their tribunal—which, of course, had no jurisdiction—he refused to do so, as he anticipated that he would be asked to retract and to praise and recommend Ḥayyun. Through a Christian advocate the directorate again summoned Ashkenazi to appear, Nov. 9, 1713; and when he again refused, he and Moses Ḥagis were formally placed under the ban by the Portuguese community. Ashkenazi was temporarily placed under arrest in his own home—probably to protect his life—by the municipal authorities, who had been influenced against him by Ayllon and the Portuguese leaders; and the whole matter was brought before the magistracy in order to secure Ashkenazi's deposition and banishment from Amsterdam. The magistrates thereupon sought the opinions of certain professors at Leyden, Utrecht, and Harderwyk, including Willem Surenhuis and Adrian Reland, on the dispute; but their decision, if given, has not been made known.

Placed Under the Ban.

His Sojourn in London.

Ashkenazi forestalled the magisterial action by resigning his office and fleeing, in the beginning of 1714, from Amsterdam, perhaps secretly, with the aid of his friend Solomon Levi Norden de Lima. After leaving his wife and children at Emden, he proceeded to London at the invitation of the Sephardic congregation of that city. In 1705 he was invited to pronounce a judicial decision concerning the orthodoxy of the rabbi David Nieto, who, in a certain sermon, had given utterance to Spinozistic views. In London Ashkenazi found many friends, and received many tributes of regard. Even before this he had been invited to take the rabbinate of the Sephardic congregation, but refused. It seems that his portrait in oil was painted here, after he had refused, on account of religious scruples, to have his bust stamped on a coin. In the following spring he returned to Emden, and proceeded thence to Poland by way of Hanover, Halberstadt, Berlin, and Breslau, stopping at each place for some time. After roaming about in the vicinity of Opatow, Poland, he was called to Hamburg to serve as member of a judicial body convened to settle a complicated legal question.

Upon the death of Simḥah Cohen Rapoport, in 1717, Ashkenazi was called as rabbi to Lemberg, where he stood in high repute, both in his congregation and in the community at large. Four months after entering upon this office, he died.

Praised by Contemporaries.

Of a firm and unselfish but abrupt and passionate disposition, Ashkenazi everywhere aroused the discontent and hatred of the rich and the scholarly. Extensive learning, keen intelligence, and exceptional linguistic attainments, all combined to make him one of the most distinguished men of his day. All his contemporaries, even those who knew him only as the head of the *Klaus* at Altona, unite in praising his profound learning, his astuteness, his clearness of exposition, which never degenerated into the subtleties of the pilpul, and his absolute disregard for the influence of money. He would suffer serious deprivation rather than accept pecuniary assistance; and this characteristic, interpreted by the wealthy of that day as obstinacy and arrogance, became to him a source of much suffering and enmity.

Of his works, only a part of his responsa have been printed, under the title "Responsa Ḥakam Ẓebi" (Amsterdam, 1712, and since frequently republished). They are distinguished by lucidity of treatment and an undeviating adherence to the subject.

Bibliography: Buber, *Anshe Shem*, pp. 187-192; Kaufmann, in *Transactions of the Jewish Historical Society of England*, iii. 102 *et seq.*; Grätz, *Gesch. der Juden*, x. 352 *et seq.* and note 6; Jacob Emden, *Torat ha-Ḳenaoth*; idem, *Megillat Sefer*; H. A. Wagenaar, beginning of *Toledot Ya'bez*; J. M. Schütz, appendix to *Maẓebet Ḳodesh*; Dembitzer, *Kelilat Yofi*, i. 91 *et seq.*; Fuenn, *Kiryah Neëmanah*, pp. 86 *et seq.*; Mulder, in *Nederlandsch-Israelietisch Jaarboekje*, 5620, pp. 42 *et seq.*; idem, *Iets over de Begraafplaatsen*, No. 18, p. 17; inscriptions on the tombstones of two of Ashkenazi's children, who died in 1712-1713.

L. G. J. Vr.

ASHKINASI, MIKHAIL OSIPOVICH: Writer in French and Russian; born at Odessa April 16, 1851. Having graduated from the Odessa High School, he studied medicine at the Academy of St. Petersburg and at the University of Kiev. Ill health forced him to discontinue his studies. While recuperating he visited, in turn, Italy, Switzerland, and Nice. In the early eighties he published in "Nedyelya" and in "Novorossiski Telegraf" a series of articles on the Jewish question, in which he advocated a change in the economic mode of Jewish life, and suggested agriculture as a means of livelihood. At that time Ashkinasi conducted the Jewish trade-school "Trud" of Odessa. Later he established a model farm-school for Jewish children at Fiodorovka, near the same place.

In 1887 he settled permanently in Paris, where he contributed—either in his own name or under the pseudonym "Michel Delines"—articles on Russian literature to various publications, principal among which were the "Athenæum," "Siècle," "Indépendance Belge," and many others. At the same time he published at Paris: "La Terre dans le Roman Russe"; "La France Jugée par la Russie"; "L'Allemagne Jugée par la Russie"; "Nos Amis les Russes."

The western European public became acquainted with Russian literature through Ashkinasi's translations into French of several of Tolstoï's works—"Enfance et Adolescence" and "Napoléon et la Campagne de Russie," besides Shchedrin's "Za Rubezhom," under the title, "Berlin et Paris"; Goncharov's "Obryv," under the title "La Faute de la Grand'mère," 1885; and Dostoyevski's "Podrostok," under the title "Mon Père Naturel," 1886; some novels by Garschin; "Samson the Powerful," by Orzhesko; and Lazhechnikov's "Le Palais de Glace," 1889.

Among original novels in French by Ashkinasi are: "En Russie," in the "Bibliothèque Universelle," 1885; "La Chasse aux Juifs"; and "Les Victimes." He is a frequent contributor to the Russian periodicals "Nedyelya," "Novosti," and others, and since 1889 has been a regular contributor to "Paris," under the pen-name "Michel Reader."

BIBLIOGRAPHY: Vengerov, *Kritico-Biografieheski Slovar Russkikh Pisatelei*, s.v.; S. G., *Literaturnaya Spravka*, in *Voskhod*, 1889, xi.-xii. 37-38.

H. R.

ASHMODAI. See ASMODEUS.

ASHMUN or **ESHMUN** (אשמן): The name of a Phenician god worshiped at Sidon and Carthage, in Cyprus and in Sardinia. A trilingual inscription from the latter island ("C. I. S." 143) identifies him with Æsculapius, the Greek god of healing. Near Sidon, Eshmunazer built for him a temple on a mountain, and consecrated to him a spring and a grove ("C. I. S." 3). This is the Æsculapius grove of Strabo (xvi. 2, 22). The large number of proper names in the inscriptions from Citium and Idalium in Cyprus into which Ashmun enters prove the popularity of his worship there. At Carthage, Tanith (Ashtarte) and Baal were worshiped in his temple ("C. I. S." p. 252); and the inscriptions from North Africa contain many names compounded of his, which also prove how extensively he was worshiped. His close connection at Sidon and Carthage with Baal and Ashtarte, his importance where worshiped, and the fact that in many proper names, especially in Cyprus, he is designated "Adonis" (compare "C. I. S." 10, 42, and 44), indicate that Ashmun may have been a local name for Tammuz, who, from the epithet "Adon," "Lord," was called by the Greeks "Adonis." See TAMMUZ and ÆSHMA.

BIBLIOGRAPHY: Baethgen, *Beiträge zur Sem. Religionsgesch.* pp. 44 *et seq.*

J. JR. G. A. B.

ASHMURAH: A special term (compare "a watch in the night," Ps. xc. 4) in the synagogal rite of Avignon, denoting the early morning service on Hoshana Rabbah, the seventh day of the Feast of Tabernacles.

BIBLIOGRAPHY: Zunz, *Ritus der Synagoge von Avignon*, in *Allg. Zeit. des Jud.* 1839, p. 118.

A. D.

ASHPENAZ: Chief of the eunuchs of Nebuchadnezzar (Dan. i. 3).

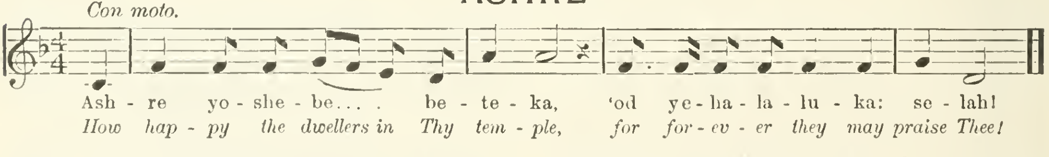
J. JR. G. B. L.

ASHRE (YOSHEBE BETEKA): The opening words of Ps. lxxxiv. 5 [4]: "Blessed are they who dwell in thy house: they will be still praising thee. [In A.V.] Selah." This verse, interpreted by Joshua ben Levy to signify that those who sit pondering on the greatness of God before offering their prayer in the house of God are the really "blessed ones" (Ber. 32*b*), is, together with (the closing words of Ps. cxliv. 15) "Ashre ha-'Am," "Happy the people to whom this is allotted [A. V., "that is in such a case"], happy the people whose God is the Lord," recited three times a day, twice in the morning and once in the afternoon prayer before Ps. cxlv., concerning which it is said: "Whosoever recites Psalm cxlv. three times a day may feel certain of having a portion in the life to come" (Ber. 4*b*). The three Ashre or beatitudes in the two introductory verses—some added also the Ashre of Ps. cxix. 1, and more verses beginning with Ashre (see Tosafot Ber. 32*b*, and Beer, prayer-book "Abodath Yisrael," p. 68, note; Zunz, "Ritus," 59)—were selected to express the idea of being thrice blessed by the recitation of a Psalm containing so fervent a praise of God before offering prayer as does the one hundred and forty-fifth Psalm. See Tanya ii. in the name of Rashi. K.

ASHRE (אשרי): The initial word of the verses Ps. lxxxiv. 5 [A. V. 4] and cxliv. 15, which verses are always prefixed to Ps. cxlv. in its recital in the synagogal service. In the northern liturgies these opening verses are associated with a chant transferred direct from the Sabbath cantillation (where it forms the coda, or concluding strain, of each reading in the lesson) as illustrated below:

A. F. L. C.

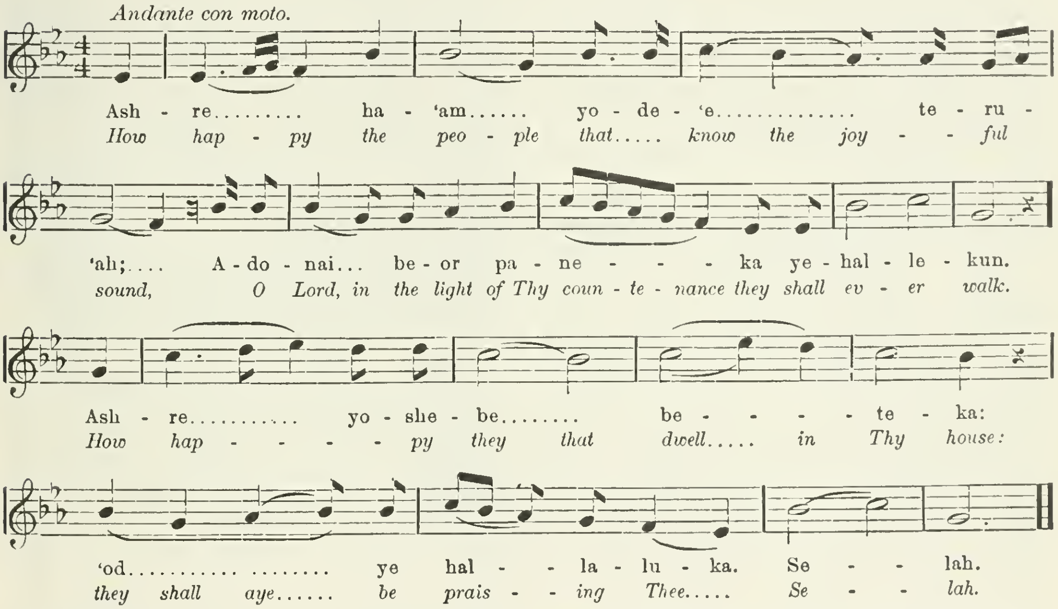
ASHRE


Con moto.
Ash - re yo - she - be. . . . be - te - ka, 'od ye - ha - la - lu - ka: se - lah!
How hap - py the dwellers in Thy tem - ple, for for - ev - er they may praise Thee!

ASHRE HA-'AM (אשרי העם): Ps. lxxxix. 16, prefixed to "ASHRE" on the Day of Memorial, or New-Year, immediately after the sounding of the Shofar. It is then associated in Ashkenazic congregations with a beautiful and typical melody, of medieval origin, in the fourth (Hypophrygian) mode of the Gregorian plain-song, ranging from the fourth degree below the mediant to the fifth above. This melody is now one of the "representative themes" (see Music, Synagogal) of the penitential season; being heard as an anticipatory announcement in the chanting of the Selihot which precede it, and again in the Confession of Faith (Shema'), which closes it at the end of the Day of Atonement. It affords one of the best examples of that characteristically Oriental cadence, descending the interval of a fourth on to the final note, which so frequently closes with their own peculiar flavor many of the older medieval chants in the German and Polish tradition.

A. F. L. C.

ASHRE HA-'AM.


Andante con moto.
Ash - re......... ha - 'am...... yo - de - 'e.............. te - ru -
How hap - py the peo - ple that..... know the joy - - ful
'ah;.... A - do - nai... be - or pa - ne - - - ka ye - hal - le - kun.
sound, O Lord, in the light of Thy coun - te - nance they shall ev - er walk.
Ash - re........... yo - she - be........ be - - - - te - ka:
How hap - - - - py they that dwell..... in Thy house:
'od.......... .... ye hal - - la - lu - ka. Se - - lah.
they shall aye...... be prais - - ing Thee..... Se - - lah.

ASHTAROTH: A city east of the Jordan on the table-land of Gilead. It was the capital of the kingdom of Og, king of Bashan (Josh. ix. 10), though it would seem from other passages (Deut. i. 4; Josh. xii. 4, xiii. 12 and 31) that Edrei shared that honor. The two cities seem to have constituted his kingdom. Afterward Ashtaroth was one of the Levitical cities (I Chron. vi. 56 [A. V. 71]). Its name appears in the Old Testament as a plural, but it was no doubt originally simply "Ashtart," derived from the old Semitic goddess, whose temple it no doubt contained. The relation of Ashtaroth to Ashteroth Karnaim is obscure. Eusebius ("Onomastica," ed. Lagarde, ccix. 61, ccxiii. 39) gives two trans-Jordanic places called Ashtart. Buhl ("Geographie," pp. 248 *et seq.*) holds that there were two places, and identifies Tell-Ashtereh with Ashtaroth, and El-Muzêrîb with Ashtoreth Karnaim. Similarly, G. A. Smith in 1895 ("Historical Geography," map) identified Ashtaroth with Tell-Ashtereh, and Ashteroth Karnaim with Tell-Ashary, but has since found reason to discard this view.

It seems probable that there was in the Old Testament period only one city, known variously as "Ashtaroth," "Ashteroth Karnaim," and "Karnaim," and that the statement of Eusebius is due to the interchange which some of the names of the region underwent in the later time. This conclusion seems justified from the fact that the sources which are really old (the inscription of Thothmes III. [W. Max Müller, "Asien und Europa," p. 162], and El-Amarna letters; compare Schrader, "K. B." v. (see p. 206) Nos. 142, 237; and Sayce, "Patriarchal Palestine," pp. 133, 153) mention but one place, and that the Biblical material is all of such a nature as to make the supposition of two places unnecessary. The question can not be actually determined till the sites are explored.

Bibliography: Schumacher, *Across the Jordan*, pp. 121-147; Merrill, *East of Jordan*, 329 *et seq.*; and the bibliography under Ashtoreth.

J. JR. G. A. B.

ASHTEROTH KARNAIM (עשתרת קרנים): A town east of the Jordan (Gen. xiv. 5; "Onomastica," ed. Lagarde, 209, 61, 213, 39); called simply "Karnaim" in Amos vi. 13 (so Wellhausen, Nowack, and G. A. Smith, *ad loc.*), in I Macc. v. 43, and II Macc. xii. 21, 26. The first element in the name was derived from the goddess Ashtart, whose temple was situated in the town (II Macc. xii. 26). The last part of the name has been variously explained. Stade ("Zeitschrift," vi. 323) understands "the horned Astarte" to be a moon goddess, the horns referring to the crescent of the moon; Barton in 1894 ("Hebraica," x. 40) explained it as an Ashtart represented by some horned animal, a cow, bull, or ram; Moore ("Jour. Bibl. Lit." xvi. 155), on the basis of Baal-Karnaim, whose temple near Carthage was on a mountain formed by two peaks separated by a gorge, interprets the name as "the goddess of the two-peaked mountain." This last is the probable solution.

The town was very old. It is mentioned by Thothmes III. (thirteenth century B.C.; compare W. Max Müller, "Asien und Europa," p. 162) and in the El-Amarna tablets (fourteenth century B.C.; compare Schrader, "K. B." v., Nos. 142, 237; Sayce, "Patriarchal Palestine," pp. 133, 153). It has been identified by Dillmann (on Gen. xiv. 5) with the mound of Tell Ashtereh; by G. A. Smith ("Hist. Geog." map) with Tell Ashary; and by Buhl ("Geog." pp. 248 *et seq.*), whom Gunkel (on Gen. xiv. 5) follows, with El-Muzêrîb (see also Buhl, "Zur Topographie des Ostjordanlandes," pp. 13 *et seq.*; "Zeit. Deutsch. Paläst. Ver." vols. xiii., xv.). The real site can not be determined until some of these mounds are excavated. See ASHTAROTH.

J. JR. G. A. B.

ASHTORETH: The name given in the Old Testament to the old Semitic mother-goddess, called in Phenicia, Ashtarte; in Babylonia, Ishtar; and in Arabia, Athtar. (For her worship among the Hebrews, see ASTARTE.) Ashtoreth is derived from Ashtart by a distortion after the analogy of "Bosheth" (compare Jastrow, "Jour. Biblical Literature" xiii. 28, note).

The Goddess in Phenicia.

Ashtarte was the chief goddess of the Sidonians, among whom she was worshiped as an independent divinity, and also under the name "Ashtarte of the name of Baal," as a counterpart of Baal (compare "C. I. S." i. 3 and "Hebraica," x. 33). A fragment quoted in Philo Biblos connects the worship of Ashtarte with Tyre (compare also Josephus, "Ant." viii. 5, § 3; "Contra Ap." i. 18, who quotes Menander), while Lucian ("De Syria Dea," §§ 6–9) describes in some detail her worship at Gebal (Byblos), in which the wailing for TAMMUZ was a prominent feature. As a part of this ritual, women were obliged to sacrifice either their hair or their chastity. A shrine of this goddess was found also in the city of Askelon in Philistia (Herodotus, i. 105), in which the armor was hung after the battle of Gilboa (I Sam. xxxi. 10).

In Phenician Colonies.

The Phenician colonies carried the worship of Ashtoreth into the Mediterranean. In Cyprus she had important temples at Citium and Paphos, and left a deep impression on its civilization (compare "Heb." x. 42–46 and "Jour. of Hellenic Studies," 1888, pp. 175–206). It also left its impress in Malta and Sicily ("Heb." x. 46–49). From Cyprus her cult found its way to Corinth and other parts of Greece, where it corrupted the simple purity of the old Greek family life (compare Farnell's "Cults of the Greek States," xxi.–xxiii.). From Sicily it made its way to some extent into Italy.

In North Africa, Ashtoreth was known as Tanith (see Barton, "Semitic Origins," p. 253, note 6), to which is frequently attached the epithet "Face of Baal," showing that she was often regarded as subordinate to that god. She was also called Dido (Love), and was, as Augustine says ("De Civitate Dei," ii. 4), worshiped with obscene rites (compare "Heb." x. 48–53).

In Babylonia.

In Babylonia and Assyria she was worshiped as Ishtar at several different shrines, in each of which the goddess possessed slightly varying characteristics. Erech was one of the oldest and most important of these shrines, where she was called also Nanâ, and generally appears as the goddess of sexual love and of fertility.

At Agade she was worshiped as the spouse of Shamash ("Heb." x. 24–26), and at Babylon as that of Marduk. At the latter shrine, where she was called Zarpanit, she was the goddess of fertility for both plants and animals. According to Herodotus (i. 199), every Babylonian woman once in her life was compelled to offer her person at Zarpanit's shrine (compare "Heb." x. 15–23).

From Babylonia, emigrants carried her worship to Assyria, as represented in the Assyrian inscriptions. In Assyria, at Nineveh, and Assur she was regarded as the spouse of Assur and the mother of gods and men. With the god Assur she was supreme, although other gods were worshiped. Another shrine of hers of high antiquity was at Arbela. From the reign of Sennacherib onward the Ishtar of Arbela is regarded as distinct from the other Ishtars. She had no spouse, was mother, and a goddess of war. Probably her worship there had never been united with that of a male deity (compare "Heb." ix. 131–155).

In Arabia.

In Arabia she was known as Athtar, and in southern Arabia at least was changed into a masculine deity. An interesting inscription ("Jour. Asiat." 8 ser., ii. 256 *et seq.*) exhibits this transition in process (compare "Heb." x. 204). As a goddess Athtar was a mother, and was bifurcated (rather than transformed) into a masculine and feminine deity, the father and the mother of mankind (compare Mordtmann, "Himyaritische Inschriften und Alterthümer," No. 869). The father was known as Athtar, or by such epithets as "Ilmaqqahu," "Talab Riyam," etc.; the mother, as Shams (compare Barton, "Semitic Origins," pp. 129 *et seq.*).

In Abyssinia.

As a god, Athtar was the god of fertility. From southern Arabia his worship was transferred to Abyssinia, where he was known as Astar, and where many features of his worship still survive in the rites of the Abyssinian church (compare "Epigraphische Denkmäler aus Abessinien"; Bent, "Sacred City of the Ethiopians"; and Glaser, "Die Abessinier in Arabien und Africa").

In northern Arabia the name Athtar does not appear; but there are two goddesses, Al-Uzza and Al-Lat, who are shown elsewhere as goddesses of fertility scarcely disguised under these epithets (compare "Heb." x. 58–66). Al-Uzza was worshiped especially at Nakhla and Mecca, and Al-Lat at Taif and by the Nabatæans (compare "C. I. S." ii. Nos. 170, 182, 183). She is mentioned by Herodotus, iii. 8.

This cult thus presents an underlying unity throughout the Semitic world, with many local differences. Various animals were sacred to this deity in different places, while she was frequently pictured in their form. Thus, at Eryx she was thought to assume the form of a dove, and of a dove and a gazelle at Mecca. At Arbela she was conceived by

Assurbanipal as a warrioress, behung with bow and quiver ("Hebraica," ix. 162); while Zidonian coins picture her standing on the prow of a galley and pointing forward as though guiding the vessel on its way. Other local circumstances gave her many other forms. Thus, in Sabæa she was identified with the sun and the morning star; at Mecca and in Assyria, with Venus; and at Zidon, with the moon.

Schrader ("C. I. O. T." 2d ed.), Sayce ("Hibbert Lect." 252), and Driver (Hastings' "Dict. of the Bible") hold to the non-Semitic origin of this cult. Paul Haupt ("Z. D. M. G." 34, 758 *et seq.*), Zimmern ("Bab. Buss." 38), Friedrich Delitzsch ("Assyrian Grammar," p. 181), Moore ("Encyc. Bib."), G. Hoffmann ("Ueber Einige Phönizische Inschriften," 22*n*), and Barton ("Heb." x. 69 *et seq.*) have argued on the other side. It is hardly possible that the most universally worshiped of Semitic divinities should have been of non-Semitic origin. It appears plausible to assume that the goddess originated in Arabia in primitive Semitic times in connection with the culture of the date-palm, and that, as the Semites migrated, she was transplanted to the different countries (compare Barton, "Semitic Origins," ch. iii.–v.). See ASTARTE.

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J. JR. G. A. B.

ASHTUMKAR, REUBEN DHONDJI: Beni-Israel, soldier; born near Bombay, India, about 1820; He entered military service in the Eighth Regiment native infantry on March 5, 1839. He participated in the pursuit of the rebel army under Tantia Topee in Gujarat, 1857–58. He was present at the engagement of Hykullze, and served with a field force against the Niakara Bheels in the Rewa Kanta district in 1857–58. He served in the Sind campaign in 1842, including the march to Kandahar. He was also in Abyssinia. Ashtumkar was appointed jemidar Jan. 1, 1856; subedar on June 7, 1858; and was raised to the rank of subedar-major Jan. 1, 1870. He was decorated with the Order of British India of the second class, with the title of bahadur on Oct. 27, 1872, and the same Order of the first class with the title of sirdar bahadur from Jan. 1, 1877.

J. J. Hy.

ASHURA (the "tenth" day): A fast-day among the Mohammedans, observed on the tenth day of the month Muḥarram, and derived from the Jewish Day of Atonement, celebrated on the tenth of Tishri (Lev. xvi. 29, xxiii. 27). The name is an Aramaic form of the Hebrew word "'Asor" (the tenth), still to be found in a liturgical poem for the Day of Atonement (אמצת עישור לכפור תמה, M. Sachs, "Festgebete der Israeliten," 4th ed., pt. iv. 88).

Mohammedan tradition is a unit on the assertion that the Prophet knew nothing of the Atonement Day until he came to Medina in 622. "When Mohammed came to Medina, he saw that the Jews fasted upon the day Ashura. Said he, 'What is this?' They answered, 'It is an "excellent day," the day on which God saved Israel from their enemy, whereupon Moses fasted.' Said he, 'I have a nearer claim to Moses than you have'; then he fasted and commanded others to fast also" (Bukhari, ed. Krehl, i. 497).

Conflicting Traditions.

Mohammed fixed upon the tenth of Muḥarram as the Ashura day. This leaning toward the Jews was evidently displeasing to some of the followers of the Prophet. "They said, 'O Prophet, it is a day celebrated by Jews and Christians' (the last two words are a senseless addition of later times). He answered, 'Then, let us celebrate it on the ninth, in order to distinguish ourselves from the Jews'; but the next year at this time the Prophet was already dead." Some say that, in order to distinguish it from the Jewish fast, Mohammed said, "Fast on the ninth and the tenth"; according to others, "Fast on Ashura, but fast also on the day before and the day after." Another tradition is that he did not want it celebrated in as joyous a manner as did the Jews, who were accustomed to deck out their wives with their finest jewelry and dresses.

But there were those who, according to the commentators to the Koran (sura ii. 46), connected the original celebration of Ashura with Noah, who was said to have landed on Mt. Judi on the tenth of Muḥarram and, out of thankfulness, to have fasted on that day (Baidawi, Comm. on Koran, i. 435; Zamaḥshari, "Al-Kashshaf," i. 614). Still others, according to traditions gathered by Al-Biruni, said that on this day God took compassion on Adam; Jesus was born; Moses was saved from Pharaoh, and Abraham from the fire of Nebuchadnezzar; Jacob regained his eyesight; Joseph was drawn out of the ditch; Solomon was invested with the royal power; the punishment was taken away from the people of Jonah; Job was freed from his plagues; the prayer of Zacharias was granted, and John was born to him (Al-Biruni, "Al-Athar al-Baḳiyyah," ed. Sachau, p. 326).

Becomes non-Obligatory.

When Mohammed, at a later period, turned away from the Jews and instituted the Ramadan fast as a counterpart of the Christian Lent, the Ashura became a non-obligatory fast-day. As such it is still celebrated in Mohammedan countries, and is called "The Little Fast." In Egypt the "blessed storax" is sold on the streets, and the venders cry, "A New Year and a blessed Ashura!" It is the season for giving alms; and the belief is that "Upon him who gives plenty to his household on the day of Ashura, God will bestow plenty throughout the remainder of the year." The day is held in especial honor by the Shiites as the anniversary of the battle of Kerbelah (680), on which day the protomartyr Al-Ḥusain was killed, and the moon shone for seventy-two hours (Browne, "New History of the Bab," 1893, p. 195).

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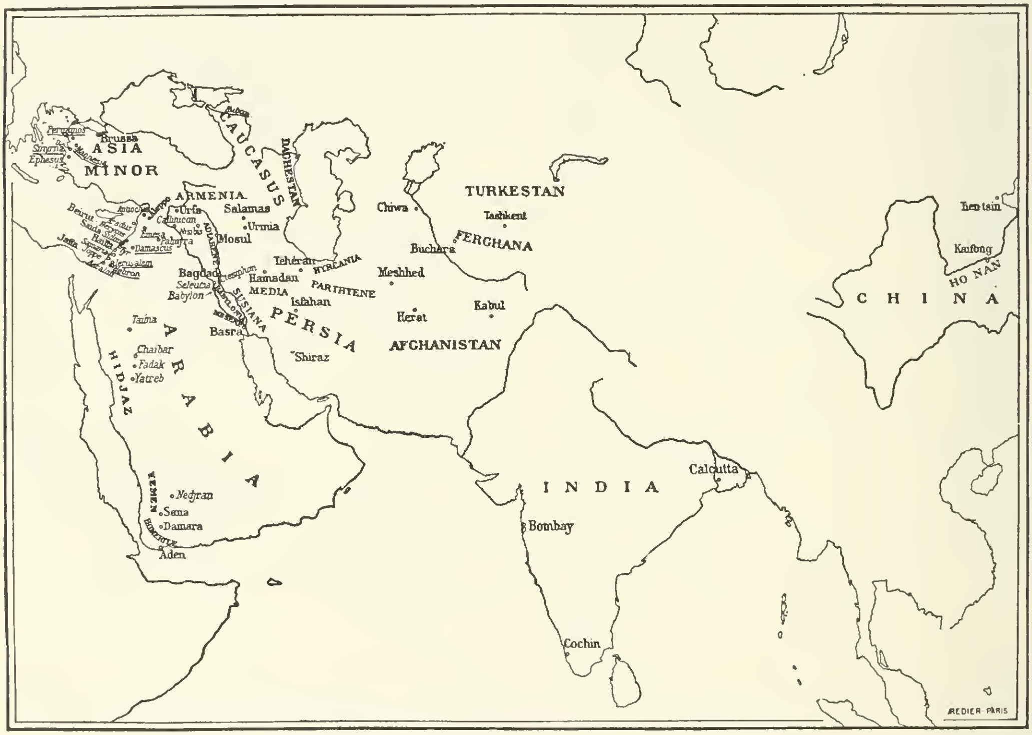
Geiger, *Was hat Mohammed aus dem Judenthume Aufgenommen?* p. 38; Hirschfeld, *Beiträge zur Erklärung des Korân*, p. 77; Sprenger, *Das Leben Mohammeds*, iii. 55; Grimme, *Mohammed*, i. 55; Pautz, *Muhammad's Lehre von der Offenbarung*, p. 131; and especially Goldziher, in *Revue Etudes Juives*, xxviii. 82 *et seq.* For the modern celebration, see Lane, *Modern Egyptians*, i. 343, ii. 165 *et seq.*

K. G.

ASHYAN: The name of several Palestinian amoraim and of one, probably Babylonian, amora. **1.** Ashyan, "the Carpenter (Naggara)," of the third century, who handed down certain utterances of Johanan (Yer. 'Ab. Zarah iii. 42*b*; Gen. R. lxxxii. 5, in which latter passage the name has been corrupted) **2.** Amora in the fourth century, belonged to Aḥa's circle, and handed down utterances of Jonah (Yer. Ter. i. 41*a*; Yer. Yoma viii. 45*b*). **3.** Ashyan bar Jakim, of the end of the third century, who belonged to Assi's circle (Yer. Yeb. xi. 12*a*) and is perhaps identical with the Ashyan named in Ber. 14*a*, as the father of R. Isaac. **4.** Ashyan b. Nidbak, probably of Babylonian origin, whose father-in-law, Yeba, transmitted an utterance of Rab (B. B. 22*b*), and who himself repeated another of Rab's teachings (Men. 29*a*, according to the better reading, Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*, note 60), while Zeira taught in his name (Yer. Meg. i. 71*c*, where Nidbah stands for Nidbak).


ASIA MINOR
Pergamos
Brussa
Smyrna
Magnesia
Ephesus
CAUCASUS
DAGHESTAN
ARMENIA
Antioch
Aleppo
Urfa
Callinicon
Nisibis
Salamas
Urmia
Mosul
Beirut
Aradus
Berytus
Saida
Sidon
Haifa
Tyr
Jaffa
Samaria
Joppe
Emesa
Palmyra
Damascus
Jerusalem
Hebron
Ascalon
Bagdad
Ctesiphon
Seleucia
Babylon
BABYLONIA
SUSIANA
Basra
Teheran
Hamadan
MEDIA
HYRCANIA
PARTHYENE
Isfahan
PERSIA
Shiraz
Chiwa
TURKESTAN
Tashkent
Buchara
FERGHANA
Meshhed
Herat
Kabul
AFGHANISTAN
Taima
ARABIA
HIDJAZ
Chaibar
Fadak
Yatreb
YEMEN
Nedjran
Sena
Damara
Aden
INDIA
Calcutta
Bombay
Cochin
CHINA
Tien-tsin
Kaifong
HO NAN
REDIER PARIS

Cities of Asia Showing Distribution of the Jews.

(Drawn especially for "The Jewish Encyclopedia.")

Bibliography: Frankel, *Mebo*, 65*a et seq.*

J. SR. W. B.

ASIA: The largest continent, and the most ancient seat of civilization, constituting the greater part of the Eastern hemisphere.

The earliest record that makes mention of the Hebrew people—the triumphal stele of Pharaoh Meneptah, of about the middle of the thirteenth century B.C.—shows Israel installed in some district of southern Syria, which can not now be precisely located, among peoples and cities of varying importance—Hittites, Canaan, Gezer, Askelon, Yenu'amu. Three centuries later, in the list of cities of Judea taken by Shishak, Israel reappears among the conquered. Momentous events had occurred in the meantime, of which only the Biblical books give an account. Palestine had been conquered by the various tribes; a relatively powerful kingdom having Jerusalem for its capital had been established; and, during the very lifetime of Shishak, the rupture of the union that had existed but a short time under David and Solomon, and the separation of the kingdoms of Judah and Israel, had occurred. Menaced in turn by the Canaanites and the Arameans of Syria, by Egypt, and, above all, by the powerful Semites of the valleys of the Tigris and the Euphrates, the two states successively disappeared—the northern one in 722 B.C., under the attacks of the Assyrians; the southern, 135 years later, under those of the Babylonians.

The Jews in Palestine.

Sargon transported 27,000 inhabitants of Samaria to the Balikh and the Khabur, and to the frontiers of Media. Nebuchadnezzar carried off from Jerusalem some 20,000 Jews who in the land of exile awaited the fall of the second Chaldean empire. During the reign of the first king of the dynasty of

Exile and Restoration.

the Achæmenidæ, a small select number of poor, fervent Jews were allowed to reenter Palestine, where they organized a community with the restored Temple as a center. Under the guidance of a hierarchy of high priests the people enjoyed wide internal liberty; but, disturbed at the outset by religious reform, they did not always bear Persian domination with patience, and, about 350, Artaxerxes Ochus deported a group of Jews that had revolted to Hyrcania.

Greek and Roman Domination.

The Macedonian conquest (332 B.C.) put an end to the empire founded by Cyrus. In the partition that followed the death of Alexander, Palestine fell to the share of the Ptolemies, who retained it during the third century. Clever politicians, they knew how to deal with national sentiment and to render Greek civilization accessible to a sensitive people. The Seleucidæ, succeeding the Ptolemies in 198 B.C., desired to hasten the work of Hellenization. Antiochus Epiphanes, by his fanaticism, provoked the revolt of the Maccabees, whose success was the triumph of the cause of independence after more than four centuries of subjection.

This independence, however, lasted but a short while. From 63 B.C. the intestine quarrels of the Hasmoneans, who had become kings, placed the little state at the mercy of the Romans. Pompey entered Jerusalem, and Gabinius placed Judea under tribute. However, a century had to pass before definite annexation could take place. Rather than administer the ungovernable and stricken country directly, the Romans handed it over to the Idumean Herod and his descendants.

Western Asia.

In the course of this last period Judaism had overstepped the limits of its ancient centers and had spread over the whole of western Asia. During the first century of the common era it not only kept the positions in the region of the Euphrates, which, apparently, it had not ceased to possess since the exile, but also scattered thence in all directions. To the south it reached Mesene; and around Nehardea, during the reign of Tiberius or thereabouts, Jewish influence had been strong enough to permit the maintenance for some thirty years of the open revolt of Anilai and Asinai against the Parthian king. To the north, with Nisibis as its capital, Judaism conquered Adiabene through the conversion of the royal house. In the extreme north it penetrated Armenia; to the east, Media. It is singular that from Mesopotamia, under Antiochus the Great (200 B.C.), went forth the first Jewish colony having Asia Minor as its destination. The colony must have been followed by a number of emigrants, who formed flourishing communities in nearly every important city of the country.

Northern Syria, too, was invaded by numerous Jewish colonies, especially at Damascus and Antioch; and the petty dynasties of Emesa and Cilicia were influenced by Judaism. In the epoch of the Mishnah, Jews existed among the nomad Arabs; a little later, through immigration and especially through conversion, the Jewish religion penetrated into the center and to the south of the Arabian peninsula. When in the course of the early centuries of the common era these movements were completed, Asiatic Judaism embraced a domain that has not since been exceeded to any extent.

In contrast with this expansion was the simultaneous disappearance of the centers of Jewish national and religious life—Jerusalem and the Temple. When the Romans decided to place Judea under the direct jurisdiction of the empire, incompatibility between suzerain and subject induced the formidable revolt (67–70) that was terminated by the systematic destruction of the capital, followed by the edict forbidding Jews to return thither, and by the establishment in the country of Greek and Roman colonies, which were destined to destroy all possibility of reconstruction. Despite these precautions, there occurred under Hadrian (131–135) the sanguinary revolt of Bar Kokba. Depopulated and politically enslaved, Judea played a smaller and smaller rôle in the destiny of Judaism.

Epoch of the Talmud.

The religious center—rather than the national—gradually shifted its location. The schools first placed at Jabneh (Jamnia), south of Joppa (Jaffa), were afterward removed to Galilee; that is, to Usha, Sepphoris, Shefar'am, and especially to Tiberias; and in these schools the Talmud known as the Jerusalem Talmud was elaborated during the third and fourth centuries. The triumph of Christianity must have been fatal to Galilean Judaism, that, with the suppression of the patriarchate (about 425), lost the autonomy which it had preserved till then.

The communities beyond the Euphrates gained in importance what Palestine lost. The foundation of the Academy of Sura (219) nearly coincides with the advent in Mesopotamia and Iran of a new dynasty, that of the Sassanids. At first hostile, this dynasty became quite tolerant toward Judaism, which gained adherents even in the royal house. Then rivals of the Academy of Sura sprang up and flourished—the schools of Nehardea, Pumbedita, and Maḥuza; and from them proceeded the Babylonian Talmud. In the sixth century the Jews on both sides of the Euphrates were persecuted; but a new religion, arising in central Arabia, was destined to deprive Byzantines and Sassanids of domination in western Asia (see ACADEMIES IN BABYLONIA, ACADEMIES IN PALESTINE).

Arabia.

A Jewish population of real importance had been established in the Arabian peninsula. Proselytism, rather than immigration, had introduced Judaism into the tribes of northern Hijaz, about Taima, Khaibar, Fadak, and Yathrib (now Medina), and those speaking the Sabean language and inhabiting the present Yemen. Among the last-mentioned, according to a somewhat doubtful tradition, Judaism, under the Himyaritic king Dhu Nuwas, obtained political supremacy.

In his early discourses Mohammed made advances to the Jews of Hijaz, whose religion had furnished him with the essential elements of the one he himself founded. But he experienced a repulse, which explains the hostility displayed by him toward the Jews after the battle of Badr, and which was destined to have far-reaching consequences. As soon as he became victor, Mohammed expelled from Hijaz the greater number of his adversaries (who went to Syria); issued severe decrees against Jews and Christians; declared war without quarter upon those refusing to submit to Islam; and ordered a special tax, the "jizyah," to be imposed on the vanquished. The inferior position of the Jews resulting from these acts was not regulated till later. To one of the immediate successors of Mohammed, the calif Omar, is generally ascribed the decree ("ḳanun")—unfavorable to the Jews—that precisely defined their status (see MOHAMMED OMAR, RESCRIPT OF). The decree is probably of later date. It must be remembered that Islam assured the Jews a "guarantee" ("dhimma"), conferring the right of free worship.

Under Mohammedan Rule.

In general, the Moslem conquest of Syria, Mesopotamia, and Iran was at first advantageous to Judaism. The prohibition against residence in Jerusalem was maintained but a short time. At Bagdad, under the Abbassid califs, who, with rare exception, were not fanatical, the Jewish communities, full of vitality, enjoyed real prosperity. Though troubled by internal religious dissensions that originated and developed out of Karaism in the seventh and eighth centuries; by personal and local dissensions, such as those which in 940 led to the suppression of the exilarchate; by Messianic preachings in Syria in 727, and, four centuries later, by David Alroy in northern Persia: yet Asiatic Judaism threw out one last gleam in the epoch of the final efflorescence of the schools at Sura and Pumbedita under the geonim Saadia, Sherira, and Hai. Unlike Islam, the Christianity of this period instigated violent persecutions. In the eighth and ninth centuries the Byzantine emperors forced conversion upon the Jews of Asia Minor; and in 1099 the Crusaders, on entering Jerusalem, massacred the Jewish population.

India.

From the domains under Abbassid rule various migrations carried Judaism to the confines of Asia. A community in India, the BENI-ISRAEL at Bombay, was founded by David Rabban, who left Bagdad in 900. Another group, distinct from this one, exists at Bombay and at Cochin. It is divided into blacks and whites, the blacks being the offspring of intermarriage. Despite their assertions to the contrary, these communities do not seem to have been of much earlier date than the Beni-Israel.

China.

According to a tradition, the Jews in China emigrated from Palestine, after the fall of the Temple, during the reign of Ming-tse (70-75); but this is highly improbable. Other sources of information more reliable but not altogether trustworthy state that in 879 there were Jews at Hankow, a village no longer to be located with certainty, but probably on the Yang-tse-Kiang. But it is only in the time of the Song dynasty (960-1126) that Jews, coming from India, brought to the Chinese court as a tribute tissues from the western seas. It is to be noted that the Jews (the first whose arrival in China is historically established) came by sea and not by land.

The Caucasus.

From Benjamin of Tudela and Pethahiah of Regensburg it is evident that a part of the Caucasus had been conquered by Judaism toward the end of the twelfth century. The Persian origin of the colonies is attested not only by local tradition, but by the Persian dialect preserved to the present day among Jewish mountaineers in the Caucasus.

End of the Middle Ages.

The closing of the academies at Sura and Pumbedita (1040), nearly coincident with the end of the temporal power of the Abbassids, marks the point at which Asia ceased to be an intellectual and national center of Judaism. Among the Arabs began oppressive and restrictive legislation, summed up in the so-called "ḳanun" of Omar. In all countries in which Arabic or Persian was spoken, Jews led an obscure, dependent, and humiliating existence. It is of little significance that, at the end of the thirteenth century, a Jewish physician became prime minister to the khan Argun, sovereign of Persia and Irak, inasmuch as the khan was a Mongol, a stranger to the ideas controlling Islam. The establishment of Ottoman supremacy, however, in regions where the central authority was effective, induced notable improvement in the situation of the Jews: its first result, after the conquest of Asia Minor by the Byzantines, was the permission of the free reconstitution of the ancient communities.

Modern Times.

This humane and tolerant policy displayed itself most brightly at the time when the expulsion of the Jews from Spain brought to the Orient large numbers of refugees, of whom Asiatic Turkey received her share. In the course of the sixteenth century many communities, with the help of this fresh element, regained some of their old importance, as at Smyrna, Manissa, and other cities in Asia Minor; at Damascus, Safed, Tiberias, and Jerusalem, in Syria and in Palestine.

Later arrivals from Europe modified further the physiognomy of Judaism in some of these cities. In the eighteenth century began a constant immigration of Jews — especially from Poland — speaking Judæo-German, who superimposed Ashkenazic on Sephardic communities, and in time became numerically preponderant in Jerusalem, Hebron, and Safed. A last wave from the same source, in the latter half of the nineteenth century, brought to the coast plains of Palestine and to parts of Galilee, Russian, Rumanian, Galician, even Bulgarian, immigrants, who created the villages of Rishon le-Zion, Zikron Ya'akob, and Rosh Pinah.

Formed of diverse elements—some native; others, the minority, of European origin, and subject to the historic influences of their respective countries—Asiatic Judaism presents a wide variety of aspects.

The communities of Yemen, of northern Syria, and of the valleys of the Tigris and the Euphrates employ Arabic as the vulgar tongue. In Kurdistan and around the lakes of Van and Urmiah a Neo-Aramaic dialect is preserved, spoken especially at Zakho, Urmiah, Salamas, and Bash-Kala. It is a valuable relic of the dialects peculiar to the populations prior to the Arabian conquest. In Asia Minor the chief language is Ladino, or Judæo-Spanish, which in Palestine is employed along with Judæo-

Languages.

German and Arabic. Persian is the language of the Jews not only in Persia proper, but in a part of Turkestan and in the Caucasus, with the exception of a small Georgian group which uses Kartvelian. In these countries the knowledge of Hebrew has persisted up to the present time—chiefly in Yemen and Palestine, where in certain places it bids fair to become a living language. The case is quite different in farther Asia. In India, Mahratti is the language of the ritual; in China, about the middle of the century, no one knew how to read the Bible, and the name "Israel" was corrupted to "Yeseloni."

Distribution of Jews in Asia.

Owing to the absence or the scarcity of precise statistics on the subject, it is impossible to give definite information concerning the different groups of Jews in Asia. The figures in the following table are approximately correct:

Jews in Asia.

Asia Minor	65,000	
Syria and Palestine	90,000	
Mesopotamia, Irak	70,000	
Arabia	60,000	
Total in Asiatic Turkey		285,000
Caucasus (1897)	58,471	
Siberia (1897)	34,477	
Ferghana	8,300	
Bokhara	9,000	
Khiva	2,000	
Total in Asiatic Russia		112,248
Aden	2,800	
British India	14,400	
Total in British possessions in Asia		17,200
Afghanistan	2,000	
Persia	25,000	
China	1,000	
Other countries	500	
		28,500
Total Jewish population in Asia		442,948

The descendants of European immigrants are divided into Ashkenazim and Sephardim. Alongside of these in Palestine are the remnants of the sect of the Samaritans (in Nablus), and some Karaites (in Jerusalem). In eastern Asia the form of worship and the beliefs have been influenced by neighboring religions. In India this influence is notable among black Jews; and among the Jews of China religious sentiment has become obliterated to the extent that a member of the Jewish community has been known to exercise the functions of a Buddhist priest.

Political Status.

As the greater part of Asia is under the rule of European powers, the political status of the majority of Jews is regulated by the general laws of Russia, Turkey, and Great Britain. In Siberia, Transcaucasia, and Turkestan the government of Jews of European origin must be distinguished from that of native Jews. The former are controlled by the restrictive measures in force in the country of their origin; the latter, under Russian rule, have obtained the benefits of a regular government and of protection from Mussulman fanaticism, and have even, to a large extent—especially in the Caucasus—been associated with the local administration. Since 1892, however, their situation has trended toward that of their European coreligionists. In Asiatic Turkey the reforms called "tanzimat" have gradually effaced the differences that law and ancient usage had established between Jew and Mussulman; and the constitution of 1876, by proclaiming that all subjects of the empire are without distinction called Osmanlis, abrogated the stipulations of the decree of Omar. Moreover, in the course of recent centuries, the Porte has frequently taken Jews into its service; and some of them had attained to high offices. It should be added that in regions where the sultan's authority has not been uncontested, as, for example, Yemen and Kurdistan, the condition of the Jews has remained precarious and wretched. In Persia till within the last few years, Jews were subject to many disqualifications, and were compelled to follow sordid, disreputable trades: a series of edicts of the present shah, Muzaffar-ed-Din, granted them civil rights (see Afghanistan, Arabia, China, etc.).

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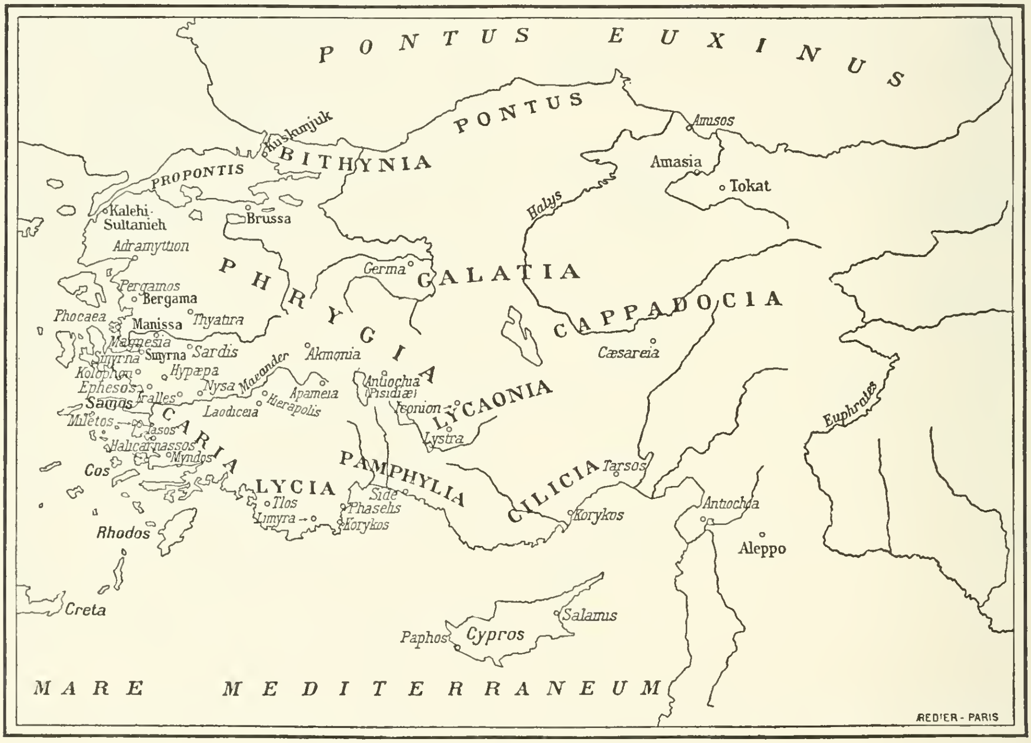
G. I. Ly.

ASIA MINOR: The western extremity of Asia, which seems to have been known to the Jews at a relatively early date; for to this region belong the greater number of the sons of Japhet mentioned in the ethnographic lists in Gen. x. Von Gutschmid believes that there was a dispersion of Jews in Asia Minor in the middle of the fourth century B.C.; but it is probable that Jewish colonization did not antedate the Seleucids, though Josephus mentions the existence of relations between Jews and the inhabitants of Pergamus, extending back to the time of Abraham.

Toward the end of the third century, at the time that Greek communities began to be formed in the villages along the coast, Antiochus the Great (223–187 B.C.) installed in the more thinly populated districts of Phrygia 2,000 Jewish families from Mesopotamia (Josephus, "Ant." xii. 3, § 4). The Jews formed military colonies at these places, the principal of which seem to have been Apamea, Laodicea, and Hierapolis. The name κατοιχία (colony), which Hierapolis retained for four centuries, attests the nature of the settlement.

The Roman Occupation.

Before the death of Antiochus, Asia Minor passed forever out of the grasp of the Seleucids. Their successors, the Romans, followed the same favorable policy toward the Jews; at first protecting them in the various states in which the country remained divided ("Letter of the Roman Senate to the Kings of Pergamus, Cappadocia," etc., 139–138 B.C.); and, later, defending them from the ill will of the Hellenic population among whom they lived, when, after the year 133, these states were successively annexed by Rome. The Greek towns regarded with disfavor the settlement among them of this strange element, which, while claiming to participate in communal life, still adhered to its peculiar customs and organization. Hence, there developed a sentiment of hostility which in the second half of the first century before the common era provoked at Tralles Laodicea, Miletus, and Ephesus irritating measures, such as the seizure of moneys collected for the Temple, the prohibition of the exercise of the Jewish religion, and even threats of expulsion. Cæsar and Augustus, however, assured to the Jews the rights of sojourn and of free worship; yet it is improbable that in the Greek towns they possessed the right of citizenship and a corresponding share of public honors. On the other hand, they enjoyed freedom from conscription, the exemption from which was conferred on them by Dolabella, proconsul in Asia (43 B.C.). Roman officials seem to have departed from their benevolent policy in only one instance—when, in 62 B.C., L. Valerius Flaccus confiscated at Laodicea, Apamea, Adramyttium, and Pergamus money intended for Jerusalem. He had to answer for the illegal act before the courts.


PONTUS EUXINUS
PONTUS
Kuskunjuk
BITHYNIA
PROPONTIS
Kalehi-Sultanieh
Brussa
Adramyttion
PHRYGIA
Germa
GALATIA
Amisos
Amasia
Tokat
Halys
CAPPADOCIA
Cæsareia
Pergamos
Bergama
Phocaea
Manissa
Thyatira
Magnesia
Smyrna
Smyrna
Sardis
Kolophon
Hypæpa
Ephesos
Nysa
Mæander
Akmonia
Samos
Tralles
Apameia
Hierapolis
Laodiceia
Antiochia Pisidiæ
Iconion
LYCAONIA
Lystra
Miletos
Iasos
CARIA
Halicarnassos
Myndos
Cos
LYCIA
Tlos
Limyra
PAMPHYLIA
Side
Phaselis
Korykos
CILICIA
Tarsos
Korykos
Antiochia
Aleppo
Euphrates
Rhodos
Creta
Salamis
Paphos
Cypros
MARE MEDITERRANEUM
REDIER - PARIS

ANCIENT JEWISH COMMUNITIES IN ASIA MINOR.
Modern city-names in Roman type.
(Drawn especially for "The Jewish Encyclopedia.")

If the sums seized by Valerius Flaccus really represented the didrachma tax for one year, it might be concluded, according to the calculation of Theodore Reinach, that there were at that time 180,000 Jews in Asia Minor. But this number is possibly ten times too large; for, among nearly 20,000 Greek inscriptions found in Asia Minor, scarcely twenty can be attributed doubtless to Jews.

The Birth of Hellenism.

From the beginning of the common era, popular hatred toward the Jews seemed to diminish, doubtless through their gradual assimilation with Hellenism. At the end of the first century Ptolemæus of Tlos offered to the Jewish community, as a thank-offering for having raised him to the dignity of archon, a burial-ground, which bore the pagan name of "heroon." This was in conformity with the practise known as the "honorarium decurionati" (present of one who has become a decurion), modeled after the political organization of the city. Only the ordinary formulas of Greek epigraphy are seen in the epitaph of Rufina of Smyrna and in the inscription of Tation of Phocæa, who erected a synagogue, in return for which he received a crown of gold from the community. Record exists of the marriage of a Jewess to a Greek at Lystra.

As Judaism became affected by outside influences, and in turn influenced the surrounding society, various hybrid groups grew up side by side with the relatively orthodox elements. Such were the Judaizing pagans: Julia Severa of Akmonia, benefactress of the synagogue and high priestess of the imperial religion; the Porphyrabaphoi of Hierapolis, who mixed practises of entirely Hellenic origin with the observance of the feasts of Passover and Pentecost; and the Hypsistarians, or Adorers of the Supreme God. The Sabbatists of Cilicia and the followers of Sambathe at Thyatira were also more or less under the influence of Judaism.

Powerful though the effect of the surrounding Hellenism was, the Jewish communities displayed a remarkable vitality. Even in the third century, the Jewish colonies of Smyrna and Hierapolis preserved a racial feeling sufficiently strong to cause them to call themselves "laos" or "ethnos" (people) of the Jews. About the same time, the colony of Apamea invoked a particular statute, administered under a law ("nomos"). These groups of Jews, however, seem to have lost all connection with the Jewish centers of Palestine and of Babylonia. The Talmud ignores them completely. According to a doubtful tradition, R. Akiba and R. Meïr went to Mazaca in Cappadocia; and, according to the Pesiḳta, an obscure haggadist, Nahum, preached at Tarsus. M. Jastrow disagrees with Kohut and Neubauer, in identifying the Biblical Ludim with the Lydians. Joseph Halévy has raised strong objections to the identification of Phrygia with Prugita, the wine of which, says the Babylonian Talmud, separates the Ten Tribes from their brethren. Cappadocia seems to have been an exception to the rule, and not to have lost all contact with Talmudic Judaism. Two scholars, Samuel and Judah, are styled "of Cappadocia"; and in an inscription at Jaffa occurs the name of a Cappadocian Jew called Jacob, at a time when members of the Asiatic communities generally bore Greek names.

Strong Racial Feeling of Jews.

Advent of Christianity.

Christianity at first affected these little Jewish colonies less than one would have expected. The preaching of Paul, himself a Jew of Tarsus, does not seem to have been very successful, save, possibly, at Iconium. Where defections occurred, they were merely individual cases. The texts of the third century, cited above, show that the Jewish elements continued, without serious impairment, up to the triumph of the new religion and the establishment of the Christian empire.

Information concerning events later than this epoch is very scarce. The Jews of Asia Minor probably shared the vicissitudes of their coreligionists in Oriental Christendom; undergoing, like them, the changes of an increasingly harsh legislation, and the persecutions of Justinian, Justin, Phocas, and Heraclius. A false tradition makes certain Jews of Syria who had fled to Isauria the instigators of the struggle of Leo II. with the Iconoclasts. It is, however, certain that Leo in 722 forced the entire body of Jews to embrace Christianity. The measure must have been merely nominal in its effects; for in the following century various emperors passed many similar ordinances.

In the Middle Ages.

Turkish rule initiated an era of comparative tolerance for the Jewish communities, though they had doubtless become greatly reduced in numbers. In the reign of Sultan Orkhan (1326–1360) a group of immigrants from Syria reinforced the population of Brusa; and at the end of the fifteenth century and later, the communities of Amasia, Tokat, Magnesia, Syria, and Smyrna were augmented by a fresh contingent of immigrants, refugees from Spain, whose language soon superseded Greek, which had probably remained from ancient times the language of the old indigenous communities. The colonies thus formed have passed through the last few centuries without either disturbance or distinction; having lived in accord with the Turks, but at times less harmoniously with the Greek Christians. The only noteworthy incident in modern times was the excitement aroused by SHABBETHAI ẒEBI.

Official statistics give the following figures for the Jewish population of Asia Minor, including the Armenian provinces:

JEWISH POPULATION OF ASIA MINOR.

Vilayets of Trebizond, Erzerum, Angora, Seevas, Konia, Diarbekr, and Kastamuni	3,170
Vilayet of Van	5,000
Vilayet of Brusa	3,225
Vilayet of Constantinople (Asiatic dependencies)	6,670
Vilayet of Smyrna	22,516
Sanjik of Imidt	2,500
Sanjik of Biga	2,988
Total	46,069

Trades and Schools.

The Jews form an active, industrious class, following minor trades and handicrafts. The foundation of the agricultural school, "Or Israel," near Smyrna, by the Alliance Israélite Universelle and the Jewish Colonization Society will doubtless cause the migration into the agricultural regions of a number of Jews concentrated in cities. The Alliance has contributed also to the moral and material improvement of the Jews in the provinces bordering on the Ægean Sea, by the erection of schools and workshops for apprentices in Smyrna (1878), Dardanelles (1878), Cuscunjuk (1879), Brusa (1886), Magnesia (1892), Aidin (1894), Pergamus (1896), Casaba, and Syria (1897).

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G. I. LY.

ASIEL: **1.** Found only in the genealogy of Simeon (I Chron. iv. 35). **2.** One of the five skilled writers who wrote the law for Ezra (II Esd. xiv. 24). **3.** Ancestor of Tobit (Tobit i. 1, R. V.; A. V. reads "Asael").

J. JR. G. B. L.

'ASIYAH ("world of making"): The last of the four spiritual worlds of the Cabala—Aẓilut, Beriah, Yeẓirah, 'Asiyah—based on the passage in Isa. xliii. 7. According to the "Maseket Aẓilut," it is the region where the Ofanim rule and where they promote the hearing of prayers, support human endeavor, and combat evil. Their ruler is Sandalphon. According to the system of the later Palestinian Cabala, 'Asiyah is the lowest of the spiritual worlds containing the Ten Heavens and the whole system of mundane Creation. The light of the Sefirot emanates from these Ten Heavens, which are called the "Ten Sefirot of 'Asiyah"; and through them spirituality and piety are imparted to the realm of matter—the seat of the dark and impure powers (Cordovero, "Pardes Rimmonim," chapter אבי״ע [initials of Aẓilut, Beriah, Yeẓirah, 'Asiyah]). (Vital, "'Eẓ Ḥayyim," chapter אבי"ע.) Compare Aẓilut.

K. P. B.

ASKANAZY, MAX: German physician; born at Stallupönen, East Prussia, Feb. 24, 1865. He received his education at the gymnasium in Königsberg, Prussia, and at the university in that city, studying medicine at the latter, and graduating in 1890. In the same year he became assistant at the pathological institute of his alma mater, and in 1893 was admitted to the medical faculty of the university as lecturer. Askanazy is the author of several essays on clinical and pathological-anatomical subjects, among which are: "Kasuistisches zur Frage der Alopecia Neurotica," in "Archiv für Dermatologie und Syphilis," 1890, xxii. 523; "Ueber Bothriocephalus-Anaemie und die Prognostische Bedeutung der Megaloblasten im Anämischen Blute," in "Zeitschrift für Klinische Medizin," 1895, xxvii., parts 5 and 6; "Ueber den Wassergehalt des Blutes und Blutserums bei Kreislaufstörungen, Nephritiden, Anaemien und Fieber Nebst Vorbemerkungen über die Untersuchungsmethoden und über den Befund unter Physiologischen Verthältnissen," in "Deutsches Archiv für Klinische Medizin," 1897, lix.; "Ueber die Diagnostische Bedeutung der Ausscheidung des Bence-Jones'schen Körpers durch den Urin," *ib.* 1900, lxviii.

S. F. T. H.

ASKANAZY, SELLY: German physician; born Sept. 8, 1866, at Stallupönen, East Prussia. He attended the Kneiphof Gymnasium at Königsberg, Prussia, and later the university in that city, graduating as doctor of medicine in 1892. Joining the staff of the university medical hospital as junior assistant in the same year, he became in 1894 first assistant. He held this position until 1899, when he resigned owing to his increasing private practise. In 1897 he was appointed lecturer in the university. Askanazy has contributed several essays to the medical journals on the examination of patients for accident insurance, clinical diagnostics, etc.

S. F. T. H.

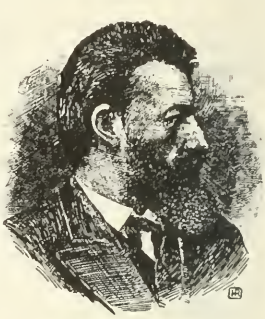
ASKENAZY, SIMON: Polish historian; born in 1867 at Zawichwost, government of Radom, in Russian Poland; studied at the universities of Warsaw and Göttingen, graduating from the latter with the degree of doctor of philosophy. In 1897 he was appointed lecturer, and in 1902 professor extraordinary on universal history to the University of Lemberg. His principal works are: "Die Letzte Polnische Königswahl," Göttingen; "Studja Historyczno-Krytyczne," Cracow, 2d ed., 1897; "Dzialalnosc Ministra Lubeckiego," 1897; and "Ministerjum Wielhorskiego," 1898.

Many of Askenazy's historical treatises were published in the "Biblioteka Warzawska" and in "Kwartalnik Historyczny." They deal mainly with Polish history of the eighteenth and nineteenth centuries.

Bibliography: S. Orgelbrand, *Encyklopedya Powsiechna*, Warsaw, 1898, *s.v.*

H. R.

ASKNAZI, ISAAC LVOVICH: Russian painter; born at Drissa Jan. 28, 1856; died Dec. 21, 1902, at Moscow. He entered the St. Petersburg Academy in 1870 as a day-scholar, and was registered as a student in 1874. In the latter year he was awarded the second silver medal for a sketch, and in 1875 the silver medal for a drawing. In 1877 he received the first silver medal for a sketch, and the second gold medal for a study, "Abraham Expelling Hagar with Her Son Ishmael." Asknazi was awarded in 1879 a silver medal for a sketch, "The Publican and the Pharisee," and the first gold medal for a study, "The Woman Taken in Adultery." "The Publican" represents the Pharisees surrounding Jesus, as pious, God-fearing Jews, each wrapped in a "ṭallit" and with head-ornaments ("tefillin"). For this work the artist was granted a traveling scholarship for four years to enable him to complete his studies.



Isaac Lvovich Asknazi.

Early Works.

Before his departure from St. Petersburg in May, 1880, Asknazi completed his painting "The Wife of the Marano." This work he left with the academy for exhibition at the Art Exposition in Moscow; but it was first exhibited at the St. Petersburg Academy in 1881, under the changed title "In Prison." The alteration of title was probably due to the anti-Jewish riots of 1881, at which period the authorities did not consider it politic to bring the martyrdom of a Jewess before the eyes of the public.

Influence of Hans Makart.

In November, 1880, Asknazi, on his way to Italy, visited the galleries and studios of the capitals of Austria and Germany. While in Vienna he began his painting "Maria of Egypt Reflecting upon the Sins of Her Life," and his sketches "John the Baptist in Prison," "John the Baptist's Head on the Charger," and "The Poet Jehuda Halevi," after Heine's well-known poem. Here he profited greatly by the advice of Hans Makart, who admired his talent and took a great interest in his art. In December Asknazi arrived in Rome, where he began his painting "Moses, the Shepherd of Jethro, in the Desert," which, together with "John the Baptist's Head," he sent in June, 1885, to the St. Petersburg Academy, and for which he was granted the degree of Academician of Arts. Both pictures were exhibited at the exposition of the academy in 1886; the latter picture being purchased by the academy, and "Moses" by the well-known collector and art-patron S. M. Tretiakov, of Moscow. At the same exposition four other paintings by Asknazi were exhibited: "Playing Dice," a picture of two Italian boys; "Snow and Frost," representing a thinly clad and shivering Italian boy; "Head of an Italian Woman," and "A Woman Knitting." All four paintings show the influence of the old Italian masters on Asknazi's work.

In 1886 Asknazi exhibited in St. Petersburg "The Old Shoemaker"; in 1887, "Bad News," a picture of

Influence of Oppenheimer.

Jewish life, and the "Portrait of L. P."; and in 1888, "Sabbath Eve," representing a Jewess praying over the Sabbath tapers. This latter painting merits description here. The light of the candles, mingled with the twilight, illuminates the table with its snow-white cloth. The emblematic buds and flowers embossed on the Sabbath lamps are reflected on the shining surface of the stove. The attitude of the woman, clad in her holiday dress; the expression of her face, full of devotion and piety; and every detail of the painting—all suggest the glory of the approaching day of rest. In this work the influence of Oppenheimer is distinctly noticeable. The picture was exhibited at the Columbian Exposition at Chicago in 1893, and is now (1902) in the St. Louis (Mo.) Museum of Art.

His "Jewish Wedding."

In 1890 Asknazi produced "The Bridegroom Examined by the Rabbi." A young Talmudist is being examined by the rabbi in the presence of the future father-in-law and mother-in-law. He is clad in a long coat, after the old Polish fashion; and two long curls, hanging down from under his cap, encircle his pale face. He seems to be quite certain of success in this examination; yet it is evident that his heart is palpitating, and bashfulness is expressed on his face, he being aware that all his utterances and movements are closely watched by his future relatives, although the joy in their faces is proof of their great satisfaction as the examination nears its end. Asknazi exhibited with this painting "Old Age" and "The Female Friends." In 1891 he painted "Amram and Jochebed, Parents of Moses." In 1892 he exhibited "Asking a Favor," "The Morning Call," and "In Hesitation," and in the following year "A Jewish Wedding." The wedding occurs in a small Polish-Russian town. The bridegroom, in a high hat, with a long overcoat, and the bride in a white dress, her head covered with a thin veil, are just coming out from under the canopy, accompanied by groomsmen, bridesmaids, and wedding-guests. The rabbi and the servant of the synagogue turn to the right, all the rest walking in the middle of the street. Preceding them are four Jewish musicians: an old cellist, another old man, evidently the leader of the band, playing the cymbal—a large kind of zither—and two young men, one playing the fiddle, the other, a retired soldier, playing the flute. The "badchan," or merrymaker, in front is directing the music; while the little sexton drives away the street-boys from the route of the procession. Especially effective are the merry faces of the three women that are dancing in the throng. Other paintings of this same period are: "Youth and Old Age" and "The Last in Church."

In 1897 Asknazi produced "The Cellist," representing a handsome old man with a violoncello between his feet, sitting in the middle of a luxuriously furnished room, and playing from notes lying open on a magnificently carved stand. The strong light thrown on the figure, the richness of the furniture, the graceful face of the attentive old musician, all produce a striking effect. In 1898 Asknazi exhibited: "Boy Preparing His Lesson," "Housewife Grinding Coffee," and "Over the Last Crumbs"; and in 1899, the portraits of the architect A. Hammerschmidt, of Miss P., and of I. Rabbinovicz, the translator of the Talmud into French.

"Kohelet."

Asknazi's latest and best work is "Ecclesiastes" or "Kohelet," which was exhibited at the Paris Exposition of 1900. It represents Kohelet ben David, king of Jerusalem, sitting on his throne, lost in the dismal thought, "Vanity of vanities, all is vanity." Kohelet's face expresses complete resignation: he has evidently no solution for the difficult question, "What profit hath he that worketh in that wherein he laboreth?" Lonely sits the king, long deserted by his children, to whom he had said, "Rejoice, O young man, in thy youth, and let thy heart cheer thee," etc. But two loyal servants from his body-guard and his secretary remain with him, bound to him by genuine affection. They are paying the closest attention to every whisper coming from his mouth. The secretary is writing down on a tablet the utterances of the wise king; and the servants, lying on the floor near the throne and leaning on their elbows, are looking at the king, who relates to them episodes of his life.

Asknazi is considered to be the most devout Jew among the Russo-Jewish painters. While at the Academy of St. Petersburg, he was the only student who was excused by the authorities from working on the Jewish Sabbath and on holidays. Most of his paintings deal with Jewish life and history; and on several occasions the authorities of the academy made him feel their dissatisfaction with his pronounced emphasis of national Judaism.

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H. R.

ASMA: Arab poetess, contemporary with Mohammed; daughter of Marwan; was married to an Arab of the tribe of the Banu Ḥatmah. After the murder of the Jewish poet Abu 'Afak, who, in spite of his great age, had instigated the members of his tribe against Mohammed, Asma composed some verses condemning the deed. Mohammed despatched 'Umair, the only member of her tribe who had embraced Islam, to punish her; and he assassinated her while asleep, surrounded by her children.

Some Moslem traditionists, in order to excuse the murder, make Asma a Jewess. It is, however, very doubtful that she was one, although Grätz ("Gesch. der Juden," v. 144) accepts this assertion as a fact.

Bibliography: Ibn Hisham, *Das Leben Muhammeds*, ed. Wüstenfeld, p. 995; Hirschfeld, in *Revue Etudes Juives*, x. 16.

G. H. Hir.

ASMAKTA (אסמכתא): A word meaning "support," "reliance" (Ket. 67*a*); hence it is used to designate a Bible text quoted in support of a rabbinical enactment (Ḥul. 64*b*; see Jastrow, "Dict." *s.v.*).

In civil law Asmakta (surety) is a contract wherein one of the parties promises without consideration to suffer a certain loss, or obligates himself to pay an unconscionable penalty, upon the fulfilment or

Legal Meaning.

non-fulfilment of a certain condition; which promise or obligation is not enforceable at law. "An asmakta does not give title," is the principle adopted for the Halakah (B. B. 168*a*). The reason is that the one who binds himself is presumed to have done so because he certainly expected that the condition, upon the happening of which the obligation was to be complete, would not happen; and, from the nature of the obligation, the law presumes that the serious deliberate intention to be bound by it is lacking. An Asmakta may be made a perfectly valid contract if it is made clear that it was intended to be one; and the manner in which this may be done will be set forth hereafter.

Maimonides is of the opinion that every contract in which the condition is expressed by the use of the word "if" (אם), even though reduced to writing and attested, is an Asmakta (Yad ha-Ḥazaḳah, Mekirah, xi. 2, 3, 6). The contract takes effect only from the time when the condition is fulfilled; and this shows that the obligation was not assumed with serious intent, but that the promise was given only because the promisor certainly hoped that the contract would be nullified by the non-performance of the condition (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 207, 2). For instance, if A says to B, "I will give you my house if [אם] on a certain day you accompany me to Jerusalem," or "if you bring me a certain thing," even though B fulfils his condition, the contract is void, because it is an Asmakta (Mekirah, *l.c.*).

Asmakta Not Binding.

A sells goods to B and receives money on account, and they agree that *if* B does not complete the purchase, the earnest-money shall be forfeited to A, and that *if* A does not deliver the goods, he shall pay double the amount of the earnest-money to B. If B is in default, the earnest-money is forfeited to A, because he already has it in his possession; and if A is in default, he must return the earnest-money to the purchaser, but need not give him double the amount, because it is an Asmakta (B. M. 48*b*; Mekirah, xi. 4; Ḥoshen Mishpaṭ, 207, 11).

According to Rashi the earnest-money gives the buyer the right to claim an equivalent portion of the goods sold (B. M. 48*b*).

If a debtor has paid a portion of the debt, and he and the creditor deposit the instrument of indebtedness ("sheṭar") in the hands of a third person with this condition: *If* the debtor does not pay the balance of the debt within a certain specified time, the creditor shall be entitled to possession of the sheṭar and to the entire amount of the debt, without allowing any credit to the debtor for the amount already paid on account—in such case, even though the debtor does not pay within the time specified, the creditor is not entitled to possession of the instrument of indebtedness. Nor is the debtor obliged to pay that portion of the debt which he has already paid; because this is an Asmakta, since the debtor is presumed to have consented to the condition only because he was certain that he would be able to pay the money within the time specified (Mish. B. B. x. 5, opinion of R. Judah; Mekirah, xi. 5; Ḥoshen Mishpaṭ, *l.c.* 12). The early Talmudists still considered this a debatable question, but Rab, following the opinion of R. Judah, decided as above (Ned. 27*b*).

As stated above, Maimonides considers that every condition introduced by the word "if" constitutes the contract an Asmakta; but later authorities distinguish three classes of conditions (Gloss to Shulhan 'Aruk, Ḥoshen Mishpaṭ, *l.c.* 13):

Three Conditions of Invalidity.

(1) If the fulfilment of the condition depends in part, but not entirely, upon him who assumes it, it is an Asmakta; as, for instance, if A agrees to purchase goods for B and binds himself that if he does not buy them he will pay B a certain sum. The fulfilment of this condition not depending entirely upon A, he must be presumed to have known that it might be impossible for him to buy the goods, because the owner might refuse to sell them to him (B. M. 73*b*; Tosafot to B. M. 74*a*, *s.v.* "Haka," and to 66*b*, *s.v.* "Wei"; see also Tos. to Sanh. 24*b*, *s.v.* "Kol.")

(2) If the fulfilment of the condition depends entirely upon the person who assumes it, and it is not unconscionable, it is not an Asmakta; as, for instance, if A leases a piece of ground to B, to be farmed on shares so that a definite share of the product shall be turned over to A, and B promises that, if he allows the field to lie fallow, he will pay to A the complete value of his lease, this is no Asmakta; because the working of the field lies entirely in his own power, and he has only bound himself to pay the actual damage to A resulting from the neglect to till the field (Mish. B. M. ix. 3). If, however, he has bound himself to pay a penalty far exceeding the value of the lease, it is inequitable and will not be enforced (Ḥoshen Mishpaṭ, 328, 2).

(3) If the fulfilment of the condition depends on chance, the contract is no Asmakta: this is the case in games of chance. But the contract is valid only so far as the amount at stake is concerned; any loss exceeding the amount actually staked can not be claimed by the winner (based on Sanh. 24*b*).

Asmakta Validated.

Asmakta may be validated (1) by the use of the form "from now on" ("me'akshaw"); (2) by the use of the form "on condition that" ("'al menat"); (3) by actual possession; (4) by judicial act; (5) by the disgrace suffered by one if the other refuses to perform the contract; (6) by a vow, etc.

(1) If the words "from now on" (me'akshaw) are used, there is no Asmakta. For instance, if A mortgages his field to B upon condition that if the loan be not repaid within three years, the field shall belong to B "from now on"—*i.e.*, from the date of the mortgage—then if the money is not repaid, the condition is fulfilled, and, as it is retroactive, B is considered the owner of the field, not from the date of the fulfilling of the condition, but from the date of the mortgage (B. M. 65*b*, 66*b*; Mekirah, xi. 7; Ḥoshen Mishpaṭ, 207, 9, 14). If A had not intended to enter upon the contract seriously, he would not have expressed his intention by the use of the retroactive words "from now on."

(2) The form "on condition that" is the legal equivalent of the form "from now on." According to the opinion of Rabbi Solomon ben Adret, the mere use of the form "on condition that" does not

determine the question; and he distinguishes the case in which it is used for the purpose of consummating the contract from the case in which it is for the imposition of a *penalty* for the breach of the contract (Gloss to Ḥoshen Mishpaṭ, *l.c.*). If A gives his house to B "on condition that" he marry a sister of A, the intention of A is that B shall receive the house only after he has married his sister; and therefore the phrase "on condition that" is equivalent to "from now on," and there is no Asmakta. If A and B are adjoining landowners and A wishes to buy B's land for the purpose of preventing it from falling into the hands of a third person, but B refuses to sell, and, for the purpose of pacifying A, declares that he will not sell his land without first offering it to A, "on condition that" if he breaks this promise he will pay A a certain sum of money, this condition is merely a penalty for breach of promise, and is not like the form "from now on," but is like the form "if," and it is an Asmakta ("Bet Yosef" to Ḥoshen Mishpaṭ, 207, 14; responsa of Solomon ben Adret, Nos. 917 and 1149).

(3) If the subject of the contract is real estate, and possession of it is taken at the time of the contract, in such case, even if the condition is in the form "if," there is no Asmakta (Mekirah, xi. 3, according to Kesef Mishneh, *ad loc.*).

(4) If the contract is concluded with Ḳinyan (ceremony of symbolic seizure) in the presence of a tribunal of three judges learned in the law, and the document is deposited in court on condition that it is to be delivered to the debtor in case the creditor is not able, within a certain specified time, to establish his claim, then there is no Asmakta, no matter how the condition is expressed. Unless the creditor is prevented from appearing within the time fixed, by sickness or some other unavoidable occurrence, the debtor is entitled to delivery of the document (Ned. 27*b*; Mekirah, xi. 13, 14; Ḥoshen Mishpaṭ, *l.c.* 15).

A case is cited in the Talmud in which two parties had a lawsuit, and A moved the court to grant a continuance of thirty days in order to enable him to bring his proofs. The court suspected that the demand for continuance was merely for delay, and granted it only on condition that A should deposit in court all the documentary evidence which he had, with the understanding that if he did not appear within thirty days, the continuance was to be considered null and void. The thirty days passed, and A did not appear. The question arose as to the legality of the condition made by the court, it being argued that this was an Asmakta, inasmuch as the condition was only accepted by A because he certainly hoped to be able to appear in time. The Talmud answers this problem by saying that in this case, inasmuch as the proofs were deposited in court, the non-fulfilment of the condition was tantamount to a relinquishment of the claim, and there was no Asmakta; and it was established as a general proposition of law that if the contract is concluded with Kinyan in the presence of a learned court of three judges, and the creditor is not prevented from fulfilling the condition by an unavoidable occurrence, there is no Asmakta (Ned. 27*a*, *b*).

(5) It is customary to fix certain penalties for breach of contract of marriage. In such cases, even though the penalty is an exceptionally large one, it is not to be considered an Asmakta; and it may be collected by law as damages for the shame suffered by the innocent party, for which no amount may be considered too high. And furthermore, in this case, as in the case of gambling contracts, the conditions are mutual and reciprocal, and hence there is no Asmakta (Ḥoshen Mishpaṭ, *l.c.* 16).

(6) A conditional promise strengthened by a vow, an oath, or a hand-clasp is not an Asmakta (*ib.* 19); hence the rule of Asmakta does not apply where objects are conditionally dedicated to religious or charitable uses, these being considered as vows (*ib.* 19, gloss; Shulḥan 'Aruk, Yoreh De'ah, 258, 10).

If a contract is an Asmakta, a notice in the deed that "this shall not be considered an Asmakta" is of no effect (Ḥoshen Mishpaṭ, *l.c.* 18): the substance of the contract determines its legal character, irrespective of what the parties choose to call it.

Bibliography: Moses Mendelssohn, *Ritualgesetze der Juden*, iv. 3, §5; Z. Frankel, *Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte*, pp. 376 *et seq.*; M. Bloch, *Der Vertrag nach Mosaisch-Talmudischem Rechte*, pp. 29 *et seq.*

J. SR. D. W. A.

ASMODEUS, or **ASHMEDAI [ASHMADAI]** ('Ασμοδαῖος, אשמדאי): Name of the prince of demons. The meaning of the name and the identity of the two forms here given are still in dispute.

Asmodeus first appears in the Book of Tobit. According to Tobit iii. 8, vi. 14, the evil spirit Asmodeus—"king of the demons," in the

In the Book of Tobit.

Hebrew and Chaldaic versions, is a later addition—fell in love with Sarah, the daughter of Raguel, and for that reason prevented her from having a husband. After killing seven men successively on the nights of their marriage to her, he was rendered harmless when Tobias married her, following the instructions given him by the angel Raphael. Asmodeus "fled into the utmost parts of Egypt and the angel [Raphael] bound him" (*ib.* iii. 8, vi. 14 *et seq.* viii. 2–4).

In Testament of Solomon.

Akin to this representation in Tobit is the description of Asmodeus in the Testament of Solomon, a pseudepigraphic work, the original portions of which date from the first century. Asmodeus answered King Solomon's question concerning his name and functions as follows:

> "I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities; and I waste away the beauty of virgins and estrange their hearts. . . . I transport men into fits of madness and desire when they have wives of their own, so that they leave them and go off by night and day to others that belong to other men; with the result that they commit sin and fall into murderous deeds."—Test. of Solomon, transl. in "Jewish Quarterly Review," xi. 20.

Solomon obtained the further information that it was the archangel Raphael who could render Asmodeus innocuous, and that the latter could be put to flight by smoke from a certain fish's gall (compare Tobit viii. 2). The king availed himself of this knowledge, and by means of the smoke from the liver and gall he frustrated the "unbearable malice" of this demon. Asmodeus then was compelled to help in the building of the Temple; and, fettered in chains, he worked clay with his feet, and drew water. Solomon would not give him his liberty "because that fierce demon Asmodeus knew even the future" (*ib.* p. 21).

Haggadic Legend.

Thus, in the Testament of Solomon, Asmodeus is connected on the one hand with the Asmodeus of Tobit, and possesses on the other many points of contact with the Ashmedai of rabbinical literature, especially in his relation to Solomon and the building of the Temple. The Haggadah relates that Solomon, when erecting the Temple, did not know how to get the blocks of marble into shape, since, according to the law (Ex. xx. 26), they might not be worked by an iron tool. The wise men advised him to obtain the "shamir" (שמיר), a worm whose mere touch could cleave rocks. But to obtain it was no slight task; for not even the demons, who knew so many secrets, knew where the shamir was to be found. They surmised, however, that Ashmedai, king of the demons, was in possession of the secret, and they told Solomon the name of the mountain on which Ashmedai dwelt and described his manner of life. On this mountain there was a well-head from which the arch-demon obtained his drinking-water. He closed it up daily with a large rock, and secured it in other ways before going to heaven, whither he went every day in order to take part in the discussions in the celestial house of study ("Metibta"). Thence he would presently descend again to the earth in order to be present—invisibly—at the debates in the earthly houses of learning. Then, after investigating the fastenings of the well, to ascertain if they had been tampered with, he drank of the water.

Benaiah Captures Ashmedai.

Solomon sent his chief man Benaiah ben Jehoiadah to capture Ashmedai. For this purpose he provided him with a chain, a ring on which the Tetragrammaton was engraved, a bundle of wool, and a skin of wine. Benaiah drew off the water from the well through a hole that he bored, and, stopping up the source with the wool, filled the well with wine. When Ashmedai descended from heaven, to his astonishment he found wine instead of water in the well, although everything seemed untouched. At first he would not drink of it, and cited the Bible verses against wine (Prov. xx. 1, and Hosea iv. 11), in order to inspire himself with moral courage. At length Ashmedai succumbed to his consuming thirst, and drank until his senses were overpowered and he fell into a deep sleep. Benaiah then threw the chain about the demon's neck. Ashmedai on awaking tried to free himself, but Benaiah called to him: "The Name of thy Lord is upon thee."

Ashmedai's Journey to Solomon.

Though Ashmedai now permitted himself to be led off unresistingly, he acted most peculiarly on the way to Solomon. He brushed against a palm-tree and uprooted it; he knocked against a house and overturned it; and when, at the request of a poor woman, he was turning aside from her hut, he broke a bone, and asked with grim humor: "Is it not written, 'A soft tongue [the woman's entreaty] breaketh the bone'?" (Prov. xxv. 15). A blind man going astray he set in the right path, and a similar kindness he did for a drunkard. He wept when a wedding company passed them, and laughed at one who asked his shoemaker to make him shoes to last for seven years, and at a magician who was publicly showing his skill. Having finally arrived at the end of the journey, Ashmedai, after several days of waiting, was led before Solomon, who told him that he wanted nothing of him but the shamir. Ashmedai thereupon informed the king where it could be obtained.

Solomon then questioned him about his strange conduct on the journey. Ashmedai answered that he judged persons and things according to their real character and not according to their appearance in the eyes of human beings. He cried when he saw the wedding company, because he knew the bridegroom had not a month to live; and he laughed at him who wanted shoes to last seven years, because the man would not own them for seven days; also at the magician who pretended to disclose secrets, because he did not know that under his very feet lay a buried treasure.

Ashmedai remained with Solomon until the Temple was completed. One day the king told him that he did not understand wherein the greatness of the demons lay, if their king could be kept in bonds by a mortal. Ashmedai replied that if Solomon would remove his chains and lend him the magic ring, he (Ashmedai) would prove his own greatness. Solomon agreed. The demon then stood before him with one wing touching heaven, and the other reaching to the earth. Snatching up Solomon, who had parted with his protecting ring, he flung him four hundred parasangs away from Jerusalem, and then palmed himself off as the king.

After long wanderings Solomon returned to reclaim his throne. At first the people thought him mad; but then the wise men decided it would be well to regard Ashmedai more closely. It appeared on inquiry that not even Benaiah, the first in the service of the king, had ever been admitted to his presence, and that Ashmedai in his marital relations had not observed the Jewish precepts. Moreover, the declaration of the king's women that he always wore slippers, strengthened suspicion; for demons proverbially had cocks' feet. Solomon, provided with another magic ring, at length suddenly appeared before Ashmedai, who thereupon took flight (Giṭ. 68; parallel passages, Midr. Teh. on Ps. lxxviii. 45; Yalḳ. ii. 182; compare Num. R. xi. 3; Targ. on Eccl. i. 12, and the extract from a manuscript Midrash in "Z. D. M. G." xxi. 220, 221).

Elements of the Ashmedai-Solomon Legend.

Although the number of incidents concerning Ashmedai related by this Haggadah is fairly large, the fact must not be disregarded that many details grouped about him are of later origin and do not pertain to Ashmedai at all. Ashmedai, as the false Solomon, is a Babylonian elaboration of the Palestinian Haggadah concerning Solomon's punishment for his sins, which punishment consisted in the assumption of the throne by an angel; Solomon meanwhile having to wander about as a beggar (Yer. Sanh. ii. 6; Pesiḳ., ed. Buber, 169*a*; Tan., ed. Buber, iii. 55; Eccl. R. ii. 2; Simon b. Yoḥai of the middle of the second century is quoted as the authority). Similarly, Ashmedai's service in the construction of the Temple is probably an echo of the elaborate legend in the Testament of Solomon, according to which the demons were the chief laborers at the building of the Temple. This cycle of legends in the Testament of Solomon is the source also of the myth concerning the wonderful ring whose inscription tames the demons, as well as of the incident that by virtue of the ring the demons were forced to assist in erecting the Temple. (Test. Solomon v.; compare vi.: "Throw this ring at the chest of the demon and say to him, ' In the name of God, King Solomon calls thee hither.' ")

Furthermore, it is improbable that the shamir legend was originally an element of the Ashmedai legend. The Testament of Solomon (ix.) narrates how a demon, forced by Solomon to hew stones for the Temple, was afraid of the iron instruments; and, as Conybeare rightly observes ("Jew. Quart. Rev." xi. 18), the fear of iron on the part of evil spirits is a feature common to both old and recent folk-lore. In the Talmud this fear is given a Jewish setting by connecting it with the legal precept against the use of iron tools, and by causing the demons to render the blocks of stone fit for use in the Temple structure without the use of iron.

A comparison of the Ashmedai legend with the Testament of Solomon reveals also that many other points in the representation of demons by the former are general characteristics of demons. Thus Ashmedai's wings correspond to the wings of Ornias in the Testament (x.). Ornias likewise daily visited heaven; and just as Ashmedai learned the fate of human beings in heaven, so, according to the Testament (cxiii.), did all the demons. Consequently, Ornias could laugh at the king who was on the point of condemning a youth to death who was destined to die at the end of three days (cxi.), just as Ashmedai laughed at the man who ordered shoes to last seven years, when he had not seven days to live.

Hence it follows that the passage in the Talmud provides little information concerning the more particular characteristics of Ashmedai. That he overturned a house and uprooted a tree indicates nothing; for with any demon, however insignificant, such things are trifles. Ashmedai is not represented as doing these things from a mere desire to destroy, but apparently through carelessness. The common opinion that in the Talmud, Ashmedai is depicted as particularly lustful and sensual, has no sufficient basis. The Talmud simply states that Ashmedai, while playing the part of Solomon, did not observe the Jewish precepts pertaining to the separation of women (נדה), and that he attacked Bath-sheba, Solomon's mother. These facts, in reality, were to prove only that Ashmedai was not Solomon.

The question now arises whether Asmodeus and Ashmedai may be considered as closely allied with each other, and identical with the Persian archdemon, ÆSHMA or Æshma-dæva, as was first suggested by Benfey, and developed by Windischmann and Kohut.

In regard to Æshma, very frequently mentioned in the Zend-Avesta and the Pahlavi texts, Darmesteter says:

Asmodeus, Ashmedai, and Æshma.

"Originally a mere epithet of the storm fiend, Æshma was afterward converted into an abstraction, the demon of rage and anger, and became an expression for all wickedness, a mere name of Ahriman ["Introduction to Vendidad," iv. 22]. This description of Æshma, as he appears in the Zend-Avesta, tallies with the dominant conception in Pahlavi writings. Thus in Dabistan, i., Dink, xxxvii. 164: 'The impetuous assailant, Wrath (Æshm), when he does not succeed in causing strife among the righteous, flings discord and strife amid the wicked; and when he does not succeed as to the strife even of the wicked, he makes the demons and the fiends fight together.' "

In "Shayast ha-Shayast" (xviii.) Æshm is described, quite unlike Ahriman, as the "chief agent of the evil spirit [Ahriman] in his machinations against mankind, rushing into his master's presence in hell to complain of the difficulties he encounters."

A consideration of the linguistic arguments does not support the hypothesis of an identification of Ashmedai with Æshma-dæva, as "dai" in Ashmedai hardly corresponds with the Persian "dæva," in view of the Syriac form "dawya" (demon) with the consonant "w"; nor is there any instance of the linking of "Æshma" and "dæva" in Persian texts. The Asmodeus of the Apocrypha, and Æshma, however, seem to be related. In the Testament of Solomon Asmodeus appears as seducing man to unchaste deeds, murder, and enmity, and thus reveals many points in common with Æshma. The "Bundehish" (xxviii. 15–18) furnishes the most striking resemblance: "There, wherever Æshm lays a foundation, many creatures perish."

Ashmedai and Shamdon.

Ashmedai of the Solomonic legend, on the other hand, is not at all a harmful and destructive spirit. Like the devil in medieval Christian folk-lore, he is a "king of demons" (Pes. 110*a*), degraded and no longer the dreaded arch-fiend, but the object of popular humor and irony. The name "Ashmedai" was probably taken as signifying "the cursed," שמד (compare Nöldeke, in Euting's "Nabatäische Inschriften," pp. 31, 32), just as "la'in" (the cursed), is the Arabic name of Satan. Thus the name "Shamdon" (שמחן), is found in Palestinian Midrashim.

It is related of Shamdon that at the planting of the first vine by Noah he helped with the work, but said to Noah: "I want to join you in your labor and share with you; but have heed that you take not of my portion lest I do you harm" (Gen. R. xxxvi. 3); in the legend in Midrash Abkir, and cited in Yalḳ. i. 61, Satan figures as the chief personality. The second thing told of this Shamdon is that in the Golden Age he had an encounter with a new-born child wherein he was worsted (Lev. R. v. 1, according to the reading of the 'Aruk, *s.v.* שד).

Ashmedai in Later Sources.

In later sources, Shamdon is held to be the father of Ashmedai, whose mother they say was Naamah, sister of Tubal Cain (Naḥmanides on Gen. iv. 22; from this comes the same statement in Baḥya b. Asher, Zioni, and Recanati in their commentaries, *ad loc.*). This legend of Ashmedai's birth tallies with the assertion of Asmodeus in the Testament of Solomon: "I was born of angel's seed by a daughter of man" (xxi.). In the Zohar, Ashmedai is represented as the teacher of Solomon, to whom he gave a book of magic and medicine (Zohar Lev. pp. 19*a*, 43*a*; *ib.* Num. 199*b*, ed. Wilna). In a more recent Midrash Ashmedai is identified with Shamdon (Midr. Shir ha-Shirim, ed. Grünhut, 29*b*; a story similar to the one here given of Solomon's ring and the fish is found in "Emeḳ ha-Melek," 14*a*–15*a*, and in the Judæo-German "Maasebuch"; the story is reprinted in Jellinek, "B. H." ii. 86). A recent source gives the following legend cited by the Tosafists in Men. 37*a* from an anonymous Midrash, which has probably been lost:

> "Ashmedai brought forth from the earth a two-headed man, who married and produced both normal and two-headed children. When the man died a quarrel arose among the children concerning their inheritance, the two-headed ones demanding a double portion." (This legend is given at length in Jellinek, "B. H." iv. 151, 152.)

Later cabalists held the theory that Ashmedai was king of the demons for only a limited time, and that, on his death—demons are mortal (Ḥag. 16*a*)—he was succeeded by Bildad, who in turn left his dominion to Hind (see Jos. Sossnitz, "Ha-Maor," p. 84). Benjamin of Tudela (ed. Margolin, 63, 65) mentions a certain local legend about Baalbek, whose temple was erected by Ashmedai, on Solomon's bidding, for the king's favorite, the daughter of Pharaoh.

Concerning the many points of resemblance of the Ashmedai-Solomon legend with Persian and classic legends, see SHAMIR, SOLOMON IN RABBINICAL LITERATURE, and ÆSHMA.

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K. L. G.

ASMONEAN. See PERIODICALS.

ASNAPPER: A person who transplanted the mixed multitude of tribes from Babylon to Samaria after the fall of the latter city (Ezra iv. 10). It has been conjectured that this word is a misreading for Assurbanipal, though the reference in Ezra iv. 2 is to Esarhaddon. The reading Asbacaphath in I Esdras v. 69 suggests that a ב ("bet") has fallen out. If this conjecture is correct the word "Asnapper" contains the only reference to the Assyrian king Assurbanipal in the Bible. In the Revised Version the form "Osnappar" is preferred.

J. JR. J.

——**In Rabbinical Literature:** The Talmud identifies Asnapper with Sennacherib, who is said to have had eight names, like his opponent Hezekiah (Sanh. 94*a*).

J. SR. L. G.

ASOLO: Town in the province of Treviso, Italy. A Jewish congregation existed there in the middle of the sixteenth century, perhaps even at the end of the fifteenth. In 1547 there were in Asolo 37 Jews, who lived in six houses close together in the center of the town. In the house of one Marco Koen a room, furnished with some scrolls of the Law, was devoted to religious meetings. Of the 37 Jews in question, 14 had attained their religious majority (see BAR MIẒWAH); and as there were also several Cohanim (see COHEN), the divine services of this small congregation were as well arranged as they could be. The Asolo Jews possessed a cemetery, of which only two tombstones remain now preserved in the public gallery. There were at least four Jewish pawnbrokers: Anselmo, Marco, Jacob, and Moise.

On Nov. 22, 1547, while Francesco Nani was mayor of Asolo, and Renier of Treviso was governor of the surrounding district, 30 men, armed with cudgels, axes, clubs, and knives, and led by one Antonio Parisotto, attacked the Jews in broad daylight, killed 10 of them, wounded 8 others, and, having taken rich booty, fled in great haste. Five Jewish families were left entirely destitute. Some of the robbers were brought to justice, and were either put to death or exiled. Of the Jews who survived this attack some remained in Asolo, while others emigrated to safer places.

The CANTARINI family, which gave to Italian Judaism many prominent rabbis and physicians, had its origin in Asolo.

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D. F. S.

ASPALATHUS: A word found only in the Apocrypha (Ecclus. [Sirach] xxiv. 15). From the context it appears to be the name of a fragrant wood. It is impossible, however, to identify the plant.

J. JR. G. B. L.

ASPHAR: A pool in the wilderness of Tekoah, where Jonathan and Simon Maccabeus pitched their tents when they fled before the army of Bacchides (I Macc. ix. 33; compare Josephus, "Ant." xiii. 1, § 2). The identification of the place is uncertain, though the evidence points in favor of associating the pool with the modern Bir-Selhut (Smith, "Historical Geography of Palestine," *s.v.*; see, however, Buhl, "Geographie des Alten Palästina," p. 158).

J. JR. G. B. L.

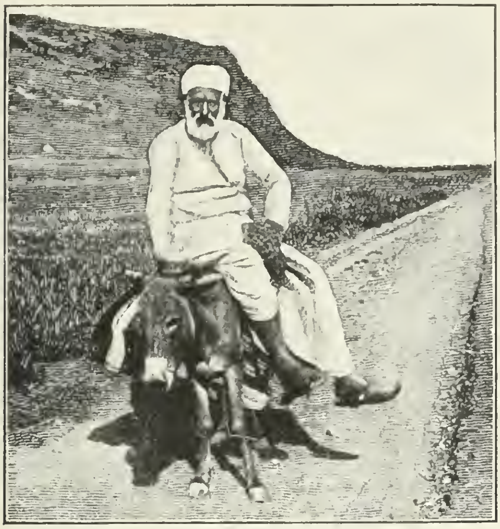
ASRIEL: Eponym of the family of Asrielites, found in the genealogy of Manasseh (Num. xxvi. 31; Joshua, xvii. 2). In I Chron. vii. 14 the A. V. reads "Ashriel."

J. JR. G. B. L.

ASS.—Biblical Data: The Bible knows both the wild and the domestic Ass. (1) The wild Ass ("pere" or "'arod") generally roamed about in herds, and is associated with the wilderness (Job xxiv. 5). The character of the wild Ass gave occasion for applying the term figuratively ("wild ass") to one who in unbridled opposition had his hands ever turned against his fellows (Gen. xvi. 12, R. V.).

(2) The domesticated Ass ("ḥamor," "aton" [fem.], "'ayir" [young Ass]) was put to various uses; (a) for riding (Num. xxii. 21; II Kings iv. 24; Judges x. 4, xii. 14), in which the young Ass and

she-ass were mainly employed; (b) for carrying burdens (Gen. xxii. 3, xlii. 26); and (c) for plowing (Isa. xxx. 24; Deut. xxii. 10), in which the young Ass and he-ass were utilized. The Deuteronomic code forbids the harnessing of the Ass with the ox (Deut. xxii. 10); the explanation usually offered being that as their strength and weight are so unequal, the harnessing of the two would entail annoyance and suffering on both. It may be, however, that back of the curious prohibition lies some obsolete superstition, the injunction resting on an omen that was no longer intelligible to the compiler of the code.



Syrian Ass, Showing Manner of Riding.
(From a photograph by Bonfils.)

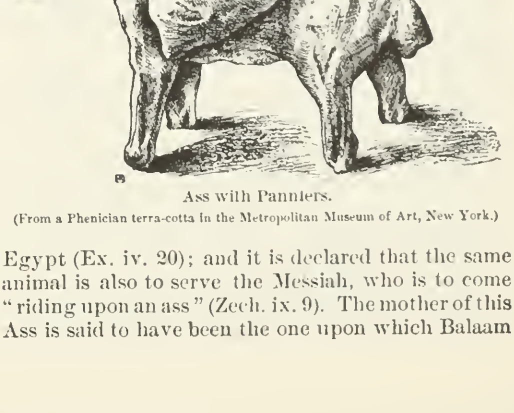
J. JR. G. B. L.

——**In Rabbinical Literature:** "The ox for plowing, the ass for carrying burdens," is the reason given in the Talmud for the creation of these animals ('Ab. Zarah 5*b*; Tanna debe Eliyahu R. ii.). As regards species, a distinction is drawn between the wild and the domesticated Ass, the former, "'arud," being reckoned among the wild beasts of the field (Kil. viii. 6); hence the Biblical precept is applied to it (Kil. i. 6) forbidding it to be crossed with the domestic variety. The most valuable species is declared to be the Libyan, distinguished for its size and strength (Bek. 5*b*); but which, on account of its fiery character, must be driven with a powerful bit (Shab. 51*b*). However, Immanuel Löw asserts that this description applies not to the Libyan Ass, but to the Lycaonian variety, which is mentioned in old sources (Mishnah Shab. v. 1), and which, according to the testimony of Greek and Latin writers, was frequently partially tamed for crossing with the mare (Krauss, "Lehnwörter," ii. 3017). The meat of the Ass is said to have the same specific gravity as human flesh ('Ar. 19*b*); and the blood of a foal is held to be a remedy for jaundice (Shab. 110*b*). The bite of an Ass was accounted more dangerous than that of a dog, for it might break a bone (Pes. 49*b*), a case being cited where an Ass completely crushed with its bite the arm of a child (B. Ḳ. 84*a*). The Ass is not particular in its food, eating such things as brush and thistles, and when hungry it has been known to eat fish (B. Ḳ. 19*b*); nevertheless, baled provender for a young Ass should be opened out, a labor permissible on the Sabbath (Shab. 155*a*). The she-ass produces no young before her third year (Bek. 19*b*). A strap made either from ass-hide or calf-hide was employed in judicial scourgings, a fact which was thus wittily applied by an itinerant preacher in expounding the well-known words of Isaiah (i. 3): "The ass knoweth his master's crib, but Israel doth not know; therefore, let him that doth not know be chastised by the hide of him that doth know" (Mak. 23*a*).

In Proverbial Use.

No other animal is perhaps so frequently mentioned in popular proverbs as the Ass. "Where our forefathers were angels, we are but men; where they were men, we are only asses" (Shab. 112*b* and often elsewhere), a saying which shows that even in those days the Ass was considered an example of stupidity (B. B. 74*a*). Its stupidity and insensibility are expressed in the proverb, "The ass freezes even in July" (Shab. 53*a*). To be called "an ass" was therefore an insult: "If one hath called thee ass, go and get a halter for thyself" (B. Ḳ. 92*b*). A variation of this is found in the Palestinian saying, "If a man say unto thee, thou hast asses' ears, pay no heed to him: but if two say it to thee, go and get thee a saddle right away" (Gen. R. xlv. 7). Other proverbs are, "The pace of the ass depends upon its barley [its food]" (Shab. 51*b*); and "Many young asses die and their skins serve as trappings for their mother" (Lev. R. xx. 10; Gen. R. lxvii. 8). Concerning the color of asses, the following is found: "Thou sayest thou hast seen a black ass? Then thou hast seen neither a black one nor a white one, for there are no black asses" ("Alphabet" of Ben Sira, letter 8).

The Ass employed by Abraham when he traveled to the sacrifice of Isaac was declared to be the same animal which later bore Moses' wife and her sons into Egypt (Ex. iv. 20); and it is declared that the same animal is also to serve the Messiah, who is to come "riding upon an ass" (Zech. ix. 9). The mother of this Ass is said to have been the one upon which Balaam



Ass with Panniers.
(From a Phenician terra-cotta in the Metropolitan Museum of Art, New York.)

rode, and which was created at the close of the sixth day of Creation at dusk (Pirḳe R. El. xxxi.). The old sources, as Abot v. 6, speak only of the creation of the "mouth of the ass" (Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 49, 50; see BALAAM).

When the Ass of Phinehas b. Jair, or, some say, of Hanina b. Dosa, was once stolen, she refused to eat the fodder laid before her because the tithe upon it had not been paid to the priest, whereupon the thieves set her free and she returned to her master (Yer. Dem. i. 21*d*, below; compare also Ḥul. 7*b*; Ab. R. N. viii. for variations of the legend). The Ass of Rabbi Jose would not enter his stall until a pair of shoes which were lying upon his back, and which did not belong to his master, had been removed (Ta'an. 24*a*).

Ass-drivers were held in small repute; the current opinion being that the majority of them were rascals (Ḳid. iv. 14, 82*a*; but see Niddah 14*a*). An "ass-driver's question" is equivalent to a "stupid question" (Yer. Sanh. vi. 23*b*).

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L. G.

ASS-WORSHIP: The accusation that Jews worshiped the ass was for four centuries persistently made by certain Greek and Latin writers.

Various Authors of the Calumny.

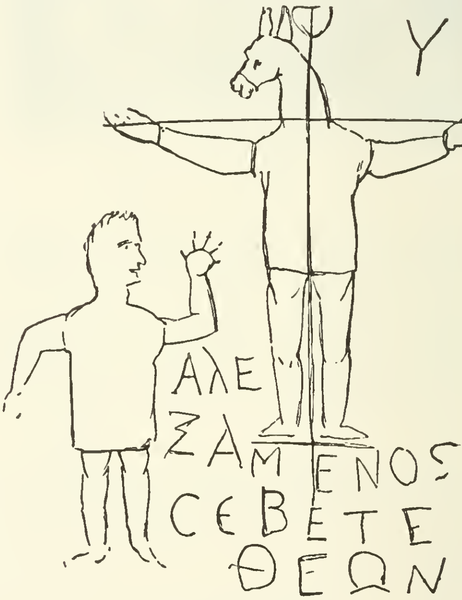
(1) Mnaseas of Patras (second century B.C.) is quoted by Josephus ("Contra Ap." ii. 9) as claiming that the Jews worshiped the head of a golden ass (*χρυσὴν . . . τοῦ κάνθωνος κεφαλήν*). The word *κάνθων*, instead of the usual *ὄνος*, suggested by its similarity to the *κάνθωρος* (the scarabs), worshiped in Egypt, betrays the Egyptian standpoint of the author, it being also used to denote the sign upon the tongue of the Egyptian god Apis.

(2) A similar charge is made by Damocritus (Suidas, *s.v.* *Δαμόκριτος*), whose period is undetermined, but who certainly preceded Josephus. In his book "About the Jews" Damocritus asserts that the Jews reverenced the head of a golden ass (*χρυσὴν ὄνου κεφαλήν προσεκύνουν*), to which every seven years they sacrificed a foreigner, whom they seized for that purpose, and cut his flesh into small pieces. Suidas (*s.v.* *'Ιούδας καὶ 'Ιουδαῖος*) places the interval between these ritual-murders at three years instead of seven.

(3) The next writer is Plutarch (46–120), who, in his "Quæstiones Conviviales," iv. 5, states that the Jews abstained from eating the flesh of the hare because it resembled the ass, which is an animal worshiped by them.

(4) Julius Florus, who lived under Antoninus Pius, speaks of the conquest of Jerusalem by Pompey, and mentions a secret place discovered in the Temple on that occasion, which contained, he says, an ass under a golden vine ("sub aurea vite cillum"). But the word "cillum," the most important word in the passage, is only a guess at a very much distigured text, which, in its received form, gives no sense at all. This author's testimony, therefore, hardly deserves consideration.

(5) Quite different from these accounts is that in Diodorus, "Eclogæ," § 34, by Posidonius of Apamæa (died about 51 B.C.), that when Antiochus Epiphanes conquered Jerusalem in the year 168 B.C. and entered the Temple, he found in the Holy of Holies the image of a man sitting upon an ass (*καθήμενον ἐπ' ὄνου*) and holding a book in his hand; the king understood the statue to represent Moses. In addition to the association of this story with an historical personage, Antiochus Epiphanes, and to the mention of a statue, this account is further distinguished by the element that not the head alone but the whole animal is referred to, just as in Plutarch. Apion combined these accounts in stating that the Jews had in their Temple an ass's head set up, which was discovered when Antiochus Epiphanes penetrated into the sacred precincts (Josephus, "Contra Ap." ii. 7; all the passages referred to are given by Th. Reinach, "Fontes Rerum Judaicarum," i., Paris, 1895). Reinach (p. 131) remarks that it is clear from Josephus that Apollonius Molon, too, was acquainted with the calumny.



"The Mocking Crucifix."
(From Garrucci, "Arte Christiana.")

Same Accusation Against Early Christians.

As was the case with many another calumny against the Jews, Christianity, the daughter-religion of Judaism, was likewise charged with Ass-Worship (see Minucius Felix, "Octavius," ix., xxviii.). As Tertullian ("Apologia," xvi.) remarks tersely and truthfully, the same accusation was made against Christians because theirs was the nearest to the Jewish religion ("ut Judaicæ religionis propinquos"). Writing against the heathens, Tertullian further says, "Certain people out of your midst have dreamed that an ass's head is our God" (see also "Ad Nationes," i. 11). He quotes Tacitus, who, as is well known, contributed most to spread false reports concerning Judaism. Tacitus' story runs ("Historiæ," v. 3) that the Jews suffered from thirst in the wilderness, and that they followed a herd of wild asses which led them to a spring of water; in recognition of this benefit they made the domestic ass—its nearest congener—the object of their worship. A similar account is found in Plutarch (*l.c.* iv. § 5). These accounts are essentially different from the preceding ones, for they endeavor to supply some cause for such a remarkable form of worship.

Josephus' Disproof for the Jews.

Mockery of Christianity.

Josephus knows nothing of any such alleged reason. He takes ("Contra Ap." ii. 7) the whole story as a stupid calumny, all the more despicable as it seeks to detract from the sanctity of the celebrated Temple. With clever irony he remarks that it ill befits Apion the Egyptian to bring forward such an accusation, for nothing can be more absurd than the Egyptian animal-worship. The falsity of this shameful charge is established by facts: for Antiochus Epiphanes (Theus), Pompey the Great, Licinius Crassus, and lastly Titus, who all entered the Temple, found nothing there of that kind, but found, instead, the purest forms of divine adoration. Tacitus, as quoted by Tertullian, expressly states that Pompey found no image or idol in the Temple. Although this disproof seems quite sufficient as defense, it gives no clue concerning the origin of such a report. Tertullian indicates that he considers the calumny as simply the offspring of malevolence, for it was in like manner, he relates in his "Apologia," xvi., that a rascal in his town (in "Ad Nationes," i. 14, he is described as a Jew), who had to take care of the wild animals intended for the arena, would carry around an image with the inscription "Onokoites, the God of the Christians." The image had ass's ears, a hoof on one foot, and it carried a book and a toga. The meaning of the word "Onokoites" is not clear. But it is very evident that the image must have been intended for the amusement of the crowds, and that the intended mockery of Christianity must have been understood as referring to one of the best-known dogmas of Christianity. The word ὀνοκοίτης, formed after the analogy of παρακοίτης—though not strictly according to philological rules—caused Tertullian to observe "risimus et nomen" (the very name of it made us laugh). It probably hints at something like *ex concubitu asini* (*et feminæ*) *procreatus*, and is thus a malicious insult upon the Christian God, claimed to be a compound being, both God and man (H. Kellner, "Ausgewählte Schriften des Septimius Tertullianus," i. 62, 1871). This anecdote, however, can not be taken as indicating that the Jews transferred the reproach under which they had suffered from themselves to the Christians; for it is simply the silly wit of a coarse hireling that had deserted the Jewish faith to become champion fighter with wild beasts, as Tertullian himself states.

Real Foundation in a Gnostic Sect.

The Rabbis explain "tartak" (II Kings xvii. 31) as the image of an ass (Winer, "B. R." ii. 605); but Tartak is not described as a god of the Samaritans, and the Samaritans therefore are not accused by the Jews of worshiping the ass, as is wrongly stated by Roesch ("Theol. Studien und Kritiken," 1882, p. 523). That the Christians were accused by the Jews of this cult is also without foundation, for neither Justin ("Dialogus cum Tryphone," pp. 10, 17, 108, and 117) nor Origenes ("Contra Celsum," vi. 27) mentions anything of the kind. On the other hand, it is quite true that the Christians accused some Gnostic sect of their own of Ass-Worship, and, it appears, with full justification. The supreme spirit is called Onoel (ὄνος, ass + אל, God) by the Gnostics. According to the Gnostic work Γέννα Μαρίας (Epiphanius, "Hæres." xxvi. 12), Zachariah saw in a vision a man in the Temple at Jerusalem who had the form of an ass. Some Gnostics ascribed to the demon Sabaot an ass' shape, others that of a pig (*ib.* xxvi. 10). Here may also be mentioned that according to a baraita in Yoma 19*b*, a Sadducean high priest is said to have died in the Temple, and the imprint of a calf's foot to have been found between his shoulders.

Origin in the Egyptian Typhon-Worship.

Now all these varying accounts are remarkably illustrated by a graffito found in Rome in 1856, representing a man bearing the head of an ass, and nailed to a cross, before whom another man kneels in the attitude of adoration (F. S. Kraus, "Das Spottcruzifix," Freiburg, i. Br. 1872). Another graffito, found likewise on the Palatine in Rome, depicts the same man, and designates him as "fidelis" (faithful); so that this is not intended for a caricature, as usually claimed, but for an earnestly intended symbol of faith (Wünsch, "Sethianische Verfluchungstafeln aus Rom," p. 112, Leipsic, 1898). From the circumstance that at the right of the ass's head (see p. 222) there stands a Y, Wünsch deduces that it is a symbol of the Typhon-Seth worship, for on the numerous curse-tablets in Rome the same symbol always stands at the right of the ass's head of Typhon-Seth. It is the religious symbol of the Gnostic sect of the Sethinai (from Seth, son of Adam; but also from Seth, the surname of the Egyptian god Typhon); and they in their turn derived the ass's head—as shown in the above-cited quotation from Epiphanius—from the representation of the "Jewish god Sabaoth." Wünsch is therefore inclined to consider the cult of the ass as having foundation in fact and not merely in calumny.

Jews Can Not Be Connected with Typhon-Worship.

It is of course quite correct to say that the ass-cult is connected with the Egyptian god Typhon (Ælian, "V. H." x. 28). Plutarch relates ("De Iside et Osiride," ch. xxx.) that in Egypt the ass was considered of "demoniac" nature (δαιμονικόν, on account of its resemblance to Typhon (compare *ib.* xxxi.; M. Wellmann, "Ægyptisches," in "Hermes," 1896, xxxi. 242). But this would not explain the story of its adoption by Jews. Plutarch brings the Jews into direct connection with Typhon by making him beget "Hierosolymus" (Jerusalem) and "Judæus," after having fled upon an ass subsequently to the war with Jupiter ("De Iside et Osiride," ch. xxxi.; Reinach, *l.c.* p. 137). Roesch, referring to the Talmudic account, that in the Second Temple the so-called foundation-stone (אבן שתיה) took the place of the Ark of the wilderness, thinks that this stone is meant by Posidonius and others by their "ass' statue." The upper millstone being also metaphorically called "the ass," the enemies of the Jews took advantage of this circumstance to accuse them of worshiping a veritable ass. He claims also that a four-cornered stone is the determinative for Typhon in the hieroglyphs. But this explanation is too far-fetched to be acceptable; besides, it must not be forgotten that Mnaseas, the oldest authority for the legend, does not call the ass ὄνος, but κάνθων. Another suggestion, that of Michaelis, that the enemies of the Jews may have seen a cherub in the Temple with an ass's head, is negatived at once by the fact that the cherubim were certainly never so represented. None of these attempted explanations is based on facts. Nor are Philo's statement (i. 371) that the Jews' golden calf represented Typhon (see Winer, "B. R.," *s.v.* "Kalb"), and the connection of the ass-cult with that of Seth-Typhon asserted by Movers ("Die Phönizier," i. 297, 365), and by W. Pleyte ("La Religion des Pre-Israélites," Leyden, 1865, p. 143).

Origin of Accusation in Alleged Bacchus-Worship.

For explanation of the supposed Ass-Worship, the Dionysos-cult must be taken into consideration. Dionysos, or Bacchus, was, under the name of Sabazios, worshiped by the Phrygians; according to some, Dionysos himself was Sabazios, according to others Sabazios was his son. Dionysos was identified with the Semitic divinity Adonis, which easily suggests the name of the God of the Hebrews. It is said that Dionysos encountered Aphrodite and Adonis in Lebanon; he loved their daughter Beroe (Nonnus, "Dionysiaca," xlvi.). Dionysos is identified with pretty nearly all Oriental deities, as, for example, with Moloch, Baal, Melkart, and Hadad. F. Lenormant says, therefore, in the "Dictionnaire des Antiquités," *s.v.* "Bacchus": "The disposition was so marked to identify the son of Semele (Bacchus) with the various deities of the Orientals that it was even pushed to the extreme of asserting that the Jews likewise worshiped Dionysos (Plutarch, 'Symposiaca,' iv. 6), an assertion based upon nothing further than the similarity of sound between the name Jehovah, Sabaoth, and that of Sabazios (Valerius Maximus, i. 3, § 2; other passages at Lenormant), likewise upon the existence of the golden vine in the Jerusalem Temple (Josephus, 'Ant.' xv. 11, § 3)." The similarity of the names Sabaoth and Sabazios, and the existence of the golden vine in the Temple, were then sufficient to suggest to the heathens, who knew very little about Jewish worship, that the Jews, like many other nations, cherished some kind of a Dionysos-worship. It is known that the excessive hilarities at the so-called "Feast of the Water-Drawing" at the Festival of Tabernacles gave cause to the accusation that the Jews celebrated Bacchanalia (see Z. Frankel, "Juden und Judenthum nach Römischer Anschauung," in "Monatsschrift," 1860, ix. 125 *et seq.*, and Büchler, in "Rev. Et. Juives," xxxvii. 181). Now, the ass was sacred to Bacchus and an unfailing member of his train; the god is often represented as riding upon one. Note the alleged statue in Jerusalem of Moses riding upon an ass, mentioned above. Silenus, Bacchus' constant companion, also rides upon an ass. Creuzer ("Symbolik," i. 480) remarks that Silenus *is* the ass. The ass was considered a phallic animal, and when once the Jews were accused of the cult of Dionysos, it was not going very much further to accuse them of sexual excesses, as Tacitus does, holding them capable of every shamefulness. One charge involves the other, and calumniators of the Jews would not be likely to hesitate at an additional falsehood or two.

The fables additionally connected with the ass-cult, such as the fattening of a Greek every seven years for an offering to the ass-god; the attempt of Zabid of Dora to rob the Jews of this god; Tacitus' story of the finding of the water-springs by the wild asses: all of them follow from the idea that the Jews worshiped Dionysos. Everything additional is the offspring simply of the hatred that the world of antiquity bore to the Jews. For this hatred there is no explanation.

[Tacitus' story of the finding of the water-springs rests on a genuine Idumean narrative found in Gen. xxxvi. 24, according to which "'Anah (= the ass), son of Zibeon the Ḥorite, found the hot springs (ימים) in the wilderness while feeding the asses of his father." The whole story, accordingly, points to Idumæa, where the first ass-cult legend as told by Josephus ("Contra Ap." ii. 10) originated according to Mnaseas. Apollo, the god of the Idumean city of Dora, represented by Zabidus the Idumean, carrying the golden head of an ass at the battle of Dora, is Baal Anah, who probably became afterward the Gnostic god Anael. It was the identification of the Jews with the Hyksos by Manetho that occasioned the Jews to be accused of Ass-Worship—that is, Seth-Typhon worship. See J. G. Müller, "Des Flavius Josephus Schrift Gegen Apion," p. 258; Schürer, and "Gesch." i. 3, iii. 104.—K.]

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K. S. Kr.

ASSABAN (אצבאן), MORDECAI: Rabbi and author; born at Morocco in 1700 and died at Aleppo about 1760. He was chief rabbi of Leghorn, and emigrated to Jerusalem about 1729, where he dwelt for thirty years. He was the author of a "Widdui" (confession of sins), entitled "Zobeaḥ Todah." Assaban was renowned as a cabalist.

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ASSAULT AND BATTERY: An English law term for injury to the person—a crime recognized from the earliest stages of human law. Disputes about property, about contracts, or about the rights of man in the family or in society, arose later in the course of social evolution; but from the earliest times personal injuries gave rise to disputes which had to be settled by some tribunal or arbiter.

In ancient law, redress for injuries to the body takes the form of compensation to the person wronged, not of punishment in the name of the state; and this principle is found throughout the Talmudic jurisprudence. Many nations of antiquity and the Germanic tribes as late as the earlier Middle Ages allowed even the guilt of the slayer to be atoned by the payment of "wergild"—that is, man-money—to the heirs of the slain; but here the Mosaic law calls a halt with its stern command, "Ye shall take no ransom for the life of a manslayer" (Num. xxxv. 31, R. V.).

The Law of Retaliation.

The passages of Scripture from which the law of Assault and Battery is derived are Ex. xxi. 18, 19 and 22-25; Lev. xxiv. 19, 20; Deut. xix. 21 (indirectly), and xxv. 11, 12. According to the literal interpretation, these passages teach the law of retaliation: eye for eye, tooth for tooth, as the redress for mutilation or, technically speaking, mayhem; bruise for bruise, stripe for stripe, etc., as the redress for the infliction of pain; and cutting off the offender's hand as the punishment for disgracing another by violent means. It seems that the Sadducees, when in power, conformably to their love for the letter of the law in all matters, followed these passages literally. At least the Megillat Ta'anit (ch. iv.) ascribes this practise to the "Boethus men," with whom the Sadducees are often identified; and the varied efforts of many sages to give good Scriptural grounds for their own theory (B. Ḳ. 83*b*) indicate that there were some who dissented from the Pharisaic interpretation. The liability for bodily violence is stated in the Mishnah (B. Ḳ. viii. 1) as follows:

> He that injures his neighbor is liable to him on five grounds: (1) damage; (2) pain; (3) stoppage of work; (4) cost of cure; and (5) shame.

Five Grounds of Liability.

In dealing with this proposition the Gemara (B. Ḳ. 83*b et seq.*) first discusses why the literal rule of eye for eye must yield to the more humane law of compensation in money. Referring to the passage in Lev. xxiv. 17 *et seq.*, where the smiting of a man is treated along with the smiting of an animal, it is argued that, as payment is made for the latter, so payment should be made for the former, except in the special case in which the man is killed, inasmuch as the Lawgiver says (Num. xxxv. 31), "Ye shall take no ransom for the life of a manslayer"; which shows that for the murderer there is no ransom or satisfaction, but that there is a ransom for him that takes anything less than life, as, for instance, the principal limbs, which, when removed, never grow again. Again, if a blind man put out the eyes of a man possessing sight, what can be done to the offender in the way of retaliation? Nevertheless the Law says, "Ye shall have one manner of law" (Lev. xxiv. 22); hence redress must be adjudged in money against all alike. Further, stress is laid on the term "taḥat" (for, in place of) which is applied to animals, as, "he shall surely pay ox for ox" (Ex. xxi. 36), and again in the phrase "eye for [in place of] eye" (*ib.* 24); still greater stress is laid on the verb "natan" (to give), which is used in Ex. xxi. 22, where nothing but a money reward can be meant, and is again used in the rule in Lev. xxiv. 20, which literally translated reads, "as he giveth a blemish upon man, so shall it be given upon him." The interpretation of "eye for eye" being thus established to the satisfaction of the rabbis, there is no reason for them to doubt that "bruise for bruise" means money for the pain suffered, and does not mean the infliction of like pain. However, the position is strengthened by the passage in Deut. xxii. 28, 29, where he who forcibly seizes a damsel not betrothed and lies with her, is mulcted in the sum of fifty shekels, because (taḥat asher) "he hath humbled her."

The separate elements of liability are:

Damage, How Appraised.

Damage Proper (Nezeḳ): The Mishnah says the damage is appraised by ascertaining how much the person injured would have been worth as a slave in the market before the infliction of the injury and how much he is worth after it; the difference represents the damage. But if the result of the injury has been to render its victim deaf, he is considered worth nothing whatever, and the damage is accordingly equal to the whole of his former value.

Pain, "as when he has singed him with a spit or spike, even on his finger-nail, where no mark is left." Here the question arises, should the judges ask themselves (*a*) how much money would "such a man"—that is, one as strong or as delicate as the injured man—be willing to take to submit to the pain, or rather (*b*) how much would he be willing to pay to forego the pain? The former measure, though named in the Mishnah, is in the Gemara deemed inadmissible; for many people would not take all the money in the world and willingly submit to the pain: the latter measure is held to be more reasonable. Where the pain is incident to a mutilation, the judges should say: "Suppose the wounded man to have been sentenced to have his hand cut off, how much would he be willing to pay to have it taken off under the influence of a drug [an anesthetic], rather than have it rudely hacked off; and this amount would serve to represent the damage" (B. Ḳ. 85*a*).

Stoppage of Work: The Mishnah allows to the injured man his wages only as a "watcher of cucumbers"—that is, such wages as he can earn in his disabled condition—"because he has already been paid the value of his eye or the value of his hand"; for the action might be brought at once when the injury was done, and the judges would estimate the loss of time beforehand. This estimate should be paid in full, though the injured man should recover sooner than was expected (B. Ḳ. 85*b*).

An example is put, where violence may bring about stoppage of work alone, without mutilation or pain or need for cure: it is in the case of unlawful imprisonment (*ib.*).

Cost of Cure: As the Scripture says, he "shall cause him to be thoroughly healed" (Ex. xxi. 19), the inference is that the guilty party shall pay for the services of a physician. He may not offer his own services, no matter what his skill may be; nor can he avoid the outlay of money by finding a physician that will do the healing work free of charge. Should ulcers arise in consequence of a wound, the cost of healing such ulcers also falls on the assailant; but if ulcers arise from other causes—for instance, because the wounded man disregards the orders of his physician—the cost of healing these is not to be assessed. The wound may disappear and break out again and again: the cost of cure will still rest on the assailant; but if it be once fully healed (literally, "to its full need"), the liability comes to an end (B. Ḳ. viii. 1). The occasion for cost of cure may exist without any of the other elements of damage; for instance, where one has forcibly thrown chemicals upon another, giving to his skin the whiteness of leprosy, it is his duty to pay the cost of having the skin restored to a healthy color (B. Ḳ. 85*b*).

Scale of Compensation.

Shame or Humiliation: Here it is impossible to lay down hard and fast rules; for, as the Mishnah says, "it all depends on who is put to shame and who it is that puts him to shame." But for certain acts of violence that involve very little pain and no permanent disablement, but mainly disgrace, the sages fixed a scale of compensation, namely: for a stroke with the fist, one sela or shekel (nominally 60 cents); for a slap with the open hand, two hundred zuzin (1 zuz = 15 cents); for a back-handed slap, or for pulling a man's ear or hair, or tearing off his cloak or a woman's headgear, or spitting at a person if the spittle reaches his flesh, four hundred zuzin ($60 nominal) (B. Ḳ. viii. 6). A kick with the knee costs three selas; with the foot five selas; a stroke with an ass' saddle thirteen (B. Ḳ. 27*b*, Rashi *l.c.*). According to Maimonides (Yad ha-Ḥazaḳah, Ḥobel u-Mazziḳ, iii. 8–10), each slap, kick, or stroke counts separately. But he also says (following B. Ḳ. 36*b*) that these sums are not meant for the full-weight or Tyrian coins, but for the "country currency," worth only one-eighth of the Tyrian.

These liquidated damages cover only pain and shame: if sickness ensue, stoppage and cure have to be paid for separately.

Israelites to Be Treated as Freemen and Freewomen.

Although R. Meïr's opinion (B. Ḳ. 86*a*), that all Israelites are to be treated as freemen and as freewomen, as "the descendants of Abraham, Isaac, and Jacob," and are therefore entitled to the same compensation for disgrace, has not been accepted generally, yet where the sum has been fixed by the sages, as shown above, no reduction is made on account of the poverty or low degree or even of the lack of self-respect of the party insulted.

There is a sixth element (which arises, however, but rarely); namely, the "price of children" (Ex. xxi. 22): "If men strive together and hurt a woman with child, so that her fruit depart, and yet no mischief follow, . . . he shall pay as the judges determine." Something is to be paid over and above damage, pain, etc., which is hard to determine; for a woman delivered of her child is, generally speaking, not made the worse thereby; though in the special case she may be much debilitated. Her loss of health and strength would fall under the head of damage proper ("nezeḳ").

Another view is, however, expressed in the Mishnah to the effect that the "deme weladot," the price of the child or children that were destroyed by the miscarriage, should be paid to the husband of the woman by the man causing the damage. The standard authorities are almost silent on the subject (B. Ḳ. v. 4; Gemara, 49*a*).

Human Beings Are "Forewarned."

A human being is always "forewarned"; that is, he is, like a "forewarned ox," liable for full damage, whether awake or asleep, whether willing or unwilling. But if a man in his sleep or unwillingly (as by falling from a roof) hurt another person, he is not liable for the "disgrace" that might result, say, if such person's clothes should be torn from him; and if A hurt B by pure accident—for instance, if he be thrown upon him from a roof by a sudden gust of wind—he is liable only for damage, but not for pain, healing, or stoppage (B. Ḳ. viii. 1; Gemara 86*b*).

Deaf-mutes, insane persons, and infants are "pegi'atan ra'ah" (bad to meet); he who hurts them is liable for full compensation; but if they commit an assault, they are not liable at all (*ib.* viii. 4). However, no compensation for shame is made to the insane (*ib.* 86*b*). When an injury is done to an infant girl, the compensation for "damage" and loss of time is payable to her father (*ib.* 87*a et seq.*).

Persons "Bad to Meet."

A married woman or a slave is also "bad to meet," as full compensation must be paid for any injury done to either of them. According to the better opinion, the assailant of a slave must pay even for the disgrace put upon him. The compensation for injury to a married woman, for pain and shame, is paid to her; for loss of work and healing, to her husband; for damage proper, according to one opinion, to her, according to another, to her husband. For an injury to a slave the whole compensation goes to the master. When an injury is done to an infant boy still at the father's board, the compensation should be invested in land, of which the father will receive the rents and profits till the boy attains full age (thirteen). When a father injures his infant daughter, he pays pain, cure, and shame to her at once, but neither damage nor loss of time. A married woman is excused from payment only because she has no property under her own control; a slave, because he can not own property: hence, when the woman, by the death of her husband or by divorce, comes to her own, or when the slave is manumitted, she or he may be sued for the injury done while under disability (*ib.* viii. 4).

When a man does an injury to his own wife, he is bound to pay her for her damage, pain, and shame at once, in such a manner as to give her the free disposition of the money. He needs not pay for loss of work; and for her healing he is bound as her husband. The wife, if she injure her husband, is liable for full compensation (Maimonides, "Yad," Ḥobel u-Mazziḳ, iv. 16–18). For the manner of its collection see KETUBAH.

A master is not responsible for assaults committed by his bondman or bondwoman, nor for injuries done by them to the property of another. A master injuring a Hebrew servant is liable for all the elements of damage except that of stoppage of work, that being a loss to him only (B. Ḳ. viii. 3).

Self-Defense a Justification.

Self-defense is a full justification for an assault that is not continued after the necessity has ceased. But if two men strike each other at the same time, each is liable to the other, and the excess in damages must be paid (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 421, 13).

Where one enters upon the grounds of another without his permission, the owner of the ground may order him off, and may even remove him by force; but if he strike him or harm him otherwise than in forcing him away, he is liable like any other assailant (B. Ḳ. 48*a*).

Should the injured party die before he recovers judgment for the assault, the right of action is cast upon his heirs; and in like manner if the assailant die before satisfaction is made or before it is adjudged, the action for the wrong done may be brought against the heirs, and it may be satisfied out of the estate descended to such heirs.

To this rule there is one very rare exception; namely, where one puts a disgrace upon a sleeping person (say, by exposing his nakedness), and the sleeper dies without finding it out, the action for the disgrace does not pass to his heirs (B. Ḳ. 86*b*).

The maxim of the common law, that a felony merges the civil remedy, was also known to the Rabbis. When a man strikes his father or mother so as to leave a mark ("ḥabburah"), or when he wounds any one on the Sabbath, he can not be sued for compensation; for he is deserving of death. While it was very unlikely that the offender would be put to death—for long before the days of the Mishnah capital punishment under the Mosaic law had ceased—still this excuse of the lesser offense by the greater was held good. But where the act is punishable by stripes only, such as wounding a person on the Day of Atonement, the civil remedy is available (B. Ḳ. viii. 3, 5).

The payments for damage and for pain are in the nature of penalties, and can be adjudged only upon proof by witnesses. But in the absence of witnesses the assailant can, upon his own confession, be ordered to pay for loss of work and cost of cure—which elements are in the nature of a debt—and for the disgrace suffered, on the ground that by his own confession he publishes the humiliation of his victim (Maimonides, "Yad," Ḥobel u-Mazziḳ, v. 6, 7).

Procedure in Assault Cases.

Only a court of "ordained" judges could try an action for injury to the person, according to the rules laid down above, and give judgment for a definite sum; and as judges could not be lawfully ordained, except in the Holy Land, judgments for damage and pain could not be collected, even in Babylonia (B. Ḳ. 84*a*). But, as a matter of necessity, a system was worked out which soon spread over all countries in which the Jews enjoyed any sort of autonomy. When parties complained of injuries, the judges, after hearing their allegations and the testimony of witnesses, indicated the sum that in their opinion the assailant should pay, and, upon his refusal, would threaten him with excommunication ("nidduy"); and this course would generally have the desired effect. But loss of time and cost of cure, being elements sounding in money, and not in the nature of penalties, can only be determined by judges having ordination (Maimonides, "Yad," Sanh. v. 10, 17).

Although the remedy for assaults was altogether pecuniary, yet to strike a fellow-Israelite was always deemed a sinful and forbidden action. As the Law strictly forbids the giving to a convicted criminal a single blow beyond the lawful number (Deut. xxv. 3), the sages concluded that a blow given to any one, except by authority of law, was forbidden by Scripture; and they held that, though the assailant had paid all damages, he should ask forgiveness from the injured party, and that it was the duty of the injured, when earnestly entreated, not vindictively to withhold his forgiveness (B. Ḳ. viii. 7).

When damages which usually follow a striking arise without actual contact with the body of the injured person—for instance, if one frighten his neighbor, or yell into his ears in such a way as to deafen him or otherwise make him ill—the wrong-doer is "free from human judgment," but liable to the punishment of heaven (B. Ḳ. 91*a*).

These Laws Not for Gentiles.

The passages in Scripture on which the law of Assault and Battery is grounded speak of a man and his brother, or a man and his neighbor; hence they can not be and were not applied to affairs in which either party was a Gentile. Whatever redress was given in such cases by Jewish courts was only a matter of equity, or, as the Rabbis say, by reference to Prov. iii. 17, "for the sake of the ways of peace."

Bibliography: Nearly all of the Talmudic law collected in this article is to be found in the eighth chapter of Baba Ḳamma, the Gemara on which runs from p. 83*b* to 93*a*. The subject is treated by Maimonides in *Yad ha-Ḥazaḳah, Ḥobel u-Mazziḳ*, in the *Ṭur*, and in the *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, under the title *Ḥobel ba-Ḥabero*, ch. 420-424.

J. SR. L. N. D.

ASSEMBLY, THE GREAT. See Synagogue, the Great.

ASSER, CAREL: Dutch jurist; son of Moses Salomon Asser; born at Amsterdam, Holland, Feb. 15, 1780; died Aug. 3, 1836. He studied law and philology at the Athenæum at Amsterdam. After obtaining a doctor's degree, July 3, 1799, Asser devoted himself to the practise of law in Amsterdam; he and his friend Jonas Daniel Meyer being the first Jews to become lawyers after the establishment of the Batavian republic.

Early Success.

The defense of a certain Mascel of Dordrecht, accused of blasphemy for having manifested doubts concerning the divinity of Jesus and the Trinity, brilliantly conducted by Asser and Meyer, drew upon the young men the attention of M. C. F. van Maanen, chief attorney and, later, minister of justice.

In spite of his absorbing professional duties, religious matters did not fail to receive Asser's consideration. When he was only sixteen, he and his father shared in the founding of the Felix Libertate, a society which had for its aim the emancipation of the Dutch Jews; and he was among the signers of a

Active in Jewish Community.

petition to the States General (March 26, 1796), praying for their emancipation. This step was vigorously opposed by Daniel Cohen d'Azevedo, rabbi of the Portuguese, as well as by Jacob Moses b. Saul Löwenstamm, rabbi of the Ashkenazim, who were afraid that political emancipation would result in the disintegration of Judaism. As a result, the National Assembly passed a law conferring on them citizens' rights. In the struggle that now began between the Orthodox party, led by the rabbis, and the more progressive generation of the community, Asser took a prominent part; and when the differences led finally to the formation of a new congregation, Adat Jesurun, he became a leading member.

In Public Office.

In 1807 Asser was one of three delegates sent by the new congregation to the Sanhedrin in Paris. On his return home he was commissioned by Napoleon to write a report of the condition and wishes of the Jews in Amsterdam, having regard to the possibility of the reunion of the two congregations. On the recommendations contained in this report, a central consistory for the Jews in Holland was authorized by royal decree Dec. 17, 1808. In the same year Asser was appointed director of the second division of the Ministry of Public Worship, and in the following year, after the abrogation of that office, he became chief of the bureau in the Board of Accounts. In 1811 Asser was made justice of the peace in the first district of Amsterdam, and soon became an authority in matters relating to the office. He translated from the French J. J. Barbedette Chermelais' work, "Traité des Attributions des Juges de Paix" (2 vols., 1812), which exerted great influence in Holland.

In the mean time he had become a member of the consistory of Amsterdam; and after Holland had regained her independence (1813), he was appointed a member of the commission to draft regulations for the Jewish community.

For twenty-one years Asser held the post of referendary of the first class in the Department of Justice at The Hague, to which he was appointed in 1815; and for five years before his death he performed the duties of secretary to the Department of Justice. The decoration of the Order of the Netherlands Lion was conferred upon him.

His Works.

His wife was Rose Levin, sister of the well-known Rahel Varnhagen von Ense. For the latter he wrote "Précis Historique sur l'Etat des Israélites du Royaume des Pays-Bas," 1827, a historical review of the condition of the Jews in Holland, not yet published. Asser was also the author of the following works: "Verhandeling over de Verantwoordelijkheid der Ministers, volgens het Nederlandsche Strafregt," The Hague, 1828, an anonymous treatise on the responsibilities of ministers according to Dutch constitutional law; "Apologie de la Peine de Mort," Brussels, 1828; "Verhandeling over de vraag, of bij het Wetboek van Strafregt tegen het snoeijen van geldmunten straf is bepaald?" The Hague, 1836, a treatise on the penalty attached to the clipping of coin; and "Vergelijkend overzigt tusschen het Fransche en Nederlandsche Burgerlijk Wetboek." The last, his largest work, was published after his death by his son Louis Asser and his nephew C. D. Asser.

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s. J. Vr.

ASSER, CAREL: Dutch jurist and scholar; born at The Hague, June 1, 1843; died at Leyden, Dec. 10, 1898. He was a son of Louis Asser, judge of the district court at The Hague, and grandson of Carel Asser, referendary in the Department of Justice at The Hague. He received his education at the gymnasium in his native city, and at the University of Leyden, obtaining a doctor's degree at the age of twenty-three. Appointed judge of the district court of The Hague in 1878, he retained the position until 1892, when he was made professor of civil law at the University of Leyden. The estimation in which he was held by the Dutch government is shown by the fact that he was appointed on a commission to investigate the need for the revision of the national statutes and to prepare a plan for this purpose. Asser married a Christian, but he remained in touch with the Jewish community and continued to display an interest in his coreligionists.

Among Asser's works are: His doctor's dissertation, "De Telegraphie en hare regtsgevolgen," 1866 (awarded a gold medal by the Gröningen University); "Wetenschap en Wetgeving," 1892; and "Handleiding tot de beoefening van het Nederlandsch Burgerlijk Recht," an unfinished work on civil law. He also contributed to periodicals many technical articles of legal interest. Asser was not only known as a scholar and writer, but also as a musician.

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s. J. Vr.

ASSER, MOSES SALOMON: Dutch jurist; born in Amsterdam Aug., 1754; died there Nov. 4, 1826. Although originally intended for trade, he took up the study of commercial law; and so successful was he in his new career, that on becoming procurator in Amsterdam he gained the reputation of being one of the best lawyers in Holland. In 1798 he was appointed member of the legislative commission which met in Amsterdam for the purpose of readjusting the laws of Holland to the new conditions arising from the change of the United Provinces into the Batavian Republic, under the protectorate of France. In 1808, when Napoleon insisted upon the adoption of his code throughout his dependencies, Asser, together with Johannes van der Linden and Arnoldus van Gennep, was commissioned by King Louis Bonaparte to draft a commercial code as a part of the uniform system of laws projected for the kingdom.

Soon after the Restoration Asser took an active part in the commission of 1814; and his work ultimately formed the basis of the commercial code of 1838, the greater part of which is still in force. In recognition of his services he was decorated by William I. in 1819 with the Order of the Netherlands Lion, being the first Jewish recipient of such a distinction.

Asser was the founder of the Felix Libertate—a society having for its object the emancipation of the Jews—and the author of the memorial addressed to the States General, March 26, 1796, urging the removal of Jewish disabilities. A leader of the opposition which resulted in the splitting up of the Jewish community of Amsterdam, Asser's name was the first mentioned at the election of wardens by the members of the new community, Adat Jesurun. He took an active part in the progressive movement, at the head of which stood his son Carel (see ASSER, CAREL).

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S. A. S. C.

ASSER, TOBIAS MICHAEL CAREL: Dutch jurist; born at Amsterdam April 28, 1838. His father was Carel Daniel Asser (1813–85). His mother was a sister of Godefroi, Dutch minister of Justice.

Asser studied jurisprudence at the Athenæum at Amsterdam, and as early as 1857 was awarded the gold medal offered as a prize by the university at Leyden for a competitive thesis on "Over het Staathuishoud kundig begrip van Waarde" (On the Economic Conception of Value). In 1860 he received a doctor's degree, after defending his dissertation on "Het Bestur der Buitenlandsch betrek kingen volgens het Nederlandsche Staatsrecht." In the same year the government appointed him a member of the international commission to negotiate concerning the abolition of tolls on the Rhine. He wrote on the subject the following two pamphlets: "Iets over den Ryntol" and "De Kluisters van den Rijn," in "De Gids," 1861.

Appointed Professor of Jurisprudence.

Member of Council of State.

Delegate to Peace Conference.

In May, 1862, he was called to the chair of jurisprudence at the Athenæum, and delivered an inaugural address on "Handelsrecht en Handelsbedrijf." When the Athenæum became a university (1876), Asser continued his teaching there; though, in order to retain his practise as attorney to a number of trade companies, he remained only in the capacity of extraordinary professor of the department of international and commercial law. From 1862 Asser took an active part in conferences on international law, and, together with Rolin Jacquemyns, afterward Belgian minister of the interior, and the English jurist, John Westlake, he founded, in 1869, the "Revue de Droit International," which he edited. In 1875 he became assistant secretary of state, and performed the duties of the office, along with those of his professorship, until May 5, 1893, when he was appointed member of the Council of State, the highest body in the Dutch administration. The high estimate of Asser's authority in the domain of international law is attested by the fact that he is permanent chairman of the diplomatic congress on international civil law, established chiefly through his instrumentality. Asser was delegate to the Peace Conference held at The Hague in 1899, in consequence of the appeal made by Czar Nicholas II., and presided over the second division of the second section. He has been the recipient of the following decorations, viz.: Cross of a Commander of the Order of the Netherlands Lion; of the Order of Orange-Nassau; and of the Baden Order of the Lion of Zähringen; Order of the Crown of Italy; and the Luxemburg Order of the Oak Crown. He is also officer of the Belgian Order of Leopold, and Knight of the Legion of Honor.

His wife is the daughter of Louis Asser, only son of the elder Carel Asser, and sister of Prof. Carel Asser of Leyden.

Besides the works already mentioned, Asser has written "Législation Uniforme sur la Lettre de Change," 1864; and "Handelsrechtelyke Aanteekeningen," "Remarks on Commercial Law," 1868–69 and has contributed many articles to legal journals. But his two principal works are "Schets van het Internationaal Privaatrecht," 1879; and "Schets van het Nederlandsch Handelsrecht," 1873. The first of these has been translated into nearly every European language, and the last reached its seventh edition in 1897.

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S. J. VR.

ASSESSMENT OF TAXES. See FINTA, REVENUE OF.

ASSHUR.—Biblical Data: Name of a city once the capital of Assyria. Asshur was apparently the first important town built by the early colonists of the country, who probably came from Babylonia. One of the earliest known rulers of Assyria, Shamshi-Adad I. (about 1820 B.C.), erected in the city of Asshur a temple dedicated to Anu and Adad; and Asshur may be regarded as having been, even at that early date, the capital of the newly founded principality of Assyria. About 1300 B.C. the capital was removed by Shalmaneser I. to Calah, and two centuries later the supremacy of Asshur had vanished so completely that the city had to be rebuilt when Tiglath-pileser I. again made it the capital. When the capital was finally removed to Nineveh, the city fell into an honorable decay, revered as the ancient metropolis, and dignified as the site where the national god Asshur had his famous temple E-Kharsag-Kurkurra. The city is now buried beneath a mound known as Kalah Shergat on the Tigris, which here divides into three arms. The ruins of its ancient temple rise high above the remaining mound, and have been slightly pierced by excavations undertaken especially by Rassam and Ainsworth; but the site has never been systematically explored. See ASSYRIA and the bibliography there given.

J. JR. R. W. R.

——**In Rabbinical Literature:** Asshur was one of the few pious men of the generation of the Tower of Babel. In order to avoid participation in that sinful project, he left the land of his fathers and settled in the neighborhood of Nineveh, in reward for which action he received the cities mentioned in

Gen. x. 11, 12 (Gen R. xxxvii. 4). The Targum Yerushalmi on the passage considers the name "Asshur" not as that of a person, but as meaning "Assyria," and takes "Nimrod" to be the subject of the sentence. See Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 88, 89.

J. JR. L. G.

ASSHURITES.—Biblical Data: A nation descended from Abraham and Keturah (Gen. xxv. 3). In prophetic literature the nation is mentioned as being engaged in making benches of ivory for Tyre (Ezek. xxvii. 6). The Asshurites in II Sam. ii. 9can not refer to the same people as Gen. xxv. 3, or to the Assyrians. Either we have here a text corruption for Geshurites (Ewald, Wellhausen), or the name is to be explained according to Targum Jonathan as the Asherites.

J. JR. G. B. L.

——**In Rabbinical Literature:** The Palestinian exegetes consider Asshurim, and also Letushim and Leummim in the passage Gen. xxv. 3, to be appellatives of the nations recorded as the children of Dedan; and explain Asshurim as "merchants," or more exactly as "those who travel with their wares from place to place" ("ashur" = footstep). Similarly, Letushim are those who sharpen weapons, from "laṭash," to whet; Leummim are the chiefs of peoples ("leüm" = people), or island-inhabitants (Targumim on the passage Gen. R. lxi. 5). In the Onkelos passage, according to Jerome, *ad loc.*, שנונין (for שכונין) should be read (see Ginzberg, "Haggada bei den Kirchenvätern," p. 117).

J. SR. L. G.

ASSI (Assa, Issi, Jesa, Josah, Jose, sometimes רבסי, a contraction of Rab or Rabbi Assi): A prænomen of several amoraim, which, with its variants, is a modification or diminutive of "Joseph" (compare Bacher, "Ag. Tan." ii.371; "Ag. Pal. Amor." ii.151,8).

Name.

"Assi" is of Babylonian origin, while other forms are Palestinian. Hence in the Babylonian Talmud, except in cases of clerical error, "Assi" is the only form used; whereas in the Palestinian Talmud and Midrashim all forms are used indifferently, two or even more appearing in a single passage (for instance, Yer. Kil. ix. 32*b*) or in parallel passages (compare Yer. 'Er. vi. 23*d*; Yer. Sheḳ. ii. 46*d*, vii. 50*c*; Yer. Naz. iv. 53*b*). As to the bearers of the name, most of those having additional patronymics or cognomens are better known by the appellation of "Jose." The two that are best known by their simple prænomen, without further designation, are considered here. Great care is requisite in determining the authorship of doctrines and sayings bearing the above name. Both the Assis are halakic authorities, are native Babylonians, and are cited in both Talmudim, and they flourished within about half a century of each other. They can therefore be distinguished only by observing the persons with whom they are associated or who transmit their opinions. Thus, where Assi appears in company with Rab, with Samuel, or with their contemporaries, Assi I. is meant; but where the associates are members of a later generation, it is Assi II. Again, where Huna I., Judah b. Ezekiel, or their contemporaries or predecessors cite the name, it is Assi I.; but where their disciples, or their younger contemporaries or successors (particularly in the Palestinian Talmud and Midrashim) report, it is most frequently Assi II. Where, finally, none of these landmarks is present, a positive determination is well-nigh impossible, nor can the presence or absence of the titles Rab and Rabbi, on which (according to Tos. Ḥul. 19*a*, *s.v.* Amar) many rely, be accepted as a clue.

Status.

Assi (Assa, Issi) I., Rab: A Babylonian amora of the first generation, third century; contemporary of Rab (Abba Arika) and his equal in dialectics, though inferior to him in general knowledge of the Halakah (Sanh. 36*b*). But even in the latter branch Rab manifested great deference for Assi's opinions, often adopting these in preference to his own (Meg. 5*a*; Ḳid. 45*b*; Sanh. 29*b*; B. B. 62*a*). Socially, also, Rab treated Assi as an equal (Shab. 146*b*). Mar Samuel, also, treated Assi with great respect (B. Ḳ. 80*a et seq.*). Rab Assi is better known in the field of the Halakah than in that of the Haggadah, where he is found in association with Kahana and putting questions to Rab (Giṭ. 88*a*; compare Lam. R., Introd. 33; Yoma 10*a*).

Death.

According to a Talmudic narrative combining fact and fiction, Assi's end was precipitated by grief. Commissioned by his dying teacher and friend, Rab, to bring about Shela b. Abuna's retraction of a certain decision on the ritual, Assi visited the latter, when the following conversation took place: Assi: "Retract thy decision because Rab has retracted his opinion on which thy decision was based." Shela: "Had Rab renounced his opinion he would have told me so himself." Assi, misunderstanding the instructions of Rab, thereupon excommunicated his colleague. Shela: "Does the master not fear the fire for abusing a scholar?" (compare Ab. ii. 10.) Assi: "I am a mortar ["Asita," a play on his name] of brass, over which decay has no power." Shela: "And I am an iron pestle that may break the brass mortar." Assi soon after sickened and died; whereupon Shela, to prevent his adversary from carrying evil reports of him to Rab, prepared his own shroud and died also. At the double funeral it was observed that the myrtle branches which lay on the two biers leaped from one to the other, whence it was inferred that the departed spirits had become reconciled (Niddah 36*b et seq.*; the names Isi b. Judah, etc., used in Assi's reply to Shela are a glossator's interpolation borrowed from Pes. 113*b*). Of Assi's last hours the Midrash relates the following: As Rab Assi was about to depart from this world, his nephew entered the sick-room and found him weeping. Said the nephew: "My master, why weepest thou? Is there any part of the Torah which thou hast not learned or taught? Look at the disciples before thee. Is there any one good deed that thou hast not practised? And does not above all thy noble traits stand the fact that thou hast never acted as judge and hast never permitted thyself to be appointed to public office?" Then answered Rab Assi: "My son, this is just the reason why I am weeping. Perhaps I shall be required to answer for being able to administer justice and not doing so, thus exemplifying in myself what the

Scripture means by saying (Prov. xxix. 4), 'The king by judgment establisheth the earth; but the man that holdeth himself aloof ["terumah" = separation] overthroweth it'" (Tan., Mishpaṭim, 2). Some writers regard this scene as occurring at the death of Assi II.; but the concluding words of the visitor's address, as well as the dying teacher's reason for his anxiety, are entirely inconsistent with the career of Assi II., whose activity as judge is a prominent feature of his life. (Yer. Shab. i. 3*a*; Yer. Sheḳ. vi. 50*b*; Yer. Suk. i. 52*a*; Yeb. 16*b*; Ned. 21*b*; Yer. Ned. iii. 37*d*; Yer. Giṭ. ix. 50*d*; B. B. 126*a*; Shebu. 26*a*, 41*a*; Ḥul. 19*a*, 20*a*).

Bibliography: Heilprin, *Seder ha-Dorot*, ii. *s.v.*; Weiss, *Dor*, iii. 97, *ib*. 154; Halevy, *Dorot ha-Rishonim*, ii. 228.

Assi (Assa, Issi, Jesa, Josah, Jose) II., R.: A Palestinian amora of the third generation, third and fourth centuries; one of the two Palestinian scholars known among their Babylonian contemporaries as "the Palestinian judges" and as "the distinguished priests of Palestine," his companion being R. Ammi (Giṭ. 59*b*; Sanh. 17*b*). Assi was born in Babylonia, where he attended the college of Mar Samuel (Yer. Ter. i. 40*a*; Yer. 'Er. vi. 23*d*), but later emigrated in consequence of domestic trouble. On his arrival in Tiberias, Assi had an adventure with a ruffian, which ended disastrously for the latter. Assi was making his way toward the baths, when he was assaulted by a "scorner." He did not resent the assault, except by remarking, "That man's neck-band is too loose," and continued on his way. It so happened that an archon was at that very hour trying a thief, and the scoffer, still laughing at the adventure with Assi, came to witness the trial just when the judge interrogated the culprit as to accomplices. The culprit, seeing the man laughing, thought that it was at his discomfiture, and to avenge himself pointed to the ruffian as his accomplice. The man was apprehended and examined. He confessed to a murder he had committed, and was sentenced to be hanged with the convicted thief. Assi, on returning from the baths, encountered the procession on its way to the execution. His assailant on seeing him exclaimed, "The neck-band which was loose will soon be tightened"; to which Assi replied, "Thy fate has long since been foretold, for the Bible says (Isa. xxviii. 22), 'Be ye not scorners lest your bands be made strong'" (Yer. Ber. ii. 5*c*).

Legend, etc.

Assi became a disciple of R. Johanan, and so distinguished himself that R. Eleazar called him "the prodigy of the age" ("mofet ha-dor"; Ḥul. 103*b*), and as such legend pictures him. Concerning the futile longings of many to communicate with the departed spirit of R. Hiya the Great, legend relates that R. Jose fasted eighty days in order that a glimpse of R. Hiya might be granted him. Finally the spirit of the departed appeared; but the sight so affected R. Jose that his hands became palsied and his eyes dim. "Nor must you infer from this," the narrator continues, "that R. Josah was an unimportant individual. Once a weaver came to R. Johanan and said, 'In a dream I have seen the skies fall, but one of thy disciples held them up.' When asked whether he knew that disciple, the weaver replied that he would be able to recognize him. R. Johanan thereupon had all his disciples pass before the weaver, who pointed to R. Josah as the miraculous agent" (Yer. Kil. ix. 32*b*; Eccl. R. ix. 10). Another adventure, which, however, bears the impress of fact, is related of him, wherein he was once abducted in a riot and given up as lost, but R. Simon ben Lakish, the former gladiator, rescued him at the risk of his own life (Yer. Ter. viii. 46*b*).

Assi's professional career in Palestine is so closely intertwined with that of R. Ammi that the reader may be referred to the sketch of the latter for information on that subject. R. Assi was very methodical in his lectures, making no digressions to answer questions not germane to the subject under discussion; and whenever such were propounded to him, he put off reply until he reached the subject to which they related (Yer. Shab. xix. 16*d*; Yer. 'Er. vi. 24*a*).

Wisdom of Assi; His Death.

R. Assi is frequently quoted in both Talmudim and in the Midrashim. Profound is his observation: "At first the evil inclination is like a shuttle-thread (or spider-web), but eventually it grows to be like a cart rope, as is said in the Scriptures (Isa. v. 18), 'Wo unto them that draw iniquity with cords of vanity, and sin as if it were with a cart rope'" (Suk. 52*a*). An anecdote characteristic of rabbinical sympathy for inferiors and domestics is thus related: The wife of R. Jose had a quarrel with her maid, and her husband declared her in the wrong; whereupon she said to him, "Wherefore didst thou declare me wrong in the presence of my maid?" To which the rabbi replied, "Did not Job (xxxi. 13) say, 'If I did despise the cause of my manservant or of my maidservant, when they contended with me, what then shall I do when God riseth up? And when He visiteth, what shall I answer Him?'" (Gen. R. xlviii. 3). When Assi died, R. Hiya b. Abba, who had been his associate as judge and as teacher, went into mourning as for a relative (Yer. Ber. iii. 6*a*). The day of his death is recorded as coincident with a destructive hurricane (M. Ḳ. 26*b*).

The suggestion may here be offered that R. Assi, before his emigration to Palestine, was known as Assi (Issi, Jose) b. Nathan, the one that is met with in an halakic controversy with Ulla (b. Ishmael, Ber. 62*a*), propounding a ritual question to Hiya b. Ashi (Shab. 53*a*), and seeking an interpretation of a Baraita from the mouth of Rab Sheshet (Ned. 78*a*; B. B. 121*a*).

Bibliography: Grätz, *Gesch. der Juden*, iv. 300–307, 2d ed.; Frankel, *Mebo*, 100*a* (here some of the references undoubtedly point to Assi I.); Weiss, *Dor*, iii. 97; Bacher, *Ag. Pal. Amor.* ii. 143-173 (here some sayings of Assi I. are attributed to Assi II.); Halevy *Dorot ha-Rishonim*, ii. 232.

J. Sr. S. M.

ASSIGNMENT: According to common law, "the transferring and setting over to another of some right, title, or interest in things in which a third party, not a party to the assignment, has a concern and interest" (J. Bacon's "Abridgment," p. 329). Strictly speaking, according to Jewish law there can be no Assignment of claims or rights in a thing, but only an Assignment of the thing itself (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 66, 1). In this respect the early Jewish law and the common law agree, although they differ in their reason for the rule.

The common law assigns as a reason that to allow the granting or Assignment of a "chose in action" (a right to receive, or recover a debt, or money, which can not be enforced without action) to a third person would be the occasion of multiplying contentions and suits. According to the Jewish law, the relation of debtor and creditor gives the latter rights against the person of the former (*jus in personam*) secured by rights against his property (*jus in rem*). The right of the creditor to seize the person of the debtor can not be assigned; and the debtor is justified in resisting the claim of the creditor's assignee, upon the ground that he, the debtor, was willing to give his creditor certain rights against his person which he would have refused to give to the creditor's assignee (Me'irat 'Enayim to Ḥoshen Mishpaṭ, *l.c.* 23).

Originally a "sheṭar" (an instrument in writing) of indebtedness was not assignable, according to Biblical law, because it is not a thing, but merely evidence of a right (Maimonides, "Yad," Mekirah, vi. 12). With the beginning, however, of commercial life, the strictness of this ancient rule of law had to be modified. Therefore, if the Assignment of the claim was made by the creditor in the presence of the debtor and assented to by him, it was valid (Giṭ. 13*b*). This rule, however, was felt to be a concession, and could not be used as a basis for the further extension of this principle (Mekirah, vi. 8). If the debt which had thus been assigned in the presence of all three parties interested was secured by a sheṭar, it was held, even by the later authorities, that, although the Assignment was valid, the assignee could not compel the creditor to deliver the sheṭar to him (Ḥoshen Mishpaṭ, *l.c.* 19); although if the debtor paid the assignee, he (the debtor) could compel the creditor to surrender the sheṭar (*ib.*).

Method of Assignment.

The sheṭar of indebtedness can be assigned only by "writing and delivery"; that is to say, it must be delivered by the creditor to his assignee together with another instrument in writing, setting forth the fact of the Assignment (*ib.* 1; and see the cases mentioned in §§ 2, 3, 4, 5, 13).

This question was debated in the Talmud; and the opinions of the authorities differed to such an extent that the question as to what constituted a valid Assignment was long left in doubt. Rabbi Judah ha-Nasi was of the opinion that the mere delivery constituted a valid Assignment of the sheṭar (Sanh. 31*a*); and the amora Amemar was of the same opinion (B. B. 77*a*). The majority of the sages, however, were of the opinion that a sheṭar could not be legally assigned without writing (*ib.* 76*a*), the reason for which is given by Rab Ashi, who called attention to the fact that there was a great difference between the sheṭar of indebtedness and other things, because a sheṭar is, after all, only a promise to pay—mere words—and "words can not be acquired by words": they must be written down (*ib.* 77*a*). According to Rab Papa, the instrument of Assignment must contain these words, "acquire it [the sheṭar of indebtedness] and all rights under it" (Ḳid. 47*b*).

Maimonides sums up the matter thus: A sheṭar of indebtedness can not be assigned merely by delivery to the assignee, because the sheṭar is simply evidence of a debt; it is not the thing itself; and "evidence" can not be lawfully acquired by the process of manual seizure (Mekirah, vi. 10). The mere intention, therefore, to transfer or assign a claim or contract, and the actual delivery of the instrument, which was the best evidence of the claim or contract, do not suffice to give the assignee title; and the law required a formal Assignment in writing. Thus, early in the Talmudic era are encountered the underlying principles of the law relating to negotiable instruments which occupies so large a part of modern legal systems, and has such an important bearing on modern commercial activity.

Classification of Assignments.

In the case of a sheṭar of pledge, where the debtor has given the creditor possession of a piece of land as a pledge or security for a debt (the creditor to repay himself out of the fruits of the land), and has accompanied the delivery of the land by an instrument setting forth the debt and the fact that the land is pledged for it, this instrument or sheṭar may be assigned in the same manner as a simple sheṭar of indebtedness. This rule, however, was modified by the Geonim to this extent, that if the creditor gives the assignee a written instrument setting forth the Assignment, and also gives him possession of the pledged, or, as we should say in modern legal phraseology, mortgaged land, the Assignment is valid even though he retain possession of the original sheṭar of pledge (Ḥoshen Mishpaṭ, *l.c.* 8).

In the case where movable property is pledged for the debt, the rule is still further modified, so that the debt may be assigned simply by transferring to the assignee possession of the movables pledged; and this constitutes a valid Assignment of the debt, even though the sheṭar of pledge be not delivered or any instrument in writing given to the assignee (*ib.*).

A woman who owns a sheṭar and who afterward marries and delivers the sheṭar to her husband as part of her marriage portion, need not execute an instrument of Assignment to him (*ib.* 12).

Where a sheṭar of indebtedness is assigned by the creditor on his death-bed, the usual formalities are dispensed with (*ib.* 42). This modification of the rule was made in order that the sick man might not be distressed by doubts as to the legality of the Assignment thus made by him, and that he might be comforted by the assurance that his purpose, although not expressed with the usual legal formalities, would be carried out (B. B. 147*b*).

A further modification of the rule exists in the case where the creditor, in addition to assigning the sheṭar of indebtedness, also transfers real estate to his assignee, the transfer of the real estate and the Assignment of the instrument being simultaneous. Rab Huna was of the opinion that the title to the instrument passed to the assignee without a deed of Assignment, provided that the title to the land passed lawfully to him at the same time (B. B. 77*a et seq.*; Mekirah, vi. 14); and although there were some opinions to the contrary among the later authorities, the Shulḥan 'Aruk states this rule of Rab Huna to be the law; provided, according to Rabbenu Asher, the assignor uses the words, "acquire this sheṭar and all rights under it," at the time when he hands it to the assignee, and when, at the same time, the assignee is acquiring possession of the land (Ḥoshen Mishpaṭ, 66, 10; see Sifte Kohen, *ad loc.* 26).

As stated above, the essential words of Assignment are "acquire it and all rights under it." The following form: "I, ———, sell to you, ———, this sheṭar of indebtedness against ———, and all rights under it," is suggested in Me'irat 'Enayim to Ḥoshen Mishpaṭ (*l.c.* 1).

Where the original sheṭar of indebtedness contained the words, "I am indebted to you and to any one producing this," it was equivalent to a modern instrument of indebtedness made payable to bearer, and could be assigned by delivery without writing (gloss on Ḥoshen Mishpaṭ, *l.c.*).

Defective Assignment.

In case the Assignment is defective—as, for instance, where the instrument is delivered to the assignee without any accompanying writing—and the assignee has paid its value to the assignor, he is entitled to have the Assignment set aside, and have his money refunded to him; and he may retain possession of the sheṭar until the money is refunded. In case the assignor is unable to refund to the assignee, the money is taken from the debtor and paid over to the assignee, even though the latter has not lawfully acquired the instrument (gloss, *ib.*). If the assignor has undertaken to guarantee the payment of the sheṭar in case the assignee is not able to collect it from the debtor, he is bound by his guarantee, even though the Assignment has not been legally perfected (gloss, *ib.*).

Lost Deed of Assignment.

If the assignee has lost the deed of Assignment, but still has possession of the original document of indebtedness, he must prove the Assignment: if the debtor claims that he has paid the debt, he may call upon the creditor to take an oath. If the creditor swears that the debt has not been paid, the debtor is obliged to pay the assignee. If the creditor refuses to take the oath, the debtor is released and the creditor must pay the assignee. If the creditor be dead at the time when the assignee claims payment from the debtor, the heirs take the "oath of heirs" (that their father has not told them that the debt was settled), and the debtor must pay the assignee (Ḥoshen Mishpaṭ, *l.c.* 11).

In case the assignee claims that the deed of Assignment was lost, but that a valid Assignment had been made to him by the creditor, and the creditor meets this by taking an oath that there was no Assignment, both the debtor and the creditor are released (*ib.*).

If the sheṭar has been properly assigned, the assignor can not raise the claim of "overreaching" (see Acceptance) on the ground that the price paid for it was inadequate. Some authorities, however, are of the opinion that if the inadequacy of consideration amounts to a sum greater than half the value of the sheṭar, the Assignment may be set aside on that ground (*ib.* 38).

Assignments in Gentile Courts.

A sheṭar executed in a non-Jewish court of law, but drawn so as to be valid according to Jewish law, may be acquired by writing and delivery in the same manner as a sheṭar executed under rabbinical supervision; and likewise, a deed of Assignment drawn in a non-Jewish court, if it contains language equivalent to that required by the Jewish law, is valid (*ib.* 6).

Release of Debtor by Assignor.

The privity of contract existing between the original debtor and creditor is not transferable, and although the creditor is allowed, under certain regulations, to transfer the right in the claim which he has against the debtor, the original relation of debtor and creditor is not entirely dissolved; and according to the opinion of Samuel, the creditor or his heirs may, in spite of the fact that he has sold and assigned his claim, release the original debtor. If he does exercise this right, he is responsible to his assignee not merely for the amount which the assignee paid to him in consideration of the Assignment, but for the entire amount of the debt set forth in the sheṭar which has been assigned (Ket. 85*b et seq.*; Ḥoshen Mishpaṭ, *l.c.* 23, 32).

Maimonides is of the opinion that this right of the creditor to release the debtor continues, because the right to assign the sheṭar is merely the result of rabbinical legislation, which modified but did not repeal the older Biblical law, according to which a sheṭar is not assignable (Mekirah, vi. 12).

Rabbi Abraham ben David (RABaD II.) is of the opinion that the reason for this right of the creditor to release the debtor consists in the fact that the privity of contract which exists between them is non-assignable. The debtor may say that he contracted the debt only with the creditor, and not with any third person to whom the creditor may choose to assign the claim; and therefore, if the Assignment is made without the consent of the debtor, it has not perfect legal effect. For instance, the assignee can not levy upon the property of the debtor which is no longer in the debtor's possession, but which has been transferred to a third person, whereas the original creditor would have had this right (Rabad on Mekirah, *l.c.*).

Rabbi Jacob Tam assumes the following legal fiction for the purpose of explaining the right of the creditor to release the debtor after he has assigned his claim:

The creditor has a double right against the debtor —a right to seize his person and a right to levy on his property. The right to levy on his property is subsidiary, the property being simply surety for the person; but the right of property is assignable, and the right against the person is not assignable: hence the creditor may release the debtor because he still retains the right to the debtor's person. Since by such release he practically releases the debt, it cuts the ground from under the feet of the assignee, who by the Assignment became owner merely of the subsidiary right against the creditor's property (Asheri to Ket. 85, 86).

According to some later authorities, the creditor can not release the debtor if the creditor is without means and unable to reimburse his assignee; and they hold that the debtor is responsible to the assignee in the first place, because the assignee is the creditor of his creditor. They invoke the rule of Rabbi Nathan: "If A has a claim against B, and B has a claim against C, take the money from C and give it to A" (Ket. 19*a*); but other authorities deny this application of the rule of Rabbi Nathan (Frankel, "Der Gerichtliche Beweis," p. 375).

In order to provide against the danger of a release of the original debtor by the creditor in disregard of the rights of the assignee, it was ordained that at the time of the Assignment the assignee must ask the debtor to give him a sheṭar directly acknowledging him to be the creditor, or to acknowledge him as creditor by the ceremony of Ḳinyan, or in the presence of two witnesses. This procedure was equivalent to a declaration on the part of the debtor that he had no set-off to the creditor's claim; and it prevented him from afterward setting up a release of the claim by the creditor, as against the claim of the assignee. No agreement between the creditor and assignee could bind the debtor, unless the latter joined in any one of the methods which are mentioned above (Ḥoshen Mishpaṭ, *l.c.* 23).

Declaration of No Set-Off.

Although the law provides that the creditor must reimburse his assignee in case he has released the debtor, yet, if the debtor refuses to pay the assignee, in reliance on political protection, or on the plea that he is too poor, or on the claim that the sheṭar is a forgery, the creditor is not obliged to reimburse the assignee, because, even though the creditor had not released the debtor, the assignee would not have been able to collect the claim because of the other defenses set up by the debtor (*ib.* 33).

In the following cases the creditor loses the right to release the debtor:

(1) If the Assignment is made in the presence of the debtor (*ib.* 29).

Loss of Right to Release.

(2) If the debtor acknowledges the assignee to be his creditor (*ib.* 23).

(3) If the debtor himself executes a sheṭar in favor of the assignee (*ib.*, based on Ket. 86*a*).

(4) If the original sheṭar of indebtedness reads that the debtor is bound to his creditor *or his assigns* (Rabad to Mekirah, vi. 12, based on Giṭ. 13*b*).

(5) If the creditor is in possession of a pledge which at the time of the Assignment he gives to the assignee (Ḥoshen Mishpaṭ, *l.c.* 30).

(6) If the creditor is a married woman who has brought the sheṭar of indebtedness to her husband as a part of her marriage portion (*ib.* 28).

(7) If the creditor is a non-Jew and he assigns the sheṭar to a Jew. The reason assigned is that, according to the law of the Gentiles, the creditor has no right to release the debtor (*ib.* 25).

(8) If the creditor assigns the sheṭar on his deathbed, his heir loses the right to release the debtor. The reason given in this case is that the sick man may die in peace, knowing that his will will be carried out (*ib.* 27).

(9) If the assignee assigns the sheṭar to another, or reassigns it to the assignor, he can not release the original debtor, because the privity of contract existing between the original debtor and creditor does not exist between the original debtor and the creditor's assignee; and therefore, when the latter has assigned the claim to a second assignee, he has no such interest as will enable him to release the debtor (*ib.* 31).

The following is the form commonly used for a deed of Assignment of an instrument of indebtedness ("sheṭar mekirat sheṭar ḥob"):

Form of Deed of Assignment.

A memorial of the testimony deposed before us, the witnesses hereunto subscribed this —— day of ——, in the year ——. There appeared before us A, the son of B, and he said unto us, "Be ye witnesses that I have sold unto C, the son of D, this instrument of indebtedness against E, the son of F, absolutely and freely; and that henceforth neither I nor my heirs or representatives have any rights in this instrument of indebtedness against E, the son of F; but that it henceforth belongs absolutely to C, the son of D, and his heirs, together with all rights under it, and that no man shall hinder him therein." And, furthermore, the said A, the son of B, said unto us, the subscribing witnesses, "I bind myself under penalty of the ban of excommunication, and by the oath of the law, as to a completed contract which can not be disturbed or set aside, made publicly, and especially for the benefit of C, the son of D, who buys this instrument of indebtedness, that neither I nor my heirs will give any acquittance or release to the debtor or his heirs for any portion of the debt, under this instrument of indebtedness; and this shall not be considered an Asmakta or a mere form"; and thereupon we (the witnesses) took Ḳinyan of A, the son of B, for all that is above set forth, by the use of a garment by means of which Ḳinyan may lawfully be taken. And all is established and fixed and determined.

(Signed by two witnesses.)

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J. Sr. D. W. A.

ASSING, DAVID ASSUR (generally known as **David Assing**): German physician and poet; born at Königsberg in 1787; died April 25, 1842. He studied at the universities of Tübingen, Halle, Vienna, and Göttingen. He received his doctorate from the University of Göttingen Aug. 26, 1807 (according to some authorities, from Königsberg University); his thesis being "Materiæ Alimentariæ Lineamenta ad Leges Chemico-Dynamicas Adumbrata" (Foods and Their Relation to Chemico-Dynamical Laws). This was published at Göttingen in 1809. Three years later he went to Hamburg with the intention of settling there as a practising physician; but hardly a year passed before the war occurred for the liberation of Germany from Napoleonic rule, and he entered the army, joining a regiment of cavalry in the capacity of physician. He served first in the Russian, then in the Prussian, army. In 1815 he returned to Hamburg on account of his love for Rosa Maria Varnhagen, the daughter of a physician of that city, and sister of the famous author. He married her the following year. About this time, Assing embraced Christianity and discarded his middle name Assur. He was known as a student of Greek medicine, making a special study of Hippocrates. He also contributed lyric poems to the "Musenalmanach," published by his friends Kerner and Chamisso; to the "Tübinger Morgenblatt"; in "Isidorus Hesperiden." After the death of his wife, June 22, 1840, he published, "Rosa Maria's Poetischer Nachlass," Altona, 1841. The last years of his life were passed in solitude.

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s. W. S.

ASSING, LUDMILLA: German authoress; born in Hamburg Feb. 22, 1821; died March 25, 1880, in Florence, Italy. She was the daughter of Dr. David Assing and Rosa Maria Assing, sister of Varnhagen von Ense. After the death of her parents she removed to Berlin to reside with her uncle Varnhagen. While in his house she formed the acquaintance of several noted men and women of that time, among whom were Alexander von Humboldt, Prince Pückler-Muskau, Bettina von Arnim, and many others. In 1861 she took up her residence in Florence, where she passed the rest of her life. She married a lieutenant of the Italian army, Cavaliere Grimelli, from whom she was divorced two years later (1875). Ludmilla founded in Florence a public school, in which instruction in German was compulsory. Toward the close of her life she became afflicted with brain trouble, from which she never recovered, her death occurring in the insane asylum of San Bonifazio, Florence.

As a writer, Ludmilla Assing belonged to the school of Varnhagen. Her literary activity was chiefly directed toward biography. She translated from the Italian Mazzini's works (Hamburg, 1868, 2 vols.), and the works of Piero Cironi. She wrote also in Italian. The posthumous works of her uncle were edited by her, and for this she was sentenced, in 1863, to eight months', and again, in 1864, to two years', imprisonment by the Prussian government for disrespect to the king and queen, because the works of Varnhagen that were published under her direction disclosed some scandals of the court. As she was residing in Florence at that time, the intended punishment did not affect her. She was pardoned, however, in 1866, but she preferred, nevertheless, to remain in Italy. Her biographical works include the lives of: "Gräfin Elise von Ahlefeldt," Berlin, 1857; "Sophie von La Roche, die Freundin Wieland's," Berlin, 1859; "Fürst Hermann Pückler-Muskau," Hamburg, 1868, 2 vols.; "Piero Cironi, ein Beitrag zur Geschichte der Revolution in Italien," Leipsic, 1867; "Biographische Porträts," Leipsic, 1871. She published in Italian: "Vita di Piero Cironi," Prato, 1865; "La Posizione Sociale della Donna," Milan, 1866; "In Memoria di Giovanni Grilenzoni," Genoa, 1868.

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S. W. S.

ASSIR: **1.** A son of Korah, a Levite (Ex. vi. 24, and in the list of I Chron. vi. 7). **2.** Son of Ebiasaph and great-grandson of Assir, son of Korah (I Chron. vi. 8, 22). **3.** Son of Jeconiah, found in the genealogical lists of the kings of Judah (I Chron. iii. 17). "Assir" is interpreted by the R. V. as "captive"; but the rendering "Jeconiah the captive" is most improbable.

J. JR. G. B. L.

ASSIZE OF JEWRY: An expression used in the thirteenth century in England for the laws and customs regulating the relations between Jews and Christians in that country, and especially binding upon the decisions of the Exchequer of the Jews. Like most early English law, it was never officially compiled, being derived partly from written and partly from unwritten sources. The former consisted of church ordinances, and of agreements between the king and the Jews, formulated in specific charters. An attempt at reconstructing the Assize of Jewry for the twelfth century will be found in Jacobs, "Jews of Angevin England" (pp. 329-336). The assize for the thirteenth century has not yet been collected.

J.

ASSON, MICHELANGELO: Italian physician and medical author; born at Verona June 21, 1802; died at Venice Dec. 2, 1877. Asson's father dying while his son was still an infant, the family was left in such straitened circumstances that an uncle undertook Asson's education. The latter attended the academy of his native town and the universities of Padua and Pavia, taking a postgraduate course at Milan. After graduating as doctor of medicine in 1825, Asson returned to Verona and practised there as a physician until 1831, when he removed to Venice. There he built up a large practise, becoming one of the leading surgeons of northern Italy. During the cholera epidemic in 1835 he opened an auxiliary hospital at St Tomá, and was one of the organizers of the municipal hospital there, the chief surgeon of which he became in 1840 in succession to Rimas.

During the rebellion against Austria in 1849 Asson was exceedingly active in medical work, being appointed chief surgeon of the military hospital of Chieri, and doing medical duty at the battle of Novara, and in the war between Italy and Austria, 1859-60. From 1857 he had been professor of anatomy at the Academy of Art, Venice, and in 1863 was appointed professor of surgery in the newly founded medical and surgical school of the municipal hospital in that city. His long and very successful medical career was ended in 1872 by a paralytic stroke, after which he lingered for five years.

Asson was a member of several medical societies, both native and foreign, including those of Genoa, Bologna, Constantinople, and Berlin.

Asson was a prolific medical author, having written about 120 essays and books. He was not, however, very original, and his works, though very interesting—as they give an insight into the medical, especially the anatomical and surgical, knowledge of the Italy of his times—are not of lasting importance. He translated into Italian Bichat's "Anatomie" and contributed articles to Falconetti's "Enciclopedia e Dizionario di Conversazione." Among his many essays and works the following may be mentioned:

(1) "Storia Singulare di un Calcolo Vescico Uretrale," in "Annales Univ. di Mediche," June, 1827, No. 126; (2) "Considerazioni Teoretico-Pratiche sull' Arteriotomia," Venice, 1831; (3) "Sopra un Caso di Spostamento della Lente Cristallina," in "Antologia Medica," April, 1834, Venice; (4) "Dizionario Enciclopedico delle Scienze Mediche," Venice, 1834; (5) "Intorno alla Prima Invasione del Cholera Morbus in Venezia," a report on the cholera epidemic, jointly with Cortese, Fario, and Pancrazio, in "Ann. Univ. di Mediche," Milan, 1836; (6) "Osservazioni Anatomo-Patologiche e Cliniche Intorno all' Arteriasi Cronica o Arterolitiasi," in "Memoriale della Medica Contempor.," Nos. 3-6, Genoa, 1839; (7) "Bibliografia Chirurgica," in "Memoriale della Medica Contempor.," Genoa, 1841; (8) "Osservazioni sopra un Angina di Petto: Ossificazione dell' Arteria Coronaria sinistra con Alcune Riflessioni Intorno l'Arterolitiasi ed Altri Casi Practici," in "Giornale

per Servire al Progressi della Patologia e della Terapia," 1842; (9) "Annotiazioni Anatomo, Patologiche e Pratiche Intorno le Chirurgiche Malattie," Venice, 1842–44; (10) "Considerazioni Anatomiche, Fisiologiche, Patologiche e Chirurgiche Intorno la Milza," in "Giornale Veneto di Scienze Mediche," Venice, 1848; (11) "Sulla Frattura del Collo del Femure," *ib.* 1855; (12) "Sull' Ernia dell' Intestino Cieco," *ib.* 1860; "Casi Pratici ed Osservazioni di Clinica Chirurgica," in "Atti del Reale Istituto Veneto," vii., viii., Venice, 1862–65; "Sulla Piemia," in "Giornale Veneto di Scienze Mediche," Venice, 1867–68.

In addition to his medical studies and practise he devoted himself to classic literature, and at times published essays, especially on Horace and Dante.

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S. F. T. H.

ASSUMPTIO MOSIS. See APOCALYPTIC LITERATURE, § 4.

Name and Origin.

ASSYRIA: The name "Assyria" is the Greek form of the native "Asshur," the city on the west of the Tigris, near its confluence with the Lower Zab, from which the kingdom, and finally the empire, of Assyria was named. Assyria's relations to the people of Israel are of chief concern in this article; yet a brief statement is necessary regarding its position among the nations of the ancient East, in whose history it is such an important factor.

Rise of Assyria.

After the city of ASSHUR had been founded at an unknown early date, perhaps by colonists from BABYLONIA, the settlement gradually spread till it extended to the mountains of Kurdistan forming the historical eastern boundary of the kingdom, which stretched along both sides of the Tigris. During the long period when Babylonia controlled the whole of the region from the Persian gulf to the Mediterranean sea, Assyria was its dependent. But about the sixteenth century B.C. it rose into independence as a rival of Babylonia; and thenceforth Syria and Palestine were left free from the aggressions of either power. Thus Egypt was given opportunity to secure a footing in Asia, which she maintained for the greater part of three centuries, though toward the end of the fourteenth century she had to relinquish Syria to the Hittites. At length the dominion of both Egyptians and Hittites in western Asia was ended, partly through invasion from the northern coastlands of the Mediterranean; but, on account of mutual hostility, neither Assyria nor Babylonia was in a position to occupy the country. In consequence, the Arameans "from over the river" made a permanent settlement in Syria; and the Hebrews, having escaped from Egypt, reclaimed their old tribal seats in Palestine, and at last became masters of most of the Canaanite territory. After the settlement, Israel was not disturbed by any power greater than the small countries of the neighborhood, whose attacks mark the period of the Judges. Thus arose the possibility of the Hebrew monarchy, as well as of the powerful Aramean kingdom of Damascus. But the subjection of Syria and Palestine to an Eastern power was only a question of time. From about 1100 B.C. Assyria's superiority became evident, and for nearly five centuries Babylonia ceased to be a power in Asia. Assyria, however, was not in a position to subdue Syria completely till the middle of the ninth century; and then the conquest was not permanent. Palestine proper was not invaded till 738 B.C. The history of Assyria may accordingly be treated for the present purpose under the following periods: A. To 1500 B.C., period of quiescence. B. To 745, period of extension. C. To 607, period of supremacy. The first period was of no significance for Israel; the second was of much direct importance; the third was of supreme importance, direct and indirect. This division should be supplemented by one having special regard to the history of Israel, as that history was affected by the policy of Assyria, and dealing only with the latter part of B and with C. These divisions are: (1) Epoch of the Syrian wars; (2) decline and fall of the northern kingdom; (3) vassalage of the kingdom of Judah.

Epoch of Syrian Wars.

(1) *a.* Ahab, son of Omri, while usually subject to Damascus, gains some relief through an Assyrian invasion under Shalmaneser II. about 854 B.C., which causes a temporary league among the western states, Ahab and Ben-hadad II. of Damascus fighting side by side against the invader. *b.* Jehu, the usurper, submits to Assyrian suzerainty about 842, but gains only a brief advantage; for Assyria, which has been pressing Damascus, after 839 retires for a time, and gives Hazael of that kingdom opportunity to ravage most of Palestine. *c.* Joash of Samaria (799) is successful against Damascus because the Assyrians have reappeared. They take Damascus in 797, and receive the homage of Phenicians, Philistines, and northern Israel. *d.* The prostration of Damascus is followed by the quiescence of Assyria for forty years, during which time both Israel and Judah expand under Jeroboam II. and Uzziah.

Fall of Kingdom of Israel.

(2) *a.* Tiglath-pileser III. (Pul) reorganizes the Assyrian empire, and carries out the policy of progressive reduction of western Asia. Subject states are spared complete extinction only on condition of submitting to severe terms of probation to test their fidelity to Assyria's rule. Northern and middle Syria are annexed (743–738 B.C.). Uzziah of Judah, their ally, is humbled; while Menahem of Israel buys off Tiglath-pileser with a heavy price. In 734 Ahaz seeks help from Tiglath-pileser against Samaria and Damascus, and becomes an Assyrian vassal. Galilee is annexed; and some of its people are deported. Pekah of Samaria is dethroned and slain in 733, and Hosea is made vassal king. Damascus is taken in 732. *b.* Hosea, instigated by Egypt, now under the Ethiopic dynasty, rebels in 724 against Shalmaneser IV. of Assyria. Sargon II., who comes to the throne at the end of 722, takes Samaria and deports 27,290 of the people to Mesopotamia and Media.

(3) *a.* Sargon II. (722–705 B.C.) consolidates the Assyrian power. In 711, when Ashdod revolts (Isa. xx.), Judah is threatened for intriguing with Egypt

Vassalage of Judah.

Destruction of Assyria.

and the Philistines. *b.* The policy of Hezekiah (719–690) is to treat with Egypt and assist in a general combination against Assyria after the accession of Sennacherib (705–681). In 701 Sennacherib invades Palestine, devastates Judah, and deports many people, but is diverted from the siege of Jerusalem by a plague in his army, so that he leaves Palestine and does not return. *c.* Esarhaddon, the best of the Assyrian kings (681–668), conquers Egypt. It rebels and is reconquered by Assurbanipal (668–626), but regains its freedom about 645. Judah and the West generally remain quiescent. In 650 a great revolt against Assyria rages from Elam to the Mediterranean, in which Manasseh of Judah joins (according to II Chron. xxxiii. 10–13), and is made captive for a time. *d.* Assyria declines rapidly. Cimmerians and Scythians invade the empire. The Medians, assisted by the Chaldeans, finally destroy Nineveh and divide the empire between them. Before the catastrophe, Pharaoh Necho II. of Egypt invades Syria. Josiah of Judah (639–608), who proceeds against him, is slain at Megiddo.

The official and to some extent the popular religion of Judah was greatly affected by Assyrian influence, especially under Ahaz and Manasseh.

Assyria and the O. T. Literature.

Assyria occupies a prominent place both in the historical and in the prophetical literature of the Old Testament. The narrators were well informed as to the Assyrian events to which they refer; and are most discerning and explicit in regard to occasions on which the religion of Israel was influenced by Assyria, as in the innovations introduced by Ahaz and Manasseh (II Kings xvi. 18; xxiii. 11, 12), or when a great deliverance was wrought, as under Hezekiah (II Kings xviii., xix.), or when Israel's independence or actual existence was imperiled (II Kings xv. 29, xvii.). Since the historians wrote under the influence of the view of Hebrew history taken by the Prophets, Assyria is regarded by them from the prophetic point of view. But the Hebrew narrative is usually so objective that any higher purpose involved in the part played by the Assyrians is not specially indicated, except in the general statement with regard to the guilt of Samaria (II Kings xvii. 7 *et seq.*).

Assyria and the Prophets.

The Prophets, on the other hand, are international, or rather world-wide, seers, and connect all events as they occur with the controlling divine purpose. In their theory of affairs, while Israel as the chosen people was always the special object of the Lord's care and interest, the other nations are not beyond His regard; and their political and military movements which concern the weal of Israel are made to subserve His purpose and the establishment of His kingdom. This general conception explains the watchfulness with which the Prophets viewed the gradual advance of the Assyrian empire to the secure possession of Syria and Palestine. Indeed, it may be said that in a certain sense the Assyrian policy occasioned Hebrew written prophecy.

Amos, the first of the literary prophets who proclaimed the active sovereignty of the Lord over the nations of the earth (Amos ix. 7), based his warnings to his people on the ground that God was to raise up against them a nation that would carry them captive beyond Damascus and lay waste their whole country (v. 27, vi. 14); indicating that the Assyrians were to take the place in the discipline of Israel formerly held by the Arameans of Damascus, and to outdo them in the work of punishment. This attitude toward Israel with its threat of a national catastrophe was consistently maintained by succeeding prophets until the end of the Assyrian empire.

Amos, Hosea, and Micah.

As political complications increased, the Prophets were led to play not merely a theoretical but a practical part. In their capacity as political mentors they rebuked their people for intriguing with Assyria (Hosea v. 13, viii. 9), and foretold the consequence (viii. 10; ix. 3, 17; x. 5 *et seq.*). They thus assumed a twofold attitude toward the great Assyrian problem. On the one hand, it was necessary to warn their people against entanglement with Assyria, because (1) it would only result more surely in their absorption by the stronger power, and (2) it would bring Israel under religious as well as political subjection to the suzerain power. On the other hand, it was equally necessary to point out the inevitable loss of home and country at the hands of the Assyrian invaders. When the prophetic lessons had been thrown away upon northern Israel, and Samaria had become an Assyrian province, the admonition was impressed more strongly than ever upon the kingdom of Judah (Micah i.; Isa. xxviii.). When, under Tiglath-pileser I., Sargon, and Sennacherib, Judah, after the first false step of Ahaz (II Kings xvi. 7), became bound hand and foot to Assyria, and her end seemed near, it was the task of Isaiah to show how these antithetic points of view were reconciled in the great doctrine of God's justice supreme over all. That is to say, divine justice was bringing Israel under the Assyrian rod, and would finally call the oppressor himself to account when his allotted work should be done (Isa. x. 5 *et seq.*). The scourging of Judah and Jerusalem by Sennacherib, and the retreat of his plague-stricken army (II Kings xviii., xix.), were partial demonstration of the truth of the prophetic word, which was fully vindicated at last by the destruction of Nineveh and the fall of Assyria (Nahum). See the articles ASSYRIOLOGY AND THE OLD TESTAMENT; ARCHEOLOGY, BIBLICAL.

Isaiah and Nahum.

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J. JR. J. F. McC.

ASSYRIOLOGY AND THE OLD TESTAMENT: The science of Assyriology (the interpretation of the cuneiform inscriptions), which has originated and developed with such marked rapidity within the past fifty years, stands in intimate relations with the Old Testament. The history, philology, and archeology of Assyria are valuable aids to the student of the ancient Hebrews. The most salient allusions in Assyriology to events and customs mentioned in the Old Testament may most conveniently be divided into the following periods: viz., the antediluvian, the patriarchal, the Egyptian, the early regal, the last century of Assyria, and the new Babylonian.

The Antediluvian Period: The Genesis records of the antediluvian period are paralleled by a number of traditions and customs found in the cuneiform records of Mesopotamia. These are: (1) Thoroughly Semitic traditions of the creation of the world and of life; (2) traces of the observance of a seventh day, not unlike the Hebrew Sabbath; (3) references to a sacred garden; (4) possible similarities between the cherubic guardians of Eden and the colossi of Babylonia; and (5) remarkable resemblances between Genesis and the Babylonian traditions of the Deluge.

The Patriarchal Period: The remarkable list of nations enumerated in Gen. x. is helpfully elucidated by the ethnological revelations of the cuneiform records. Ur of the Chaldees has been definitely located at the modern mound Mugheir, on the right bank of the Euphrates, about one hundred and fifty miles above the Persian gulf, though in ancient times it is supposed to have been a seaport city. The patron deity of Ur, as of Harran, to which Abram migrated, was the moon-god Sin. Abram's journey to the West-land was made along one of the regular caravan routes of that day. The fourteenth chapter of Genesis has also received interesting confirmation of its historical basis in the facts: (1) That such raids as are there mentioned were made many centuries before Abram's day, and (2) that names discovered on the monuments, if not identical with those of this chapter, contain some of their elements.

The Egyptian Period: The discovery at Tell el-Amarna in 1887 of more than three hundred cuneiform documents—correspondence between the kings of Asia and Egypt—belonging to the fifteenth century B.C. has disclosed some startling facts. It is learned from these that the civilization of Babylonia had swept westward as far as Egypt, and had so impressed itself upon its western subjects that its language was adopted as the medium of diplomacy. These letters also reveal with considerable detail the political and social conditions and relations in western Asia in this hitherto obscure period. A glimpse is obtained of the peoples who were settled in Canaan, and who constituted the background of the earliest settlements of Israel in this land. Joshua's conquests were made in the face of strong cities and great fortifications.

The Early Regal Period: Though the early influence of Babylonia-Assyria is evident in the life and customs of the Hebrews in Canaan in the time of David and Solomon, its first direct and potent bearing is seen in the treaty made by Ahab with Ben-hadad (I Kings xx. 26–34). This was a wise stroke of statesmanship on the part of Ahab, in that it put the Syrian army in the foreground to withstand the invasion of the oncoming hosts of Shalmaneser II. of Assyria. Damascus and the Syrian army now became Ahab's advance guard. The full import of this mysterious league is seen within a few years at the battle between Shalmaneser II. and the combined allies of the West. At the famous battle of Karkar (854 B.C.) Shalmaneser II. had to face among other forces "1,200 chariots, 1,200 horsemen, 20,000 men of Ben-hadad of Damascus, . . . 2,000 chariots, 10,000 men of Ahab of Israel." The Old Testament does not mention this battle, nor is any intimation given of its disastrous results. This same Assyrian king, in his records of a campaign twelve years later (842 B.C.), says: "At that time I received the tribute of the Syrians, the Sidonians, and of Jehu, the son of Omri." According to this statement, the kingdom of Israel was probably still paying the tribute originally levied on the defeated Ahab. "Jehu, the son of Omri," was doubtless used in the sense of "successor" on the throne of Israel.

Shalmaneser II.

Within a few years Shalmaneser II. turned his attention to other quarters; and the new king of Damascus, Hazael, entered upon ambitious designs in the West. It was not until 797 B.C. that another Assyrian king, Adad-nirari III., grandson of Shalmaneser II., set out on a western campaign. He conquered Damascus, and brought to his feet Samaria, Edom, and Philistia, and made them tributary provinces of Assyria. The power of Syria was so broken by this campaign that she never recovered her former strength, nor thereafter proved so formidable an enemy of Israel. Assyria's political power gradually receded toward the Tigris; and the two kingdoms of Israel and Judah were left free to expand until they reached the limits of the Solomonic kingdom.

The Last Century of Assyria: After forty years of comparative peace and prosperity (783–743), the two kingdoms heard a rumor of the approach of Assyrian hosts. Tiglath-pileser III. (Pul) crossed the Euphrates; and he recounts "nineteen districts of the city of Hamath, together with the towns in their circuit, situated on the sea of the setting sun [the Mediterranean], which in their faithlessness had joined faith with Azariah, I restored to the territory of the land of Asshur." In another fragment it is stated that this was "Azariah the Judean." In his list of kings paying tribute are found Hiram of Tyre, Rezon of Damascus, and Menahem of Samaria (II Kings xv. 19). In one of these campaigns, at the end of a two years' siege, Damascus fell (732 B.C.), and Samaria likewise experienced the vengeance of the Assyrian king. One of the king's records says: "Pekah, their king, they overthrew; Hoshea, I appointed over them" (compare II Kings xv. 30). In a list of petty tributary kings of the east coast of the Mediterranean sea, Tiglath-pileser mentions Ahaz of Judah. In all, this monarch of Assyria mentions in his fragmentary annals three kings of Israel and two kings of Judah.

Records of Sargon II.

The next definite statement relating to the Old Testament is found in the records of Sargon II. In the first year of his reign (722 B.C.) he says: "The city Samaria I besieged, 27,290 of its inhabitants I carried away captive; fifty chariots in it I took for myself; but the remainder [of the people] I allowed to retain their possessions." The depopulated territory was repopulated, according to his own records as well as those of the Old Testament (II Kings xvii.), by the importation of peoples from several foreign countries. This combination of strange races formed the basis of the later Samaritans. This Sargon II., mentioned but once in the Old Testament (Isa. xx. 1), was a shrewd and powerful monarch. He carried out a successful campaign against Ashdod of Philistia, as one of the chief cities involved in a wide-spread coalition to throw off the yoke of Assyria (compare Isa. xxxix.). The foe was completely routed; and Sargon proceeded to Babylon and completed his victory.

Sennacherib.

Upon the death of Sargon II. (705 B.C.), his son Sennacherib ascended the throne. His first movement affecting Palestine occurred in 701 B.C.; and he gives an admirable record of the whole campaign. He pressed forward from Nineveh to the Mediterranean sea, and thence down the coast-line to Philistia, where he encountered determined resistance. He overran the land of Judah, captured forty-six of its strong fortresses, and carried off 200,150 captives. Hezekiah, king of Judah, was shut up in Jerusalem. Lachish and Libnah were taken after siege, and the Egyptian ally of Judah appeared on the scene. Sennacherib met, and claims to have defeated, their great army, but apparently took no advantage of his victory. Strangely enough, Sennacherib's next statement is to the effect that Hezekiah sent tribute, etc., after him to Nineveh. No mention is made of any disaster or of his return. It is interesting in this connection to note that, although Sennacherib reigned twenty years after this (to 681), he records no further movements toward the west. In a Babylonian chronicle it is recorded that "Sennacherib, king of Assyria, was murdered by his own son in an insurrection" (compare Isa. xxxvii. 38). As a result of this uprising, Esarhaddon seized and held the throne, and ruled from 681 to 668 B.C.

In a list of twenty-two vassal kings on the Mediterranean coast, Esarhaddon mentions Manasseh of Judah. His son and successor, Assurbanipal (668–626 B.C.), likewise mentions the same king in his list of vassals. In 647 a general revolt against the king of Nineveh probably included Manasseh, who was carried to Babylon (II Chron. xxxiii. 11-13). Upon his submission he, like Necho of Egypt, was restored to his throne. This closes the contact between Assyria and Judah, and leaves upon the known documents of Assyria the names of ten kings of Israel and Judah.

The New Babylonian Period: The great founder of the new Babylonian empire was Nebuchadnezzar. The inscriptions amply confirm the Old Testament pictures of his greatness and devotion to the gods of his land. He was a shrewd general, a wise administrator, and a world-wide conqueror and ruler. Babylon was his throne, and the civilized world his realm. The captive Jews were his subjects, and served as his menials and vassals. The close of his forty-three years' reign was followed by a period of anarchy, until Nabonidus (555–538 B.C.), the last king of the declining Babylonian monarchy, secured the throne.

The rise of Cyrus in the East presented a new problem. Tribes, peoples, and kingdoms fell before him until he reached the walls of Babylon. Its population, weary of neglect during the reign of Nabonidus as well as of his faithlessness to the great gods of the city, threw wide open the city gates to welcome the advent of so benevolent and liberal a ruler. Cyrus paid his devotions to the gods of the land, and implored them to aid and promote his plans. Cyrus' decree, authorizing the Jews to return to Jerusalem, was in full accordance with the general policy inaugurated throughout his realm—a policy designed in every way to conciliate his subjects.

Other Points of Contact: In addition to this vast mass of historical data illustrative of the Old Testament, there is found much valuable material. The archeological facts of the Old Testament are invested with a new interest; the geography of those old lands is now a new theme; the chronology of Israel's history, always difficult, has lost some of its uncertainties; and the ethnography of the early settlements has already become a fascinating study. The linguistic and exegetical value of the cuneiform documents is far beyond the most sanguine expectations of scholars. Altogether the science of Assyriology has opened up to the student of the Old Testament a new world which he must explore before he can appreciate many of its most interesting parts.

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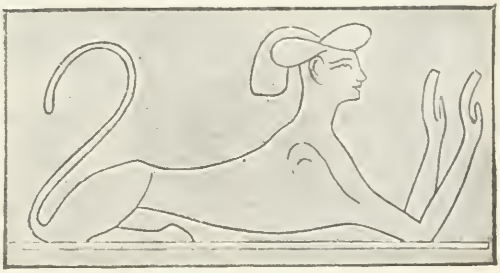
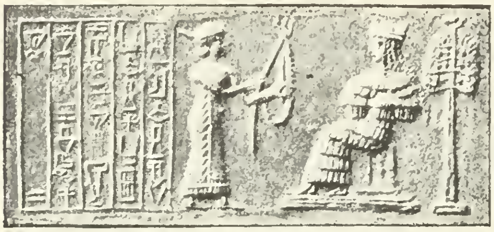
ASTARTE WORSHIP AMONG THE HEBREWS: Astarte is the Phenician name of the primitive Semitic mother-goddess, out of which the most important of the Semitic deities were developed. She was known in Arabia as "Athtar," and in

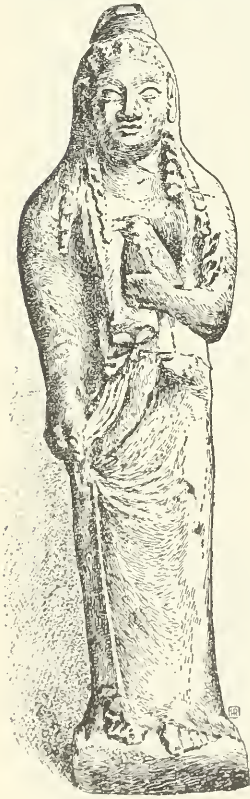


Astarte as a Sphynx.
(From Prisse d'Avennes, "Histoire de l'Art Egyptien.")



Astarte as the Goddess of Love.
(From Ball, "Light from the East.")

Babylonia as "Ishtar." Her name appears in the Old Testament (I Kings xi. 5; II Kings xxiii. 13) as "Ashtoreth," a distortion of "Ashtart," made after the analogy of "Bosheth" (compare Jastrow, in "Jour. Bibl. Lit." xiii. 28, note). Solomon is said to have built a high place to her near Jerusalem, which was removed during Josiah's reform (I Kings xi. 5, 33; II Kings xxiii. 12). Astarte is called in these passages "the abomination of the Zidonians," because, as the inscriptions of Tabnith and Eshmunazer show, she was the chief divinity of that city (see Hoffmann, "Phönizische Inschriften," 57, and "C. I. S." No. 3). In Phenician countries she was the female counterpart of Baal, and was no doubt worshiped with him by those Hebrews who at times became his devotees. This is proved by the fact that Baalim and Ashtaroth are used several times (Judges x. 6; I Sam. vii. 4, xii. 10) like the Assyrian "ilani u ishtarati" for "gods and goddesses."



Astarte with Dove.
(From a Phenician terra-cotta in the Musee du Louvre, Paris.)

Astarte, wherever worshiped, was a goddess of fertility and sexual love. A trace of this among the Hebrews appears in Deut. vii. 13, xxviii. 4, 18, where the lambs are called the "ashtarot" of the flock. It is usually assumed that Astarte Worship was always a foreign cult among the Hebrews; but analogy with the development of other Semitic deities, like the Phenician Baal, would lead to the supposition that Astarte Worship before the days of the Prophets may have somewhat prejudiced that of Yhwh. The problem is a difficult one, the references to the cult in the Old Testament being so few and so vague. The reaction against Baal and Astarte, inaugurated by the Prophets, had a profound effect upon the moral life of Israel (see "Jour. Bibl. Lit." x. 72–91; Budde, "Religion of Israel," ch. ii.–v). Jeremiah (vii. 18; xliv. 17, 18) and Ezekiel (viii. 14) attest various forms of this worship in their time, which may refer to a direct importation from Babylonia. The sacrificial use of swine's blood (Isa. lxv. 4, lxvi. 3) may be a reference to a form of the cult similar to that known in Cyprus, where swine were sacred to Astarte ("Jour. Bibl. Lit." x. 74, and "Hebraica," x. 45, 47).

Bibliography: E. Meyer, *Astarte*, in Roscher, *Lexikon der Griechischen und Römischen Mythologie*; Barton, in *Hebraica*, ix. 133–165, x. 1–74; idem, *Semitic Origins*, ch. vii.; W. Robertson Smith, *Religion of the Semites*, Index. See also Ashtoreth.

J. JR. G. A. B.

ASTI: Town in the province of Alessandria, Italy, on the left bank of the Tanaro; population 32,000. Although now of no great importance, in the Middle Ages Asti was a center of commerce and the capital of one of the most powerful republics of northern Italy. Owing to the relative freedom that prevailed in Asti, the major part of the French Jews expelled in 1322 by Charles IV. (compare Isidore Löb, in "Grätz-Jubelschrift," pp. 39 *et seq.*) took refuge there, and adopted the French ritual called (from the initials of Asti, Fassano, and Monclavo, where it is employed) "Rite Afm," which has been retained to the present day. The eighteenth of Iyyar is especially celebrated in Asti, on which day hymns composed by Joseph Conzio are recited. A special Seder for Passover evening service for Asti was written by Elia Levi.

Asti was the birthplace of many Jewish scholars, among whom were: Isaac Santon d'Hugeli (1576), Judah b. Jacob Poggetto (sixteenth century), Elijah b. David Finzi (1643), Joseph b. R. Gehereseia Conzio and Joab b. Isaac Gallico (seventeenth century), David Mordecai Terracina (nineteenth century).

Bibliography: Grätz, *Gesch. der Juden*, 3d ed. viii. 70; Luzzatto, *Mebo le-Maḥzor Minhag Bene Roma*, p. 7; Zunz, *Ritus*, p. 64.

G. I. Br.

ASTRAKHAN: Capital of the government of the same name in Russia, situated on the left bank of the Volga, about sixty miles from the Caspian sea. It is generally supposed to have been built near the site of Atel (or Itil), the ancient capital of the Chazars.

The only fact known concerning the Jews of Astrakhan, from the destruction of the kingdom of the Chazars by Prince Svyatoslav of Russia (969) to 1804, is that Jewish merchants carried on a considerable trade there.

In 1804 Emperor Alexander I., by the "Regulations" of Dec. 9, permitted Jewish agriculturists, artisans, etc., to settle in the province of Astrakhan; but the law was repealed under Nicholas I. in 1825.

In 1883, probably as a result of the May Laws, the authorities of Astrakhan issued an order henceforth limiting to three days the sojourn in the city of all Jewish merchants not of the first gild. The Christian merchants applied to the governor, urging him, in the interests of the commerce of Astrakhan, to repeal the order. They showed that the sales of fish to Jews amounted to more than five million rubles a year; that the Russian importers numbered not more than 5 per cent; that the Jews bought large quantities of special kosher fish called "Jewish fish," which could not be sold to any one else; and that without the Jews the business of Astrakhan would be ruined. The governor extended the time limit for the Jewish merchants to a month, but many of them had already left the city. The price of fish fell 50 per cent, and many of the Astrakhan fish merchants were ruined ("Ha-Ẓefirah," 1883, No. 23).

In the city of Astrakhan the births among Jews were 49 males and 62 females in 1897; deaths, 28 males, 13 females; the excess of births over deaths being 70, while that in the general population was but 6 per cent. The general death-rate was 45 per thousand, while that of the Jews was but 27 per thousand. The marriages among Jews numbered 13.

In 1899 the Jewish population of Astrakhan was 1,575 in a total population of 117,772. The Jewish population in the whole government, including the city, was 1,667. In addition, there were 15 Karaites in the city, and 10 in the government ("Pamyatnaya Knizhka Astrakhanskoi Gubernii," 1900).

There are two synagogues: one for the Ashkenazim, the other for the Sephardim. The rabbi of both synagogues is Boris Moisejevich Schucher.

Bibliography: *Pamyatnaya Knizhka Astrakhanskoi Gubernii*, 1899, 1900.

H. R.

ASTROLOGY.—Biblical. See Astronomy, Biblical.

——In the Apocrypha and in the Talmud:

Terminology.

Neither הברי שמים (Isa. xlvii. 13), which the Greek translation renders "astrologers," nor גזרין (Dan. ii. 27 *et seq.*), the technical designation for the Chaldean casters of horoscopes, nor הדברי מלכא (Dan. iii. 27), explained "astrologers" (Cant. R. to vii. 9), is found in ancient Jewish traditions. Even the Hebraic name חזה בככבים, "star-gazer" (Isa. xlvii. 13), occurs only in the commentaries on the Talmud. The customary names are אסטרולוגוס ("astrologer") in Palestinian and כלדאי ("Chaldeans") in Babylonian sources—expressions originating in the Greco-Roman world, where Χαλδαῖοι and "Chaldæi" are found as early as the beginning of the common era, exclusively applied to astrologers. Whether any etymological relation exists between אסטרולוגוס and the appellation אצטגנין, or אסטגנין, a word used in connection with the Egyptian rulers (אצטגניני פרעה, Soṭah 12*b*) and identical in meaning, can not be definitely ascertained. The art itself goes by the name of אסטרולוגיא (Astrologia).

Distribution.

These foreign terms suffice to show that the "Chaldean science" was not introduced into Judea directly, but through the medium of syncretic Hellenism, wherein, in the course of centuries, it met with an ever-widening acceptance. The Sibylline Books praise the Jewish nation because it "does not meditate on the prophecies of the fortune-tellers, magicians, and conjurers, nor practise Astrology, nor seek the oracles of the Chaldeans in the stars" (iii. 227); and Josephus censures the people for ignoring the visible signs and indications foreshadowing the destruction of the Temple ("B. J." vi. 5, § 3). There were actually no Jewish astrologers either in the Holy Land or in Babylonia; and the art, together with those who practised it, was condemned, although its reality was as little questioned then as it was by the rest of the world up to the seventeenth century. It was indeed considered of celestial origin, and as having been revealed to mankind by the rebellious angels. Baraḳel (Raḳiel: Greek text) taught star-gazing; Kokabel (the Star of God), Astrology; Sheḥaḳeel, the science of the clouds; Arḳiel (the Earth of God), the signs of the earth; Samsiel (the Sun of God), the signs of the sun; and Scuriel, Sahriel (the Moon of God), the signs of the moon (Enoch viii. 3).

Chronology and Astrology.

The admiration for Astrology was due not so much to its importance for reckoning times and seasons—although as such held in high esteem—as to its supposed power of forecasting the future. Enoch ordained the jubilees, year-weeks ("Jahrwochen"), months, Sabbaths (weeks), and days, and "all that was, that is, and that will be he saw as in a vision, even the destiny of the children of man from generation to generation to the Judgment Day: everything he foresaw and apprehended, inscribing his testimony upon the earth for the benefit of mankind and all their posterity" (Jubilees iv. 19). According to the same book (viii. 3), such prediction is inscribed upon the rocks. The same view, with a Jewish monotheistic coloring, is expressed in the rabbinical legend, according to which God showed to Adam all the future generations, including their scribes, scholars, and leaders ('Ab. Zarah 5*a*). Abraham, the Chaldean, bore upon his breast a large astrological tablet on which the fate of every man might be read; for which reason—according to the haggadist—all the kings of the East and of the West congregated every morning before his door in order to seek advice. It is to this tablet that the words (Gen. xxiv. 1), "the Lord had blessed Abraham in all things," are said to allude (Tosef., Ḳid. v. 17; B. B. 16*b*). Abraham himself saw in it that he would have no second son, but God said unto him, "Away with your astrology; for Israel there is no planet!" (Shab. 156*a*). Elsewhere it is declared that Abraham was not an astrologer at all, but a prophet, inasmuch as only those beneath the stars could be subject to their influence; but that Abraham was above them (Gen. R. xliv. 12). It is also stated that Joab refused to join the conspiracy of Absalom, because he had seen David's favorable nativity (Sanh. 49*a* and elsewhere).

Astrology in the Roman Empire.

Like the Assyrio-Babylonian monarchs, who received from their astrologers a monthly forecast of coming events (Isa. xlvii. 13 and cuneiform inscriptions; *e.g.*, Rawlinson, "Cuneiform Inscriptions of Western Asia," iii. 51), the Roman emperors believed in the all-powerful influence of the stars upon the destinies of man and nature. Tiberius was a master in the art of casting a horoscope, and regulated all his actions in accordance with his astrological deductions (Josephus, "Ant." xviii. 6, § 9). The Roman empire boasted a complete system of Chaldeo-Greek literature, which was zealously cultivated by the members of the astrological schools; all public and private life being under the influence of these pseudo-prophets, who received substantial rewards in gold.

These conditions are reflected in the parables of the Talmud, which vividly illuminate the astrological belief from every point of view. Jethro advises Moses (Mek., Yitro, 'Amalek, 2) to select the men whom he wishes to cooperate with him by means of the mirror into which the kings are accustomed to gaze.

"A king who had no son said to his attendants, 'Buy pen and ink for my son': and the people took the king to be a great astrologer; for how could he have ordered pen and ink for his son, had he not beheld beforehand that he was to have one? The same applies to God, who foresaw that He would, at some future time, give Israel the Torah" (Gen. R. i. 4).

"The question is asked, 'Why did God proclaim His law amid fire and darkness (Deut. v. 20), and not by the light of day'? And the answer is given in the form of a parable: 'A king, who was a great astrologer, gave his son in marriage, and hung black curtains before the bridal chamber, saying, "I know that my son will not abide by his nuptial promises longer than forty days; let not the people, in days to come, say that an astrologer such as I did not know what was to happen to his son."' The astrologer is God, his son is Israel; and the bride is the Torah, by which Israel abode no longer than forty days (from the revelation to the making of the golden calf)" (Pirḳe R. El. xli.).

"A ruler sentenced a man to death by fire; but when he perceived by means of astrology that the condemned would beget a daughter destined to become the king's wife, he said, 'This man must be saved for his daughter's sake.' Thus did God save Abraham from the fiery furnace, because of Jacob" (Lev. R. xxxvi. 4).

"A man to whom a son was born was met by an astrologer who, on seeing the child, declared that he was destined to become a bandit-chief (ἀρχιληστής) and must be put out in the desert. The father of the child refused until the astrologer's father told him to do just as his son had ordered. The father of the astrologer is God; the astrologer is Sarah; the child is Ishmael; and the father of the child is Abraham" (Deut. R. iv 5, referring to Gen. xxi. 10-12).

Court Astrologers.

When Pharaoh made Joseph vice-regent, his astrologers asked, "Would you elevate this slave, purchased for twenty pieces of silver, to be ruler over us?" and Pharaoh answered, "I see the colors of rulership in him" (Soṭah 36*b*). Here, as elsewhere, colors play an important part in Astrology.

In reference to a request of King Solomon for laborers on the Temple, Pharaoh directed his astrologers to select workmen who were to die within the year, and send them to the Jewish monarch, who, however, seeing the ruse through the medium of the Holy Spirit, sent them back again clad in shrouds (Pesiḳ. iv. 34*a*).

Mesha, king of Moab, asked his astrologers, "Why am I unable to vanquish the Jews?" and they answered, "Because of the merit of Abraham, who was ready to sacrifice his own son"; whereupon the king did likewise (*ib.* ii. 13*a*).

Astrological Errors.

When a pagan wanted to buy a slave, he first consulted an astrologer. It was through this art that the wife of Potiphar learned that she was to have a son by Joseph; and it was for this reason that she regarded him with favor. It was an error, however; for the prognostication referred to her daughter, who subsequently became Joseph's wife (Gen R. lxxxv. 2, lxxxvii. 4).

Pharaoh's astrologers perceived that the mother of the future redeemer of Israel was with child, and that this redeemer was destined to suffer punishment through water. Not knowing whether the redeemer was to be an Israelite or an Egyptian, and being desirous to prevent the redemption of Israel, Pharaoh ordered that all children born henceforth should be drowned; but when the Egyptians remonstrated against this edict, he restricted it to Israelitish infants. But the astrologers erred in their deductions; for the reference was to the waters of Meribah (Num. xx. 13), and not to the Nile (Ex. R. i. 18; Sanh. 101*b*; compare also Ber. 4*a*).

The conviction that the astrologers could control the planets prevailed everywhere among the nations of antiquity. Thus Haman regulated the time for the extinction of the Jews by means of astrological calculations (Pirke R. El. l.). A barber, who was also an astrologer, perceived that the Jews would shed his blood; consequently he murdered 80 or, according to some, 300 of those who visited him professionally. But he erred; for the reference was to the blood which he was to lose at circumcision on his conversion to Judaism (Yer. 'Ab. Zarah ii. 41*a*).

Special Features.

The astrologers were wont to sit at the entrance to the harbors and predict how every parcel of merchandise would be disposed of (Eccl. R. i. 14; Midr. Panim Aḥerim to Esth. iii. 7, ed. Buber, p. 46). They could determine by lot under what planet and in what month and on what day a people was to be attacked (Sanh. 95*a*). On one occasion they prophesied to a non-Hebrew that his fortune would fall into the hand of a pious Jewish Sabbath observer. The fortune was thereupon invested in a diamond and worn by the possessor; but it fell into the water and was later found by a Jew in the stomach of a fish that he had bought for the Sabbath meal (Shab. 119*a*). An astrologer predicted of a new-born male infant that he was destined to become a thief; for which reason the mother always kept the head of the child covered in order that "the fear of the heaven be upon him," and admonished him constantly to pray for divine grace. In spite of all, the covering fell from his head upon one occasion, after he had grown to manhood and had attained to the dignity of a teacher of the Law, and he fulfilled the sinister prediction by plucking and devouring the fruit of a tree which did not belong to him (Shab. 156*b*). Another teacher of the Law declined the proffered position of head of the school because a Chaldean had predicted that he should occupy the chair for only two years; and this proved true, when he finally accepted the position twenty-two years later (Ber. 64*a*). Two students of the Talmud went out to fell timber, and an astrologer declared that they would never return; but they were saved because of a benevolent action which they performed (Yer. Shab. vi. 8*d*). An astrologer became a proselyte and consequently abandoned his art; but he relied on God, and in a critical moment he was saved (*ib.*).

Talmudists and Astrology.

To resist the influence of the "Wisdom of the Orient" was not an easy task. Nevertheless there was but one teacher of the Talmud, Samuel of Babylonia (about 250), who became an adept in Astrology, and even he, quoting the words (Deut. xxx. 12), "It [the Law] is not in the heavens," says, "Torah can not go together with the art that studies the heavens" (Deut. R. viii. 6). A similar remark is made by the Babylonian Jose of Huzal: "We are not permitted to appeal to the Chaldeans, for it is written (Deut. xviii. 13), 'Thou shalt be perfect with the Lord thy God'" (Pes. 113*b*). In accordance with Jer. x. 2 is another declaration by R. Johanan, the Palestinian amora, to the effect that "there are no planets for Israel, but only for the nations which recognize the validity of astrology." This opinion is shared by Rab (Abba Arika, Shab. 156*a*). These utterances, however, do not go undisputed; and it may be added that, more particularly during the fourth century, the belief in the influence of the constellations at conception and birth was general (*ib.*). Every person had a particular star as a guardian spirit, with which his fate was closely interwoven. The stars of the proselytes were already witnesses of the revelation on Sinai (Shab. 146*a*). Animals have no stars, and are therefore more liable to injury (Shab. 53*b*). On the other hand, every blade of grass has its own particular star which bids it grow (Gen. R. x. 6). Causeless fear in man is a sign that his star sees danger (Meg. 3*a*). The first day of illness is concealed from mankind in order that the influence of one's star may not be weakened; and the setting of one's star betokens that one's death is near (Ber. 55*b*). Raba (lived 350) says, "Duration of life, progeny, and subsistence are dependent upon the constellations" (M. Ḳ. 28*a*). God tells Eleazar ben Pedat, an indigent teacher of the Talmud, that He would have to overturn the world, were He to release him from poverty, he having been born in an unlucky hour (Ta'an. 25*a*).

Selection of Days.

The most popular form of astrological superstition—and one which still survives among uncultured people—is the selection of propitious days. According to it, certain periods, years, months, days, and hours are regarded as lucky or unlucky. Akiba contends against the superstition that the year before the jubilee is exceptionally blessed. The belief is also condemned that no business should be begun on the new moon, on Friday, or on Sabbath evening (Sifre, Deut. 171; Sifra, Ḳedoshim, vi.; Sanh. 65). Despite these authoritative doctrines, however, an announcement is found to the effect that it is dangerous to drink water on Wednesday and Friday evenings (Pes. 112*a*). Samuel, teacher of the Law, physician, and astrologer, taught that it was dangerous to bleed a patient on Monday, Tuesday, or Thursday, because on the last-mentioned day Mars reigns at the even-numbered hours of the day, when demons have their play. It was considered equally dangerous to undergo this operation on a Wednesday falling on the fourth, the fourteenth, or the twenty-fourth of the month, or on a Wednesday occurring within less than four days of the new moon. The new moon was likewise regarded as an unfavorable season for bleeding, as were also the third of the month and the day preceding a festival (Shab. 129*b*).

Two Horoscopes.

In consequence of religious anti-Biblical influences, some of these pagan views gradually acquired a Hebraic tinge. Of two horoscopes which have been preserved, however, only the earlier bears a Jewish stamp. On Joshua b. Levi's "tablets" (third century) it is stated that men born on Sunday will be distinguished, on Monday wrathful, on Tuesday wealthy and sensual, on Wednesday intelligent and enlightened, on Thursday benevolent, and on Friday pious; while those born on Saturday are destined to die on that day. Only four of these predictions are based upon the days of Creation; from which it would appear that the conclusions here are not those of Joshua b. Levi, but originated rather with Amoraim, who add other remarks. Rabbi Ḥanina said to his pupils: "Go to the son of Levi, and tell him that the fate of a person is not decided by the constellations of the day, but by those of the hour"—in other words, it is not the birthday, but the natal hour, that decides. Those born while the sun rules in the heavens have a brilliant career before them, and they will eat and drink of their own substance; but their secrets will be divulged, and they will never prosper by theft. Those born under the dominion of Venus are destined to wealth and sensual enjoyment, because fire is suspended on this star; while birth under the planet Mercury foretokens intelligence and enlightenment, Mercury being the scribe of the sun. The hapless born under the reign of the moon, however, will suffer much sorrow; they will build and demolish, demolish and build, and they will eat and drink not of their own substance; but their secrets will be safe, and should they steal, they will escape detection. The plans of those born under the reign of Saturn will be destroyed; while the righteous or the charitable ("ẓaddiḳim") are born under the reign of Jupiter ("Ẓedeḳ"), and the shedder of blood under Mars; but this prognosticon, says Ashi, may also refer to surgeons and butchers (Shab. 156*a*).

When the vernal equinox occurs during the hour of Jupiter, the power of the fruit-trees is broken; and when the winter solstice falls within this hour, the seeds of the field dry up. In this case, however, it is necessary also that the new moon should appear during the moon or Jupiter hour ('Er. 56*a*). An eclipse of the sun is an evil omen for the nations, while an eclipse of the moon is a particular fatality for Israel, Jewish reckoning of time being based upon the phases of this planet (Mek., Bo, i.; Suk. 29*a*; G. Brecher, "Das Transcendentale, Magie und Magische Heilarten im Talmud," p. 157, Vienna, 1850).

Bibliography: G. Brecher, as above; L. Löw, *Die Astrologie bei den Juden*, in *Ben Chananja*, 1863, vi. 401-408, 431-435; idem, *Gesammelte Schriften*, ed. T. Löw, ii. 115-131, Szegedin, 1890.

J. Sr. L. B.

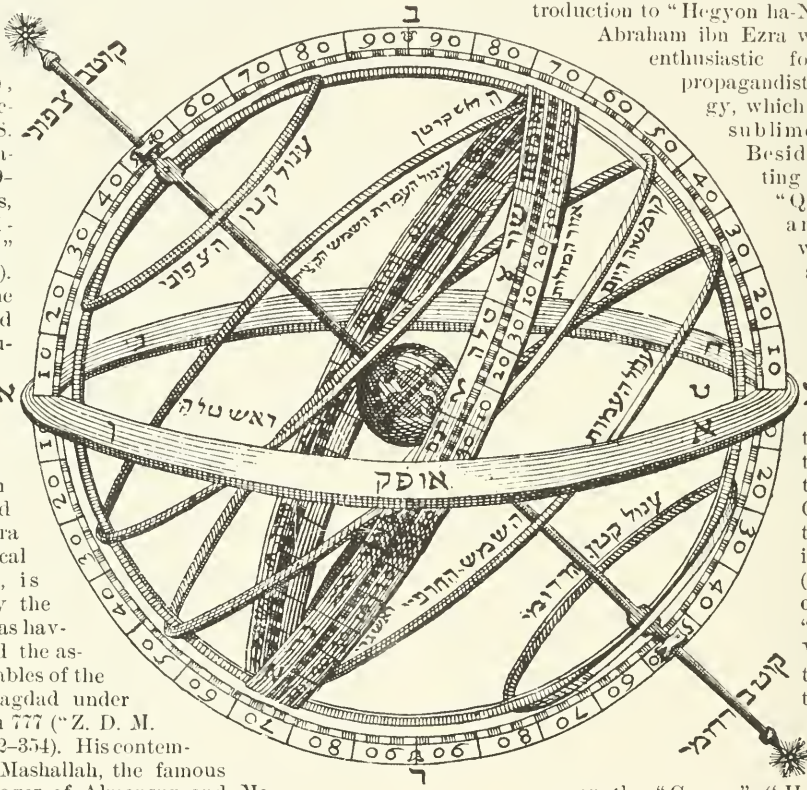
——**In Medieval Times:** Astrology, called "ḥokmat ha-nissayon" (wisdom of prognostication), in distinction from "ḥokmat ha-ḥizzayon" (wisdom of star-seeing, or astronomy), was practised by Jews throughout the Middle Ages, both as a professional art and as a science. Coming from the East, they were looked upon as heirs and successors of the Chaldeans, and, probably for this reason, were regarded by the Occidental world as skilful masters of the art of Astrology; their supposed power over destiny filling the multitudes with awe and fear (Bédarride, "Les Juifs en France," pp. 49, 454, note 21; Basnage, "Histoire des Juifs," iv. 1212; P. Cassel, "Juden," in Ersch and Gruber's "Encyc."

pp. 16, 17; 52, note 78; 67, notes 50 and 51; 115, 171, 224).

Masters in Astrology.

Jewish cosmology in the Middle Ages, therefore, accords to Astrology a distinct place, as may be learned from the "Sefer Yeẓirah," v. 4, vi. 2–4, where the zodiac and the dragon as "the king" are represented as cosmic factors; and from the astrological Baraita of Samuel, belonging to the beginning of the ninth century (Zunz, in Steinschneider, "Hebr. Bibl." 1862, pp. 15 *et seq.*). Afterward, the Cabala, in the Zohar and in the Book of Raziel, exhibits a thorough knowledge of Astrology; and liturgical poetry, through Kalir and Ibn Gabirol ("Keter Malkut"), gives it recognition (S. Sachs, "Ha-Yonah," i. 59–93; M. Sachs, "Die Religiöse Poesie," 1845, p. 250). Indeed, in the eighth and ninth centuries, Jews were the foremost masters in Astrology. Jacob ibn Tarik, called by Ibn Ezra an astrological authority, is recorded by the same writer as having imported the astronomical tables of the Hindus to Bagdad under Almanṣur in 777 ("Z. D. M. G." xxiv. 332–354). His contemporary was Mashallah, the famous court astrologer of Almanṣur and Mamun (about 800), some of whose works Ibn Ezra translated from the Arabic into Hebrew (Steinschneider, "Hebr. Uebers." pp. 599–603). Another Jewish astrologer of note was Sahl b. Bishr al-Israeli in 820, called also Rabban al-Ṭabari, "rabbi of Tabaristan," whose astrological works still exist partly in the original, and were translated into Hebrew and Latin (*ib.* pp. 603–607; *idem*, in "Jew. Quart. Rev." xiii. 108–109). Ibn Ezra mentions also as the greatest Jewish astrologer Andruzagar ben Zadi Faruk, probably a Persian (Steinschneider, in "Monatsschrift," 1884, p. 479; *idem*, "Hebr. Uebers." p. 854, note 54*b*). As a matter of fact, most of the works on Astrology composed by Mohammedan scholars—those ascribed to Ptolemy, and those of Abu Maashar, Al-Kabiṣi, and Abu al-Rijal—were translated by Jews into Hebrew and partly into Spanish (Steinschneider, "Hebr. Uebers." pp. 525–578), or they composed compendiums of such, writing under their own names as "Astrologers."

Thus, Shabbethai Donolo, 913–970, acquired fame both as physician and astrologer; and his commentary on the "Sefer Yeẓirah" is declared by him to be the result of extensive astrological studies (Grätz, "Gesch. der Juden," iii. 292 *et seq.*). Abraham b. Ḥiyya, the great mathematician and astronomer of Barcelona, of the twelfth century, was also a believer in Astrology, and intended to write a work on it; though, on account of its hypothetical character, he would not accord it the rank of a science (see his "Ẓurat ha-Areẓ," Introduction, and Freimann's Introduction to "Hegyon ha-Nefesh").



An Astrolabe.
(From "Ma'ase Tobia," 1707.)

Abraham ibn Ezra was the most enthusiastic follower and propagandist of Astrology, which he calls "a sublime science." Besides translating Mashallah's "Questions" and another work of this author on the eclipse of the moon from the Arabic into Hebrew, he wrote "Nativity," "Elections," "Sentences of the Constellations," "Reshit Ḥokmah" (Beginning of Wisdom), "Book of the World," a treatise on the "Planets," a treatise on the "Luminaries," one on the "Causes" ('Ha-Ṭe'amim'), and finally a horoscope, see Steinschneider, "Berlin Cat. Hebr. MSS." pp. 136–150; "Hebr. Uebers." pp. 600 *et seq.*; Rosin, in "Monatsschrift," 1898, p. 250). He often refers to Astrology in his Bible commentaries. To him heaven with its constellations is "the book of life," in which man's destiny is written, and against which there is recourse to God as "the Almighty," who overrules all these influences (commentary to Ps. lxix. 29; Gen. xvii. 9; Ex. vi. 3, xxxiii. 21; Rosin, *l.c.* p. 251; Zunz, "G. S." iii. 93). Abraham ben David of Posquières, in his critical notes to Maimonides' "Yad," Teshubah, v. 5, also asserts the influence of the stars upon destiny, while contending that by faith in God man may overcome this influence. Judah ha-Levi ("Cuzari," iv. 9), Abraham ibn Daud ("Emunah Ramah," p. 86; see Kaufmann, "Geschichte der Attributenlehre in der Jüdischen Religionsphilosophie des Mittelalters," p. 247), and Albo ("Iḳḳarim,"

iv. 4) could not free themselves altogether from the belief in the "decrees of the stars"; nor could Naḥmanides (commentary to Gen. i. 16; Lev. xxiii. 24, and elsewhere), Isaac Arama ("Akedat Yiẓḥaḳ," xxxiv., Introduction to Ex.), Solomon b. Adret (Responsa, No. 652), and others. Astrology was made the basis of Messianic calculations in almost every century (see Ibn Ezra to Dan. xi. 29; Abravanel, "Mashmia' Yeshu'ah"; Azariah dei Rossi, "Meor Enayim," ch. xliii.; Zunz, *l.c.*; Steinschneider, "Jüdische Literatur," in Ersch and Gruber's "Encyc." p. 441, notes 80, 81).

The Basis of Messianic Calculations.

Maimonides was the only authority that opposed Astrology energetically. He found it forbidden by the Law in the verse, "Ye shall not observe times" ("lo te'onenu") Lev. xix. 26, in accordance with R. Akiba, Sanh. 68*b* ("Yad," 'Akkum, xi. 8), and declared it, Talmudical utterances notwithstanding, to be bordering on idolatry, "a disease, not a science, a tree under the shadow of which all sorts of superstitions thrive, and which must be uprooted in order to give way to the tree of knowledge and the tree of life" ("Letter to the Men of Marseilles"; Steinschneider, "Cat. Bodl." col. 1903; *idem*, "Hebr. Uebers." p. 931). However, the belief was too deeply rooted to be abandoned by the great majority of thinkers (see Löw, in "Ben Chananja," 1863, pp. 430–434). As the last important prominent follower of Astrology may be mentioned David Gans, the astronomer and historian, and friend of Tycho de Brahe, the contemporary of Wallenstein, whose historical work, "Ẓemaḥ David" (see introduction to vol. ii.), lays great stress upon the influence of the constellations upon history.

Opposed by Maimonides.

Modern science has abolished Astrology. Only the formula of congratulations. "Mazzal ṭob" (Good luck), is a survival of the old belief, as is the rejection of certain days in the week or the month for weddings or new ventures (see Shulḥan 'Aruk, Yoreh De'ah, 179, 2).

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K.

ASTRONOMY.—Biblical Data: Biblical Astronomy, in the broad sense, includes the views taken in the books of the Bible of the position of the earth in the universe, the designation of the stars, planets, fixed stars, and the views held regarding them. The material for the subject, except so far as the earth is concerned, is very meager, dependence for the most part having to be placed on ambiguous references chiefly in the poetical sections. In the present article the stars, planets, and fixed stars in general are dealt with. (For the earth, sun, and moon, see Cosmogony, Sun, Moon.) The sky, the abode of the stars, is described as a "raḳia'" (רקיע, a plate); that is, a rigid, broad, solid plate possessing a certain thickness. According to Gen. i. 6, this raḳia' was set in the midst of the waters, and it divided the waters above from those beneath. God "made" it of matter already existing at the time of Creation; that is, He did not "create" it at that time. The raḳia' representing the sky in Ezek. i. 22 resembled ice; therefore it is quite possible that the author of Genesis, like Ezekiel, regarded the sky as being composed of solidified water or ice. Such a sky, being transparent, would permit the stars, which are located above its vault, to be seen through it.

The heavenly bodies, according to Gen. i. 16, were also made (not created) from existing material, after light had come into existence. They were certainly made of the material of light, just as the vault of the sky was made out of water-material, and the human soul from air (Gen. ii. 7), and all things living upon earth from earth (Gen. i. 24). All these were made of the four elements, light (or fire), water, air, and earth; only those creatures which subsist in air and water—that is, in other elements than those of which they are composed—were created; while man, the image of God, although living on earth and being of the earth, was "created and made" (Gen. i. 26, 27; but see ii. 7).

The Four Elements in Genesis.

The stars were supposed to be living creatures. If the difficult passage (Judges v. 20) may be regarded as other than a poetical figure, the stars "walk on the way"; they "come out" in the morning, and "go in" at night. By a miracle, sun and moon are made to stand suddenly still (Josh. x. 12). They fight from their courses like warriors on the march (Judges *ib.*); the poet perhaps thinks of falling stars. In later times the stars are spoken of as "the hosts of heaven." This conception is accurately paralleled among the Assyrians, kinsmen of the Hebrews, who likewise conceive of the stars as soldiers serving the god of heaven, Anu, and probably also the somewhat similar god Ninib, whose abode was the planet Saturn. Eabani (?) is compared in the Gilgamesh epic (tab. i. col. 5, 28, 40; see Schrader, "K. B." vi. i. 130 *et seq.*) with an army of Anu and falling stars or (tab. i. cols. 11, 33, 35; see *ib.* p. 120) with the army of Anu and Ninib. The stars stand in God's presence, to the right and the left of His throne (I. K. xxii. 19; II Chron. xviii. 18); they serve Him (Neh. ix. 6; Ps. ciii. 21), and praise Him (Ps. ciii. 21), cxlviii. 2). Like the kings of earth, they may be consigned by God's judgment to the nether world (Isa. xxiv. 21 *et seq.*); and God will in future execute judgment among them as among the nations of earth (Isa. xxxiv. 4 *et seq.*). Reverence is offered to them as living creatures, even in later times (Jer. viii. 2), and quite naturally upon the housetops (Jer. xix. 13, xxxii. 29; Zeph. i. 5), in the same manner as the Assyrians worshiped the sun (Gilgamesh epic, iii. 2, 7 (15); Schrader, "K. B." vi. 1, 146).

Stars the Hosts of Heaven.

At the head of this starry host stands a "captain of the army" (שר הצבא, Josh. v. 14; Dan. viii. 11): according to the passage in Daniel, he was the star highest in altitude as well. By this designation probably Saturn was intended, the farthest removed from earth and therefore the highest in the heavens,

"Captain of Army."

and which is held by the Assyrians to be the "bell-wether" of the flock. This starry army belongs to Yhwh; hence the frequent expression "Yhwh of hosts" or "God of hosts" (י' [ה]צבאות. אלהי [ה]צבאות) indicates that He is the actual leader of the heavenly array. According to a later view, however (Zech. iv. 2, 10), the seven planets are evidently termed the "seven eyes of God" (Smend, "Alttestamentliche Religionsgesch." p. 343, note), just as the planet Saturn was the eye of Anu, lord of heaven among the Babylonians. It would appear, therefore, that they were no longer considered independent beings, and of course the other stars likewise. This passage has probably no reference whatever to the seven-armed candlestick of the Temple; and it has no connection with what the Hebrews may or may not have conceived concerning the planets.

Individual Stars.

As regards the individual stars, current opinion holds to-day that four to six, perhaps seven, are named in the Old Testament. Such are: "Kesil" (כסיל, Isa. xiii. 10; Amos v. 8; Job ix. 9, xxxviii., 31), understood generally to be Orion; "Kimah" (כימה, Amos *l.c.*; Job *l.c.*), identical with Sirius or the Pleiades; "'Ash" or "'Ayish" (עיש, עייש, Job ix. 9, xxxviii. 32), possibly the Great Bear, possibly the Hyades or Pleiades; "Mazzarot" (מזרות, Job xxxviii. 32), either the Pleiades or Hyades, or possibly the Northern and Southern Crown. Another is mentioned, "Ḥadre Teman" (חדרי תימן, Job ix. 9) but it is doubtful whether or not a constellation is meant by this at all; see G. Hoffmann, in "Zeitschr. Alttestamentliche Wissenschaft," ii. 107, who holds that Kesîl is Orion; Kimah, Sirius; 'Ayish, the Hyades; Mazzarot, the Pleiades; and that חדרי תימן is to be amended to read חדרי תאמין ("chambers of the Twins," Gemini).

According to this view, all the fixed stars and constellations mentioned in the Old Testament would lie in one region of the stellar hemisphere; and according to Stern (Geiger's "Jüd. Zeit." iii. 258), these, and these only, are mentioned because they serve to indicate the seasons of the calendar. These identifications, however, admit of no positive proof; for a disconnected tradition can hardly be considered a demonstration. The only case in which anything approaching proof can be adduced is that of 'Ash or 'Ayish by means of the Talmudic word יותא, "yuta" (mentioned with this star and perhaps etymologically related to it)—in Syriac, עותא; in Arabic, עית ("rain")—which would agree with the idea of the constellation of the Hyades, the "rain-stars." It should then be punctuated to read "'ayush" (Hoffmann).

"Mazzarot," in Job xxxviii. 32, may perhaps, by comparison with Job xxxvii. 9, where "mezarim" (מזרים) is paralleled by "ḥeder" (חדר, "chamber"), be explained as identical with "Ḥadre Teman" (chambers of the south) (Job ix. 9) or etymologically referred to the Assyrian "massartu" (Babylonian "mazzartu"), a place where something is watched. But it is just as likely to be, as tradition already has it, a variation of "mazzalot" (מזלות, II Kings xxiii. 5)—a word also of uncertain meaning, varying as its explanations do between "planets," "constellations of the zodiac," and "stations of the moon." If the word were indisputably of Assyro-Babylonian origin and related to "manzaltu" or "mazaltu," either of the two latter significations would probably be the correct one, seeing that "manzaltu" means "stand" or "station," is also applied to stars, and, like its synonym, "manzazu," denotes probably some one or other of the zodiacal constellations.

"Kesîl," remarkably enough, is found in the plural in Isa. xiii. 10, where "the stars of heaven and its [or their] kesilim" are spoken of. This is commonly translated "their Orions," and is explained as meaning "their larger constellations"; but the plural of such a proper name is very hard to understand. One would hardly speak of "the Siriuses" or "the Greater Bears" of the heavens. It is probably to be understood as a generic term, not a proper name at all, and to be translated "stars" instead of "Orions." A corollary herefrom would be that "'Ayish" and "Kimah" would then also be generic names and not proper ones, a supposition which their exclusive occurrence in the singular would not disprove (compare the generic singulars in Isa. xxx. 6). And when God, in Job xxxviii. 31 *et seq.*, is said to bind Kimah, open Kesîl, and lead 'Ayish, these proper names may well in reality mean nothing more than planets, meteors, or comets, and thus the word "Kesîl" (fool) be a not inappropriate name for the vagrant comet, the roving planet, or the headlong meteor. It is true, however, that difficulties would arise when considering the "children of 'Ayish" and various other points in connection with these names; and altogether this remarkable plural of Kesîl in Isaiah, with its usual translation, must remain a bone of contention.

That "naḥash bariaḥ" (נחיש ברח, "flying serpent"), Isa. xxvii. 1 and Job xxvi. 13, denotes a constellation, as has been claimed, rests upon no evidence.

Planets.

Of planets, as far as ascertainable with any degree of certainty, only two are mentioned in the Old Testament: Saturn, called by his Assyrian name "Kévan" (כיון) in Amos v. 26; and "Meleket ha-Shamayim" (מלכת השמים), "the queen of heaven," Jer. vii. 18, xliv. 17, 25, etc. That the latter means Venus is shown by the cakes which are said to have been baked for her. Among the Assyro-Babylonians the cake-offerings were called "the bread of Ishtar" (Venus).

Helel, Son of the Morning.

It is usually claimed that by the word "Helel" (הילל), "son of the morning," in Isa. xiv. 12, the morning star, or, more correctly, one of the two morning stars, is meant; and the analogy with הלל ("to glitter") seems to favor the view. Closely considered, however, there is little foundation for the supposition, since Isaiah gives no intimation whatever that Helel is a star (Gunkel, "Schöpfung und Chaos," pp. 132 *et seq.*).

The supposition that "Gad" (גד) in Isa. lxv. 11 means "Jupiter," the god of Fortune, and that "Meni" (מני), in the same verse, means "Venus" (if these readings be correct), rests upon mere hypothesis.

If it were not that the late-Hebrew name "Ẓedeḳ" (צרק = "justice") for "Jupiter" betrays, not an Assyro-Babylonian origin, but rather a late Jewish one—for among the Assyro-Babylonians Saturn is the star of justice—it might be accepted as an early

Jewish name for that planet; but to endeavor to connect this with the Old Testament proper names "Melchizedek" and "Adonizedek" is, to say the least, hazardous.

The Old Testament contains no more than the preceding concerning Hebrew Astronomy. Of Hebrew astrology before the Babylonian exile, it contains not a word; for the passage Isa. xlvii. 13, wherein astrologers are evidently meant by "the astrologers, the star-gazers, the monthly prognosticators," is regarded by most scholars as post-exilic. This may perhaps indicate that the ancient Hebrews possessed no astrology; at all events, what is known of the astrology of the later Hebrews shows Assyro-Babylonian influence, as is illustrated by the fact that Mercury, for instance, is called "the star," just as the Assyro-Babylonians designate him simply as "the planet."

Bibliography: Gunkel's recent Commentary on Gen. (Nowack Series) may be consulted for incidental references to Biblical Astronomy; for the Babylonian views, see Jensen, *Kosmologie der Babylonier*, Strasburg, 1890, *passim*; Jastrow, *Religion of Babylonia and Assyria*, xx.-xxii.; Epping-Strassmaier, *Astronomisches aus Babylon*, Freiburg, 1889.

J. JR. P. J.

Ancient Conception of Astronomy.

——**In the Talmud:** The study of the universe as a whole was, like all other sciences in olden times, held in closest connection with religion, and was cultivated in the interest of the latter. The star-world was to the heathen an object of worship, but not to the Jews, whether national or Hellenized. With this reverence there was connected a superstition that the stars determined the destiny of man. The computation of time also depends upon a knowledge of the heavenly bodies; and this again was closely connected with religion. It is obvious, therefore, that the Astronomy of the Talmudists could not be an independent science any more than that of the Babylonians, the Egyptians, the Greeks, or of all other nations of antiquity or of the medieval ages: it was a department of knowledge belonging to theology. Only those data which are purely astronomical are dealt with here; for the rest see Astrology, Calendar, and Worship, Idol. Nor can those cosmological speculations which were prevalent among all nations of antiquity be discussed in this article.

The facts handed down form, however, only a fraction of the astronomical knowledge of the Talmudists; for in their academies they touched upon scientific problems only so far as they related to religious questions, and exercised great reserve regarding their stellar investigations, so as not to betray the secrets of the festival calendar, an important privilege of the house of the Palestinian patriarch and of his tribunal. For these two reasons the following account will naturally give only an inadequate idea of the knowledge of Astronomy among the Jews during the first centuries of the common era. Furthermore, these fragments do not emanate from one homogeneous system, as they are the accumulations of at least four centuries, and are traceable to various authors, Palestinian and Babylonian, among whom some were inclined to mysticism.

Astronomy a Religious Study.

The high value of astronomical knowledge is already demonstrated by the astronomical section of the Book of Enoch (about 72–80), as well as by such sayings as those of Eleazar Hisma (about 100), a profound mathematician, who could "count the drops in the ocean" (Hor. 10*a*), and who declared that "ability to compute the solstice and the calendar is the 'dessert [auxiliaries] of wisdom'" (Ab. iii. 18). Among the sciences that Johanan ben Zakkai mastered was a knowledge of the solstices and the calendar; *i.e.*, the ability to compute the courses of the sun and the moon (Suk. 28*a*). Later writers declare that "to him who can compute the course of the sun and the revolution of the planets and neglects to do so, may be applied the words of the prophet (Isa. v. 12), 'They regard not the work of the Lord, neither consider the operation of his hands.'" To pay attention to the course of the sun and to the revolution of the planets is a religious injunction; for such is the import of the words (Deut. iv. 6), "This is your wisdom and your understanding in the sight of the nations" (Shab. 75*a*).

No Scientific Discoveries in Palestine.

Despite the general importance and religious significance attached to Astronomy in the Holy Land, no scientific discoveries were made there. Astronomical observatories and instruments are nowhere mentioned, unless among the latter are included a chart illustrating the various phases of the moon (R. H. ii. 8), and a sort of telescope for the calculation of air-line distances ("mezofot," Yer. 'Er. v. 22*d*; "shefoferet," Bab. 'Er. 43*b*). The starry heavens of Palestine interested the Jews, indeed, as creations of God, as means to determine the holidays; but for a better knowledge of them the Jews were undoubtedly indebted to the Babylonians and their Hellenic pupils, as evidenced by the foreign term "gematria," used to designate the computation of the calendar. Possibly this word represents a transposition of *γραμματεία* = "arithmetic, mathematics" (Sachs, "Beiträge," ii. 74)—"a sister science of astronomy from the earliest times, but destined as the mathematical element to obtain adequate importance only in later periods" (Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," 1831, ii.). Most of the observations of a scientific nature were transmitted by Samuel (250), who attended the schools of the Babylonians, and who claimed to possess as exact a knowledge of the heavenly regions as of the streets of his own city Nehardea. Certain rules must nevertheless have existed; for the patriarch Rabban Gamaliel (about 100), who applied the above-mentioned lunar tablets and telescope, relied for authority upon such as had been transmitted by his paternal ancestors (Yer. R. H. ii. 58*b*; Bab. R. H. 25*a*).

As in the Bible, so also in the Talmud, heaven and earth designate the two borders of the universe. The former is a hollow sphere covering the earth. It consists, according to one authority, of a strong and firm plate two or three fingers in thickness, always lustrous and never tarnishing. Another tannaitic authority estimates the diameter of this plate as one-sixth of the sun's diurnal journey; while another, a Babylonian, estimates it at 1,000 parasangs. According to others, the diameter of the firmament is equal to the distance covered in 50 or 500 years; and this is true also of the earth and the large sea ("Tehom") upon which it rests (Yer. Ber. i. 2c; Targ. Yer. Gen. i. 6). The distance of the firmament from the earth is a journey of 500 years—a distance equivalent to the diameter of the firmament, through which the sun must saw its way in order to become visible (Yer. Ber. i. 2c, bot.; Pes. 94a). The firmament, according to some, consists of fire and water, and, according to others, of water only; while the stars consist of fire (Yer. R. H. ii. 58a). East and west are at least as far removed from each other as is the firmament from the earth (Tamid. 32a). Heaven and earth "kiss each other" at the horizon; and between the water above and that below there are but two or three fingerbreadths (Gen. R. ii. 4; Tosef., Ḥag. ii. 5). The earth rests upon water and is encompassed by it. According to other conceptions the earth is supported by one, seven, or twelve pillars. These rest upon water, the water upon mountains, the mountains upon the wind, and the wind upon the storm (Ḥag. 12b; Yer. Ḥag. ii. 77a). The nations of antiquity generally believed that the earth was a disk floating on water. There is also mentioned the terrestrial globe, "kaddur," though it may also be translated as "disk." When Alexander the Great attempted to ascend to heaven he rose even higher and higher, until the earth appeared as a globe and the sea as a tray (Yer. 'Ab. Zarah iii. 42c, bot.). The earth is divided into three parts, viz., habitable land, desert, and sea.

Conceptions of Heaven and Earth.

It was assumed that our present earth was preceded by many others which were not good in the eyes of the Creator, who traverses in all 18,000 worlds, and for this reason is frequently styled "Lord of the Worlds" (Gen. R. iii. 7, ix. 2; Midr. Teh. xxxiv.). The ocean also is mentioned in the Talmud, and the whole world is said to drink of its waters (Ta'an. 9b). According to mystic speculation there are seven heavens, the first of which is called "velum" (curtain); the second, "firmament," etc. (Ḥag. 12b). Whether these worlds are similar to ours is not stated. The correct impression concerning the infinitude of the starry host is expressed in the following sentence of R. Simeon b. Laḳish (about 250): "There are twelve mazzalot [signs of the zodiac], each having thirty armies; each army, thirty camps [גסטרא = *castra*]; each camp, thirty legions [compare Matt. xxvi. 53]; each legion, thirty cohorts; each cohort, thirty corps [compare Krauss, "Lehnwörter," *s.v.* רהטון]; and each corps has 365,000 myriads of stars entrusted to it" (Ber. 32b).

The Talmud subscribes, as do all astronomers before the time of Copernicus, to the geocentric world-conception, according to which the stars move about the earth. The conceptions of this motion were various. Aristotle believes that the stars have no motion of their own, being firmly attached to circles of rotation; and he further ascribes to every circle containing a star a sphere of motion whose center is the earth (Pauly-Wissowa, "Realencyklopädie der Classischen Alterthumswissenschaft," 1841, ii.).

Motions of the Heavenly Bodies.

Perhaps the wonderful Baraita Pesaḥim 94b gives expression to this idea in the following: "The learned of Israel say, 'The sphere stands firm, and the planets revolve'; the learned of the nations say, 'The sphere moves, and the planets stand firm.' The learned of Israel say, 'The sun moves by day beneath the firmament, and by night above the firmament'; the learned of the nations say, 'The sun moves by day beneath the firmament, and by night beneath the earth.'" The patriarch Judah I. (about 200) believed that in the first instance the Jewish, and in the second the non-Jewish, conception was correct. The sun travels in four directions. During Nisan, Iyyar, and Siwan (spring) it travels in the south, in order to melt the snow; during Tammuz, Ab, and Elul (summer), directly above the earth, in order to ripen the fruit; during Tishri, Ḥeshwan, and Kislew, above the sea, in order to absorb the waters; and in Ṭebet, Shebaṭ, and Adar, over the desert, in order that the grain may not dry up and wither (*ib.*).

The sun has 365 windows through which it emerges; 182 in the east, 182 in the west, and 1 in the middle, the place of its first entrance. The course described by it in a year is traversed by the moon in 30 days. The solar year is longer by 11 days than the lunar year (Yer. R. H. ii. 58a). The sun completes its course in 12 months; Jupiter, in 12 years; Saturn, in 30 years; Venus and Mars, in 480 years (Gen. R. x. 4); however, an objection is raised here (in a gloss) against the last-mentioned number. King Antoninus asked the patriarch why the sun rises in the east and sets in the west. At the time of the Deluge it traveled in the opposite direction (Sanh. 91b, 108b). Every 28 years it returns to its original point of departure, and on Tuesday evening of the spring solstice it is in opposition with Saturn, although Plato maintained that the sun and planets never return to the place whence they started. This is the cycle of 28 years (Ber. 59b); the moon-cycle of 19 years may have been meant in the Targ. Yer. Gen. i. 14.

Six Seasons.

The four solstices (the Teḳufot of Nisan, Tammuz, Tishri, and Ṭebet) are often mentioned as determining the seasons of the year; and there are occasional references to the rising-place of the sun ('Er. 56a). Sometimes six seasons of the year are mentioned (Gen. R. xxxiv. 11), and reference is often made to the receptacle of the sun (*ναρθήκιον*), by means of which the heat of the orb is mitigated (Gen. R. vi. 6, and elsewhere). The revolutions of the moon were undoubtedly known; for "Israel computes by the moon, the other nations by the sun" (Suk. 29a, and elsewhere). God expressly prohibits the revealing of the secrets of chronology (Ket. 112a). Samuel sent to R. Johanan a list of the leap-years for sixty years, which the latter did not regard as exhibiting any remarkable mathematical skill (Ḥul 95b). "The moon begins to shine on the 1st of the month; its light increases until the 15th, when the disk [דסקוס (*δίσκος*)] is full; from the 15th to the 30th it wanes; and on the 30th it is invisible" (Ex. R. xv. 26).

From the names of the seven planets were derived the names of the days of the week; and each day

Seven Planets.

was consecrated to the particular planet that ruled during the early hours of the morning. The Talmudists were familiar with the planets and their characteristics (see Astrology); but only the week-days were counted, while the Sabbath had a name of its own. The names of the seven planets are: (1) "Shabbetai," Saturn; (2) "Ẓedeḳ," Jupiter; (3) "Maadim," Mars; (4) "Ḥammah," the sun; (5) "Kokebet" or "Nogah," "Kokab-Nogah," Venus; (6) "Kokab," Mercury; (7) "Lebanah," the moon. According to the first letter of each of their names, they are called "SheẒaM ḤeNKaL" (Shab. 129*b*, 156*a*; Pesiḳ. R. xx.; Pirḳe R. El. vi.). The worship of Venus is mentioned (Pesiḳ. R. xxxi., ed. Friedmann, p. 143*a*), and warning is given not to confuse it with the dawn (איילתא דשחרא; Yer. Ber. i. 2*c*).

The Zodiac.

The twelve constellations of the zodiac are: Aries ("Ṭaleh"), Taurus ("Shor"), Gemini ("Teomim"), Cancer ("Sarṭon"), Leo ("Ari"), Virgo ("Betulah"), Libra ("Moznayim"), Scorpio ("'Aḳrab), Sagittarius, Archer ("Ḳasshat"), Capricornus ("Gedi"), Aquarius ("Deli"), and Pisces ("Dagim"). According to the first letter of each, they are collectively called "ṬeSHeT," "SaAB," "Ma'AḲ," "GeDaD" (Pesiḳ. R. *l.c.*, and Pirḳe R. El. *l.c.*; Rashi on B. M. 106*b*, and elsewhere). The first three are in the east, the second three in the south, the third three in the west, and the last three in the north; and all are attendant on the sun. According to one conception, Aries, Leo, and Sagittarius face northward; Taurus, Virgo, and Capricornus westward; Gemini, Libra, and Aquarius southward; and Cancer, Scorpio, and Pisces eastward (Yalḳ., Ex. 418; Kings 185). According to the tannaitic view, Taurus ("'Eglah") is in the north and the Scorpion in the south ('Er. 56*a*; Pes. 94*a*). [Some read "'Agalah" (Wagon = Charles's Wain), see Tos. to Pes. *l.c.*] Each constellation rules for one month; viz., Aries in Nisan (March), Taurus in Iyyar (April), etc. (Pesiḳ. R. xxvii., ed. Friedmann, p. 133*b*; Pesiḳ. R. K. xiii. 116*a*). That the zodiacal circles were generally known is evident from the frequency of their interpretation in sermons and from their liturgical application in post-Talmudic times. An allusion to Aquarius is found also in a Babylonian incantation (Giṭ. 69*a*).

Other Stars and Comets.

The Milky Way is called "Fire-Stream," a name borrowed from Daniel vii. 10 ("Nehar di-nur"), where it may possibly have had the same signification. The statement is also made that the sting of Scorpio may be seen lying in the Milky Way (Ḥag. 13*b*; Ex. R. xv. 6, נהר איש; Ber. 58*b*). Samuel said: "We have it as a tradition that no comet ever passed across the face of Orion ["Kesil"]; for if this should happen the earth would be destroyed." When his hearers objected to this statement, saying, "Yet we see that this occurs," Samuel replied: "It only appears so; for the comet passes either above or below the star. Possibly also its radiance passes, but not its body." Again, Samuel says: "But for the warmth of Orion, the earth could not exist, because of the frigidity of Scorpio; furthermore, Orion lies near Taurus, with which the warm season begins (Yer. Ber. ix. 13*c*; Bab. Ber. 58*b*). The comet, because of its tail, is called "kokba de-shabbiṭ" (rod-star). Joshua b. Hananiah, the famous teacher of the Law (about 100), declared that a star appears once every seventy years and leads mariners astray; hence they should at such time lay in a larger store of provisions (Hor. 10*a*). Rapoport endeavors to prove that the path of Halley's comet had been computed by a wise rabbi (Epistle to Slonimski in "Toledot ha-Shamayim," Warsaw, 1838). Samuel said: "I know all the paths of heaven, but nothing of the nature of the comet."

The following Biblical names of constellations are mentioned and explained: כימה = כמאה. Pleiades [a cluster of] about a hundred stars, and for the much-disputed עש, its equally obscure Aramaic equivalent יותא (MS. M. אתא), Syriac עיותא, is given (Ber. 58*b*). The following two sagas also have reference to natural phenomena. When R. Jacob died, stars were seen by day; when R. Ḥiyya died, stones of fire fell from heaven (M. Ḳ. 25*b*). The latter may possibly be a reference to meteors.

Bibliography: Winer, *B. R.* ii. 526-529, Leipsic, 1848; Hamburger, *R. B. T.* ii. 77-81, *s.v.*

J. SR. L. B.

——**In Post-Talmudic Times:** With the revival of Greek science which took place in Islam, Jews were intimately connected, and the "Almagest" is said to have been translated by Sahal ibn Tabari as early as 800, while one of the earliest independent students of Astronomy among the Arabs was Mashallah (754–873?). Jews seem to have been particularly concerned with the formation of astronomical tables of practical utility to astronomers. Sind ben Ali (about 830) was one of the principal contributors to the tables drawn up under the patronage of the Sultan Maimun. No less than twelve Jews were concerned in the Toledo tables, drawn up about 1080 under the influence of Aḥmad ibn Zaid, and the celebrated "Alfonsine Tables" were executed under the superintendence of Isaac ibn Sid, while Jews were equally concerned in the less-known tables of Pedro IV.

Isaac al-Hadib compiled astronomical tables from those of Al-Rakkam, Al-Battam, and Ibn al-Kammad. Joseph ibn Wakkar (1357) drew up tables of the period 720 (Heg.); while Mordecai Comtino and Mattathia Delacrut commented upon the Persian and Paris tables respectively; the latter were commented upon also by Farissol Botarel. Abraham ibn Ezra translated Al-Mattani's Canons of the Khowarezmi Tables, and in his introduction tells a remarkable story of a Jew in India who helped Jacob ben Tarik to translate the Indian astronomical tables according to the Indian cycle of 432,000 years. Other tables were compiled by Jacob ben Makir, Emanuel ben Jacob, Jacob ben David ben Yom-Ṭob Poel (1361), Solomon ben Elijah (from the Persian tables), and Abraham Zacuto of Salamanca (about 1515).

The earliest to treat of Astronomy in Hebrew on a systematic plan was Abraham bar Ḥiyya, who wrote at Marseilles, about 1134. Discussions on astronomical points, especially with regard to the spheres, and disputed points in calculating the calendar occur frequently in the works of Judah ha-Levi, Abraham ibn Ezra, and Maimonides, while a new system of Astronomy is contained in the "Wars of the Lord" ("Milḥamot Adonai") of Levi ben Gershon.

Jews were especially helpful in the progress of the science by their work as translators: Moses ibn Tibbon translated from the Arabic Jabir ben Aflah's acute criticisms of the Ptolemaic system, an anticipation of Copernicus, and thus brought them to the notice of Maimonides. Ibn al-Haitham's Arabic compendium of Astronomy was a particular favorite of Jewish astronomers; besides being translated into Spanish by Don Abraham Faquin, it was turned into Hebrew by Jacob ben Makir and Solomon ibn Pater Cohen and into Latin by Abraham de Balmes. Other translations from the Arabic were by Jacob Anatoli, Moses Galeno, and Kalonymus ben Kalonymus, who thus were the means of bringing the Greco-Arabic astronomers to the notice of western Europe. Jacob Anatoli, for example, translated into Hebrew both the "Almagest" and Averroes' compendium of it, and this Hebrew version was itself translated into Latin by J. Christmann. Other translators from the Hebrew into Latin were Abraham de Balmes and Kalonymus ben David of Naples, while David Kalonymus ben Jacob, Ephraim Mizraḥi, and Solomon Abigdor translated from the Latin into Hebrew. The well-known family of translators, the Ibn Tibbons, may be especially mentioned. In practical Astronomy Jewish work was even more effective. Jacob ben Makir (who is known also as Profiat Tibbon) appears to have been professor of Astronomy at Montpelier, about 1300, and to have invented a quadrant to serve as a substitute for the astrolabe. Levi ben Gershon was also the inventor of an astronomical instrument, and is often quoted with respect under the name of Leon de Bañolas. Bonet de Lattes also invented an astronomical ring. Abraham Zacuto ben Samuel was professor of Astronomy at Salamanca, and afterward astronomer-royal to Emanuel of Portugal, who had previously been advised by a Jewish astronomer, Rabbi Joseph Vecinho, a pupil of Abraham Zacuto, as to the project put before him by Columbus, who, in carrying it out, made use of Zacuto's "Almanac" and "Tables."

With the Renaissance, Jewish work in Astronomy lost in importance, as Europe could revert to the Greek astronomers without it. The chief name connected with the revival of astronomical studies on the Baltic is that of David GANS of Prague (d. 1613), who corresponded with Kepler, Tycho Brahe, and Regiomontanus; he was acquainted with the Copernican system, but preferred that of Ptolemy, while as late as 1714 David Nieto of London still stood out against the Copernican system. Altogether, in reviewing Jewish Astronomy in the Middle Ages, one can not claim that Jews themselves made many contributions to the science; but by making the Greco-Arabic Astronomy accessible to Europe, they aided in keeping the interest in the subject alive, and prepared the way for the revival of the science in the sixteenth century. On the practical side of the science, their chief contributions were of more value: almost all the tables used by astronomers and navigators were their work, while they introduced several improvements in astronomical instruments. See also CALENDAR.

The modern epoch of the science begins with a great Jewish name, that of Sir William HERSCHEL (1738–1822), whose Jewish origin is acknowledged by his biographer. His systematic survey of the heavens, continued and completed by his son John, his catalogues of nebulæ and clusters, and his discovery of the planet Uranus, may be classed among the greatest exploits in the history of Astronomy. He also started the investigation into the constitution of the universe, determined the path of the sun toward the constellation Vega, and in innumerable ways started this science along the lines on which it developed up to the time of the discovery of spectrum analysis. He was assisted throughout his work by his sister Caroline Herschel (1750–1848). Since his time no very great Jewish name has been connected with the development of astronomical science, but no less than fourteen of the asteroids were located by H. Goldschmidt (1802–66)—at a time when the discovery of an asteroid was by no means so easy a task or so frequent an occurrence as it is nowadays—and W. Beer (1797–1850), the brother of Meyerbeer, was the first to draw an accurate map of the moon. Of contemporaries, the most distinguished is Moritz Loewy (b. 1833), director of the Paris Observatory, and the inventor of the coudé or elbow telescope, by which the stars may be observed without bending the neck back and without leaving the comfortable observatory.

The following list of Jewish astronomers of the Middle Ages, with the approximate periods of their activity, arranged in alphabetical order of first names, some of whom are mentioned elsewhere in this work, may be of service in drawing attention to the minuter details:

Abraham de Balmes.
Abraham ibn Ezra (1093–1168).
Abraham bar Ḥiyya (1130).
Abraham of Toledo (1278).
Abraham Zacuto ben Samuel (16th cent.).
Andruzagar ben Zadi Faruch.
Augustinius Ricius (1521).
Baruch Sklow (circa 1777).
Baruch ben Solomon ben Joab (1457).
Bianchino (15th cent.).
Bonet de Lattes (1506).
Caleb Afendopolo (15th cent.).
David Gans (died 1613).
David Kalonymus ben Jacob (1464).
David ibn Nahmias.
David Nieto (died 1728).
Dayyan Ḥasan (972).
Elia Misraḥi (died 1526).
Emanuel ben Jacob (1346–65).
Ephraim Mizraḥi.
Farissol Moses Botarel (1465).
Hananeel ben Ḥushiel (died 1020?).
Ḥayyim Lisker (1612–36).
Ḥayyim Vital Calabrese (died 1620).
Isaac ben Aaron (1368).
Isaac Abu al-Khair ben Samuel (1340).
Isaac Albalia ben Baruch (1035–94).
Isaac ibn al-Ḥadib (1370).
Isaac Israeli ben Joseph (1310–30).
Isaac ben Meir Spira.
Isaac ben Moses Efodaeus, Profiat Duran (1392–1403).
Isaac ibn Sid (1252).
Israel Lyons (died 1775).
Israel Samosc (died 1772.)
Jacob Anatoli (1232).
Jacob Carsi (Jacob al-Corsono ben Abi Abraham Isaac, 1376).
Jacob ben David ben Yom-Ṭob Poel (1361).
Jacob ben Elia.
Jacob ben Judah Cabret (1382).
Jacob ben Makir, Profiat Tibbon (1289–1303).
Jacob ben Samson (1123–42).
Jacob ben Tarik (9th cent.?).
Jeremiah Cohen of Palermo (1486).
Joseph ben Eleazar (14th cent.).
Joseph ben Isaac ben Moses ibn Wakkar (about 1357).
Joseph ben Israeli ben Isaac (died 1331).
Joseph ibn Nahmias (1300–30).
Joseph Parsi.
Joseph Taytazak (about 1520).
Judah Farissol (1499).
Judah ha-Levi (1140).
Judah ben Israeli (1339).
Judah ben Moses Cohen (1256).
Judah ben Rakufial (before 1130).
Judah ben Samuel Shalom (15th cent.).
Judah ben Solomon Cohen (1247).
Judah ibn Verga (1457).
Kalonymus ben David of Naples (1528).
Kalonymus ben Kalonymus (130–723).

Levi ben Abraham ben Ḥayyim (1299-1316).
Levi ben Gershon (Leon de Bañolas), (1327-44).
Maimon of Montpellier.
Manoah ben Shemariyah (died 1612).
Mashallah (754-813).
Mattathia Delacrut (cir. 1530-50).
Meier Neumark (1703).
Meir Spira (14th cent.?).
Menahem (Emanuel) Zion Porto (1636-40).
Meshullam Kalonymus.
Mordecai Comtino (1460-85).
Mordecai Finzi (1440-46).
Moses ben Abraham (Nismes).
Moses Almosnino (d. about 1580).
Moses Galeno ben Elia (16th cent.).
Moses Goli ben Judah.
Moses Ḥandali.
Moses Isserles (d. 1573).
Moses ibn Tibbon (1244-74).
Nathan Hamati ben Eliezer (1279-83).
Raphael Levi Hannover (1724).
Sahal (Rabban) al-Ṭabari (800).
Samuel ibn Abbas ben Judah (1163).
Samuel Abulafia (1278).
Samuel Ha-Levi (1280-84).
Samuel ben Judah of Marseilles (1331).
Shalom ben Joseph (1450-60).
Shalom ben Solomon Yerushalmi (1482-87).
Sheshet ben Isaac ben Gerundi (1320).
Sind ben Ali (829-833).
Solomon Abigdor ben Abraham (1399).
Solomon Davin of Rodez (14th cent.).
Solomon ben Elijah (1344-86).
Solomon Esobi (Azubius), (1633).
Solomon ben Moses Melgueil (1250).
Solomon ibn Pater Cohen of Burgos (1322).
Solomon Shalom ben Moses (1441-86).
Tobias Cohen (1708).
William Raimund de Moncada (end 15th cent.).

Bibliography: Steinschneider, *Jewish Literature*, §§ 21, 30 (includes astrology and calendar); *Uebersetzungen*, pp. 502-649.

G. J.

ASTRUC: A prænomen used frequently by Jews in southern France and eastern Spain; used to this day as a family name in France. It is derived from the Provençal *astruc*, "happy" (compare *benastruc* and *malastruc*, and the Spanish *astrugo*, from the Latin *aster*, a star). In the dialect of Languedoc, Astruk signified "born under a favorable star" (Genin, "Récréations Philologiques," ii. 79, Paris, 1856). This confirms the supposition of Dukes that the name represents the Hebrew מזל טוב ("good luck"); and a MS. which formerly belonged to the Almanzi collection was written by a "Rabbi גד, who is called Astruc bar Jacob" (Steinschneider, "Hebr. Bibl." v. 47). Even in its Roman form, Asterius (*Ἀστερις*, *'Αστέρια*), it occurs not only on Christian inscriptions of Spain (Hübner, "Inscript. Hispan. Christian. Supplem." Berlin, MCM., p. 70) and of Gaul (Le Blaut, "Inscript. Cret. de la Gaule," ii. 445), but also on the Jewish catacombs of Rome (Garucchi, "Cimitero degli Antichi Ebrei," 1862, p. 24; Schürer, "Gemeindeverfassung der Juden in Rom," 1879, p. 14; Berliner, "Gesch. der Juden in Rom," i. 74). In a Latin-Jewish inscription the name of "Claudia Aster" of Jerusalem occurs (Mommsen, "Inscr. Neapol. Lat." No. 6467). A certain Bonastruc Abigedor translates his name into "Fortunio Avigdor" in MS. 2232 of the Bodleian Library, Oxford (Neubauer, "Catalogue," col. 770; compare Steinschneider, "Hebr. Uebers." pp. 965, 977). In Hebrew MSS. the name is written אשתרוק, אסטרוק (Steinschneider, "Hebr. Bibl." *l.c.*), אשתרוג, שתרוק, נסתרוד, נשתרוק, and נשתרוקי ("Ecrivains Juifs," p. 549); in non-Hebrew documents, Astruch ("Revue Etudes Juives," iv. 68), Astrug (*ib.*), Astruz (Zunz, "Zur Gesch." p. 473), Astrugo (Jacobs, "Sources," Index, *s.v.*), Astrugon (Gross, "Gallia Judaica," p. 342), Asdrach ("Revue," iv. 6), Nastruch (Kayserling, "Juden in Navarra," p. 161), Strug ("Jew. Quart. Rev." viii. 493), Struch (Kayserling, *l.c.* p. 161), and Struchus ("Revue Etudes Juives," xl. 170). In a document of the year 1661 relating to certain Jews in Mannheim, "Abraham and Moïse Astroucg" occur (Löwenstein, "Gesch. der Juden in der Kurpfalz," p. 80; compare Kalman Astruc in the Worms Memorbuch, ed. Berliner, p. 48). The name occurs in Italian in the form Astruccio (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 438). The feminine form of the name is Astruga ("Revue Etudes Juives," xxxix. 265). In composite names we have the forms Bon Astruc (compare Bonenfant, Bonfil, Bonisac, etc.) and Sen Astruc.

Among the martyrs of Cologne in 1096, the name of a certain Astorio (אשתוריו) occurs, which may possibly be a form of the Latin Asterius (Salfeld, "Nürnberger Memorbuch," p. 110). It is doubtful whether the name Estori ha-Parḥi (lived in Provence and Palestine, fourteenth century) ought to be cited in this connection (Steinschneider, "Hebr. Bibl." xv. 108; "Hebr. Uebers." 977, note 45).

The earliest mention of the name Astruc seems to be that of Mal-Astrug (*i.e.*, Miles Astrug) of Marseilles in the year 1040. A document of the year 1231 mentions a Solomon "filius Astruc" of Megueil. Abba Mari ben Abraham (d. about 1240) was called Don Astruc des Gabbai (Gross, "Gallia Judaica," p. 103). Judah ben Astruc is mentioned in a Barcelona document of the year 1287 as interpreter of King Alfonso of Murcia. In 1435 a Rabbi Astruch, "Maître de la Synagogue," was burned at Palma in the Balearic Islands.

During the Middle Ages the Astruc family seems to have lived chiefly in the comtat of Avignon. When in 1550 permission was given the Portuguese Jews to settle in Guienne, the Astrucs were among the first to avail themselves of the privilege. The earliest ancestor of the modern Astruc family in Bordeaux was Israel bar Josuan Astruc, about the year 1660. The sketch-pedigree given on page 253, in which, however, some of the branches have not been indicated, will show the descent of the family.

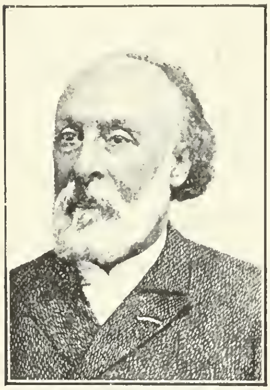
Bibliography: Körting, *Lat.-Romanisches Wörterbuch*, p. 78, 1891; Zunz, *Namen der Juden*, p. 42; Dukes, *Salomon ben Gabirol*, p. 61; Kayserling, *Die Juden in Navarra*, p. 161: Brüll, *Jahrbücher*, i. 95; Steinschneider, *Hebr. Bibl.* xii. 60, xv. 108; Löb, in *Revue Etudes Juives*, iv. 68; Salfeld, *Das Martyrologium des Nürnberger Memorbuches*, p. 387; Jacobs, *Sources of Spanish-Jewish History*, Index, *s.v.*; Cardozo de Bettencourt, *Notes Historiques et Généalogiques sur la Famille Astruc*, Paris, 1895.

G.

ASTRUC CRESCAS. See Crescas.

ASTRUC EN-DURAN. See Abba Mari ben Moses of Lunel.

ASTRUC, ELIE-ARISTIDE: French rabbi and author; born at Bordeaux, Nov. 12, 1831. He received his early education in his native city and took a course of study at the rabbinical college of Metz, to which he was sent with a scholarship by the community of Bayonne in 1852. On the completion of his studies in 1857, he was appointed assistant to the chief rabbi of Paris, and became chaplain of the Paris lyceums of Louis le Grand, Vanves, and Chaptal. He was one of the six founders of the Alliance Israélite Universelle (1860), and in 1865 was delegate from Bayonne to the convention for the nomination of chief rabbi of France. In 1866 he was elected chief rabbi of Belgium, and was authorized by a special decree of the emperor to accept the office though remaining a French citizen. While holding this position, he took part in the synod of Leipsic (June 29—July 4, 1869).


Elie-Aristide Astruc.

During the Franco-Prussian war (1870–71), Astruc distinguished himself both as a French patriot and as a Jewish minister. He was a member of the comité du pain, whose chairman, the Comte de Mérode, leader of the Belgian Catholic party, cared for the wounded. In his capacity of secretary to the "Belgian committee for the liberation of the territory (Alsace and Lorraine)," Astruc revisited Metz after an absence of twenty years.

In 1879 Astruc resigned the chief rabbinate of Belgium to return to his native country. Before his departure the King of the Belgians created him a knight of the Order of Leopold. After officiating as chief rabbi of Bayonne from 1887 to 1891, he retired to private life.

Astruc is a successful writer. The first of his works was a French metrical translation of the principal liturgical poems of the Sephardic ritual, entitled "'Olelot Eliahu" (Elia's Gleanings), published in 1865. In 1869 he published "Histoire Abrégée des Juifs et de Leurs Croyances," a small book which caused a sensation at the time, on account of the author's boldness. As Astruc said, he wished "to separate the kernel from its shell"; that is, to disengage the great ideas of Judaism from venerable but partially legendary traditions. A second edition of the work was issued in 1880.

In the pulpit Astruc displayed the same independent yet moderate views, and always boldly proclaimed his moral convictions and his attachment to the Jewish faith. His more important sermons were collected and published under the title "Entretiens sur le Judaisme," 1879. In 1884 he wrote "Origines et Causes Historiques de l'Anti-Sémitisme," which was translated into German and Hungarian. He contributed to various reviews—among others, the "Revue de Belgique," "Revue de Pédagogie," and the "Nouvelle Revue"—a number of articles in which he endeavored to impress non-Jews with correct views of the history and doctrines of Israel; also essays on the political societies of Belgium, on Pope Leo XIII., etc.

S. J. W.

ASTRUC DES GABBAI, or **ABBA MARI BEN ABRAHAM**: Provençal scholar; lived at Béziers toward the end of the thirteenth century and the beginning of the fourteenth. Nothing is known of his life and his scientific activity. His name was transmitted by his relative, or perhaps by his grandson, Abraham Bedersi, who in an elegy composed on the occasion of the death of Don Bonafos Roguet bewails also Astruc dès Gabbai, who died several years before.

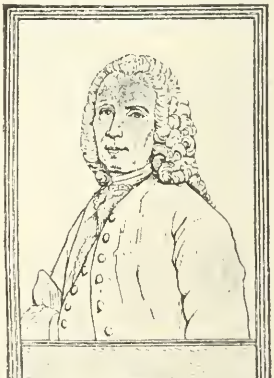
BIBLIOGRAPHY: Rénan-Neubauer, *Les Rabbins Français*, p. 713; Gross, *Gallia Judaica*, p. 103.

G. I. Br.

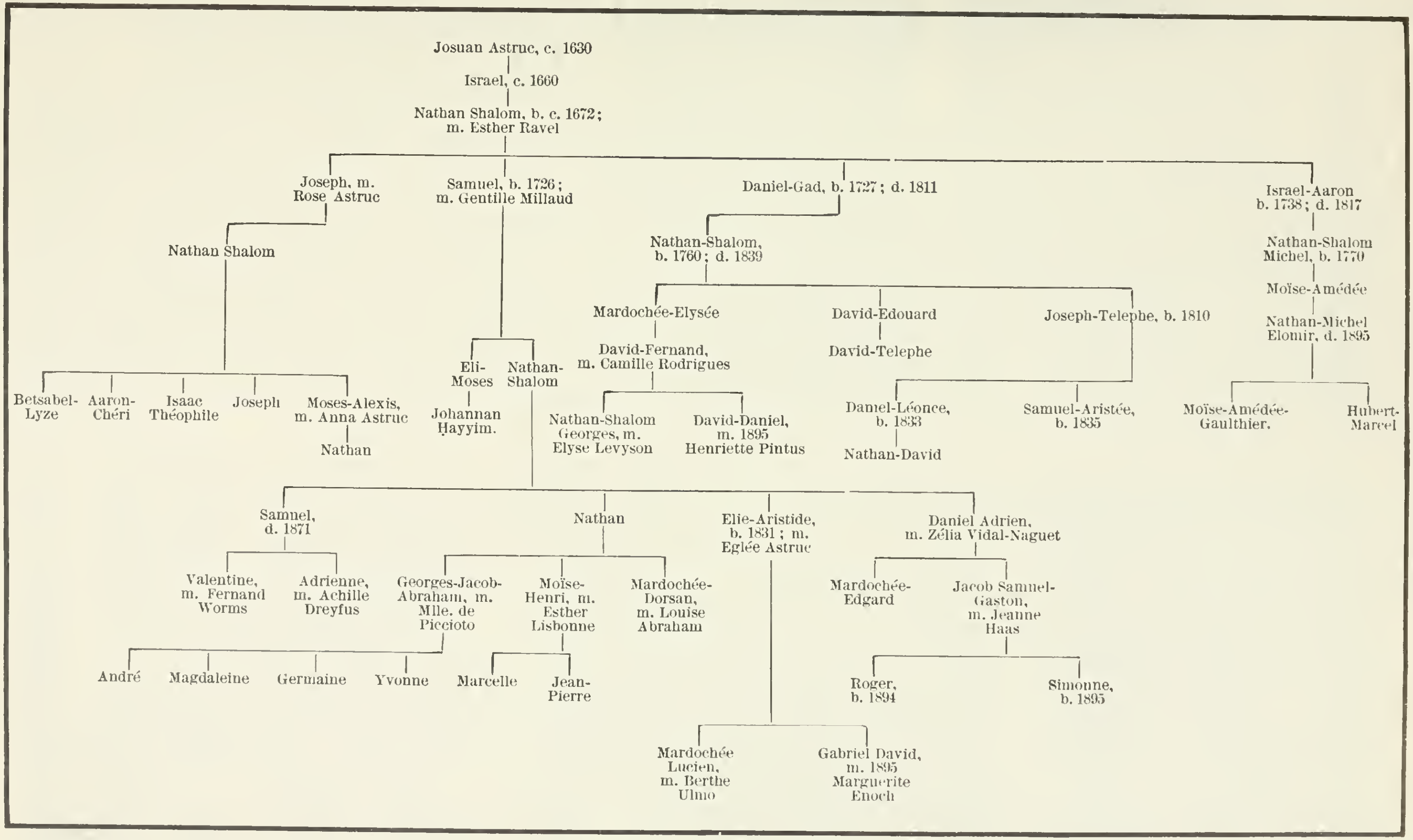
ASTRUC, JEAN: Physician and founder of modern Pentateuch criticism; born at Sauve, France, March 19, 1684; died in Paris May 5, 1766. His father was a Huguenot, but became a Catholic. He studied medicine and became professor of anatomy in Toulouse, in Montpellier, and finally in Paris. Astruc owes his prominent place in Biblical literature to his work entitled "Conjectures sur les Mémoires Originaux dont Il Paroit que Moyse s'est Servi pour Composer le Livre de la Genèse," published anonymously at Brussels in 1753, which furnished the starting-point for the modern criticism of the Pentateuch.

Long before Astruc, certain Jewish scholars—among them Ibn Ezra and Baruch Spinoza—not being satisfied with the summary reply of the rabbinical commentators, "The Torah does not arrange its facts chronologically" (אין מוקדם ומאוחר בתורה, Yer. Soṭah viii. 22*d*), had dealt more or less critically with the anachronisms and chronological incongruities of the Pentateuch. Astruc's immediate predecessors were Le Clerc (Clericus), Richard Simon, Fleury, and François; but none of these went beyond the generalization that the Pentateuch was composed of different documents. Astruc was the first to offer an explanation of the character and mutual relations of these documents.

Struck by the fact that in some portions of Genesis the divine name "Elohim" (Engl. version, "God") was used, and in others the divine name "YHWH" (Engl. version, "the LORD"), he advanced the hypothesis that there had originally existed a number of isolated documents, the materials of which Moses separated and then rearranged, and into which confusion was subsequently introduced by copyists. Thus (from the method of Moses and the work of the copyists) he accounted for the two lines of narrative (Elohistic and Jahvistic) and for the repetitions and antichronisms. Astruc assumed two principal documents: the Elohim narrative, A; the YHWH story, B, and some ten fragmentary ones. On the basis of this conjecture he rearranged (in two columns, A and B) Genesis and the first two chapters of Exodus. To the Elohim narrative he assigned Gen. i.–ii. 3; v.; vi. 9–22; vii 6–10, 19, 22, 24; viii. 1–19; ix. 1–10, 12, 16, 17, 28, 29; xi. 10–26;



Jean Astruc.
(After a drawing by Vigée in "Biographie Universelle.")


Josuan Astruc, c. 1630
Israel, c. 1660
Nathan Shalom, b. c. 1672; m. Esther Ravel
Joseph, m. Rose Astruc
Samuel, b. 1726; m. Gentille Millaud
Daniel-Gad, b. 1727; d. 1811
Israel-Aaron b. 1738; d. 1817
Nathan Shalom
Nathan-Shalom, b. 1760; d. 1839
Nathan-Shalom Michel, b. 1770
Moïse-Amédée
Mardochée-Elysée
David-Edouard
Joseph-Telephe, b. 1810
Nathan-Michel Elomir, d. 1895
David-Fernand, m. Camille Rodrigues
David-Telephe
Eli-Moses
Nathan-Shalom
Betsabel-Lyze
Aaron-Chéri
Isaac Théophile
Joseph
Moses-Alexis, m. Anna Astruc
Johannan Hayyim.
Nathan-Shalom Georges, m. Elyse Levyson
David-Daniel, m. 1895 Henriette Pintus
Daniel-Léonce, b. 1833
Samuel-Aristée, b. 1835
Moïse-Amédée-Gaulthier.
Hubert-Marcel
Nathan
Nathan-David
Samuel, d. 1871
Nathan
Elie-Aristide, b. 1831; m. Eglée Astruc
Daniel Adrien, m. Zélia Vidal-Naguet
Valentine, m. Fernand Worms
Adrienne, m. Achille Dreyfus
Georges-Jacob-Abraham, m. Mlle. de Picciotto
Moïse-Henri, m. Esther Lisbonne
Mardochée-Dorsan, m. Louise Abraham
Mardochée-Edgard
Jacob Samuel-Gaston, m. Jeanne Haas
André
Magdaleine
Germaine
Yvonne
Marcelle
Jean-Pierre
Roger, b. 1894
Simonne, b. 1895
Mardochée Lucien, m. Berthe Ulmo
Gabriel David, m. 1895 Marguerite Enoch

GENEALOGICAL TREE OF THE ASTRUC FAMILY.

xvii. 3–27; xx. 1–17; xxi. 2–32; xxii. 1–10; xxiii.; xxv. 1–11; xxx. 1–23; xxxi. 4–47, 51–54; xxxii. 1–3 (1, 2), 25 (24)–33; xxxiii. 1–16; xxxv. 1–27; xxxvii.; xl.–xlviii.; xlix. 29–33; l.; Ex. i.; ii. To the Yhwh source belong ii. 4–iv.; vi. 1–8; vii. 1–5, 11–18, 21, 24; viii. 20–22; ix. 11, 13–15, 18–29; x.; xi. 1–9, 27–32; xii.; xiii.; xv.–xvii. 2; xviii.–xix. 28; xx. 18; xxi. 1, 33, 34; xxii. 11–19; xxiv.; xxv. 19–34; xxvi. 1–33; xxvii.–xxviii. 5, 10–22; xxix.; xxx. 24–43; xxxi. 1–3, 48–50; xxxii. 4–24 (3–23); xxxiii. 17–20; xxxviii.; xxxix.; xlix. 1–28. To a third column, C, he assigned various repetitions (vii. 20, 23, 24; xxxiv. [?]). A fourth division, D, supposed to contain material foreign to Hebrew history, he subdivided into eight columns, as follows: E, xiv.; F, xix. 29–38; G, xxii. 20–24; H, xxv. 12–18 (and perhaps 1–7); K, xxvi. 34, 35; xxviii. 6–9; I, xxxiv.; L, xxxv. 28, 29; xxxvi. 1–19, 31–43; M, xxxvi. 20–30. He assumed also a few additions by the compiler, and some glosses. As authors of the documents he suggested Amram (who drew perhaps from Levi, and this last from Jacob, Isaac, and Abraham), Joseph, the Midianites (for the genealogies in H, K, L, M), and the Moabites and Ammonites (for F).

Astruc's hypothesis was accepted (or, perhaps, independently reached) and further developed by Johann Gottfried Eichhorn, who made it the foundation of what he was the first to designate as "the Higher Criticism." The chief advance of modern Pentateuch criticism has been to divide Astruc's Elohistic source into two—one of which (P) is the latest constituent of the Hexateuch—to distinguish the Deuteronomistic writings, and to define the literary characters and the historical and religious points of view of the documents. While certain of the details of Astruc's analysis have not stood the test of time, his general critical principles have been retained substantially as he held them.

Bibliography: Herzog, *Real.-Encyc.*; Carpenter and Hartford, *Hexateuch*, London, 1900, pp. 33 *et seq.*; Cheyne, *Founders of Old Testament Criticism*, London, 1893; Briggs, *Higher Criticism of the Hexateuch*, 2d ed., New York, 1897.

T. M. B.

ASTRUC KALONYMUS. See Kalonymus.

ASTRUC HA-LEVI OF DAROCA: Talmudic scholar; lived in Spain at the end of the fourteenth and at the beginning of the fifteenth century. He was a delegate to the famous disputation at Tortosa, in 1413, under the presidency of Pope Benedict XIII., at which he displayed great energy and breadth of mind. Attacks having been made on the Talmud, based on some extravagant haggadic sentences, Astruc handed to the assembly a written declaration, in which he denied any authority to the Haggadah, and utterly renounced it.

On another occasion, Astruc dared even the anger of the pope. Benedict XIII. having pointed out the improbability of the haggadic legend that the Messiah was born on the day of the destruction of the Temple and was now in paradise, Astruc said: "Lord and Pope, you believe so many improbabilities about your Messiah, let us believe this single one regarding ours."

Bibliography: Ibn Verga, *Shebet Yehudah*, ed. Wiener, Hebrew text, pp. 68, 74, 76, 77; Kobak's *Jeschurun*, vi. 45 *et seq.*; Grätz, *Gesch.* 3d ed., viii. 120, 121, 406.

L. G. I. Br.

ASTRUC DE PORTE. See Naḥmanides.

ASTRUC RAIMUCH (FRANCISCO GODFLESH, DIOSE CARNE). See Raimuch.

ASTRUC, ZACHARIE: French sculptor, painter, and author; born at Angers, department of Maine-et-Loire, in 1839. While still a boy he left his native city to seek his fortune in the French metropolis. In 1859 he founded, in collaboration with Valéry Vernier, the "Quart d'Heure Gazette des Gens à Demi-Sérieux"; devoting himself, at the same time, with great zeal to the study of art. He was commissioned in 1874 to make a reproduction of the famous statue of St. Francis of Assisi, which had been jealously guarded from the envious eyes of all artists in a shrine of a monastery in Toledo. He was thus enabled to carry out of Spain the first sculpturally exact and faithful copy of Alonzo Cano's masterpiece. It was exhibited in 1875 at the Exposition des Beaux-Arts, Paris, and the numerous copies taken from that exquisite model have made it a familiar subject with all lovers of art.

Astruc is a member of the Society of French Artists, and has been for many years a faithful and prolific contributor to the Salon of the Champs Elysées, where his works have always called forth favorable comment. His talents are as varied as they are excellent, and he wields a brush as readily as a chisel. Particularly noteworthy among his paintings are his large panels in water-color, of which a series of six was purchased by the state and placed in the museum of St. Etienne. As a sculptor his reputation is even greater, and won him a prominent place among the best modern French artists. Rewarded at the Salons of 1882, 1884, 1885, 1886, as well as at the Universal Exposition of 1889, he is now "hors de concours." In 1890 he was decorated with the Cross of the Legion of Honor.

The principal art works of Astruc are: "Mars et Venus," plaster group, 1886; "Hamlet," 1887; "Le Roi Midas," statue in bronze, 1888; "Portrait de M. le Comte Fabre de l'Aude," bust in bronze, 1888; "Perce-neige," statue in plaster, 1889; "Portraits Masques," 1889; "Le Repas de Prométhée," plaster statue, 1891; "Le Moine: L'Extase dans le Sommeil," marble statue, 1893 (bought by the government); "Barbey d'Aurevilly," bust in bronze; "L'Enfant Marchand de Masques—now in the gardens of the Luxembourg; "Le Saint-François d'Assises," statue—copy of the original of Alonzo Cano described above; "Manet," bust in bronze; "L'Aurore," bronze relief, now at the Ecole de Saint Cyr; "Le Sâr Peladan," salon of 1899; decorative figures for the exposition at Nice, etc.

Astruc is, moreover, a litterateur of no mean reputation. Besides his early venture as editor of the "Quart d'Heure," he has written: "L'Histoire Funèbre de Faubert"; "Les Onze Lamentations d'Eliacin"; "Le Récit Douloureux"; "Les Quatorze Stations du Salon de 1859," a collection of art criticisms published in one volume, with a preface by George Sand. He has also contributed, as an art critic, to "Le Pays," "L'Etendard," "L'Echo des Beaux-Arts," "Le Peuple Souverain," etc. He is the author of several novels, short stories, and plays, among which may be mentioned: "Bug-

Mug," a short story which appeared in the pages of the "Opinion Nationale"; "Sœur Marie Jésus," a novel published in the "Revue Germanique"; and "L'Arme de Femme," a comedy published in the "Revue Internationale." In 1863, in collaboration with the great writers of the day, Astruc founded "Le Salon," a journal devoted exclusively to art, and which appeared daily during the annual exposition. It lasted only for a short time. In 1870 he founded in Madrid another art journal, "L'Espagne Nouvelle," and wrote several sketches for different contemporary reviews, descriptive of his sojourn in Spain. Astruc was the author of a novel entitled "Romancero de l'Escurial," which he wrote in Spanish, and which was published in Paris by Charpentier in 1884, followed by its sequel, "Le Généralité." He is also the author of a volume of Spanish poems, "Les Alhambra."

Bibliography: *Dictionnaires Departementaux (Departement de Maine-et-Loire)*, 1894; *La Grande Encyclopédie*, s.v.

S. A. S. C.

ASUFOT: "Collection"; that is, the name of a medieval compilation of laws, customs, habits, and practises of a religious character, similar to other medieval compendiums of a legal character. It is preserved in a unique manuscript (No. 115) in the Montefiore College Library, Ramsgate, England. The author, who lived at the beginning of the fourteenth century, collected from numerous authors, of whom he mentions a large number, a rich store of information from halakic decisions, special "minhagim," and popular customs; and the collection throws light upon the ordinary life of the Jews in the Rhine country during the twelfth and thirteenth centuries. The manuscript is almost throughout endowed with vowel-signs. It is probably the only non-liturgical and non-Biblical text that has these signs.

Character.

The author had at his disposal very rich literary resources, and displays more interest in every branch of religious life than the majority of similar compilers. He has a peculiar gift for noting down local customs and even superstitions, a feature that greatly enhances the value of the book. Another important characteristic is the accuracy with which he indicates the sources of his information. Many fragments of literature and many a name have been preserved by these quotations.

From a philological point of view the book possesses considerable interest, from the fact that numerous German glosses are found in the text that explain difficult or obscure terms, and some that show, incidentally, the intimate knowledge of German possessed by the Jews of that time.

Contents.

The contents are, in brief, as follows: the laws relating to the ritual slaughtering of animals; laws concerning the observance of Passover, with a description of the ritual of the Seder; laws relating to the New-Year, the fast-days, and to all the feasts, including the semi-festivals; laws concerning the observance of the Sabbath; laws about proselytes; a string of medical prescriptions and charms; mourning and burial customs; marriage ceremonies and laws, including directions for the ceremony under the canopy; laws and formulas of divorce; mezuzot; a condensed form of the prayer-book; formulas and types of numerous commercial and religious contracts, and of various forms of excommunication as well as of repentance, followed by short chapters recapitulating and supplementing the subjects already treated.

The vocalization of the manuscript is also important, showing, as it does, that the pronunciation of the Jews of that period was much akin to the so-called Sephardic pronunciation.

Bibliography: A full description of the work, as well as bibliographical references to the writers that have had access to it and made use of it, together with a series of abstracts of the more important passages, such as the Seder ritual, the short prayer-book, superstitions, customs, etc., is given by M. Gaster in *Report of the Judith Montefiore College for the Year 1892-93*, London, 1893, pp. 31-74.

L. G M. Ga.

ASUSA, ASUTA (אסותא = "health!"): A sentiment expressed toward one who is sneezing. In Tosef., Shab. vii. (viii.) 5 it is declared to be a forbidden heathen (Amorite) practise to wish one health ("marpe"), whereas R. Eliezer b. Zadok, of the first century, says: "It is forbidden only in the schoolhouse, as causing a disturbance during study"; to which is added: "Those of the house of Rabban Gamaliel would not say 'marpe.'" In Ber. 53*a* the reading is: "Those of the house of Rabban Gamaliel avoided saying 'marpe' in the schoolhouse." Maimonides (Talmud Torah iv. 9) follows the Talmud, prohibiting the saying of "refuah" (healing) only during study. So also Shulḥan 'Aruk, Yoreh De'ah, 246, 17; but the later annotators are inclined to permit it during study. In Yer. Ber. v. 10*d*, R. Mana teaches that while eating one should not say יים, explained by Frankel, Levy, Kohut, and Krauss as *ἴασις* ("healing") or as יסי ("may He heal!"). 'Aruk reads זט, interpreted by Frankel and Kohut as *ζήτω* ("may he live"!); both readings explained by Jastrow as abbreviations either of י״י סעדי ("the Lord my help") or of זרירי לטובה ("my sneezing be for good!"), as there is the danger of choking. In Pirḳe R. El. lii. and Yelamdenu to Toledot, quoted in 'Aruk, *s.v.* עטיש (compare Yalḳ., Gen. 77), the story is told that until Jacob's time man, at the close of his life, sneezed and instantly died; but Jacob prayed to God to grant him time to prepare for his death by making his will. This, to the surprise of all, was granted to him; and so it was told Joseph, "Behold thy father is sick" (Gen. xlviii. 1). Henceforth it became the rule that illness should precede death. For this reason when one sneezes he should wish himself "ḥayyim" (for life!) or "ḥayyim ṭobim" (for a happy life!); so that the sign of death was transformed into a sign of life, according to Job xli. 10 [A. V. 18].

The wish "Asuta" is often given in the vernacular, "Your health!" or "God bless thee!" "God help thee!" To children, people would say, "Good and old and fair until your hundredth year!" The one who sneezes usually cites from Gen. xlix. 18, "For thy salvation I wait, O Lord!" and in response to the wishes offered by his neighbor, he would say in Hebrew, "Be thou blessed" ("baruk tiheyeh"; see Solomon Luria, "Yam shel Shelomoh"; B. Ḳ. viii. 64; "Magen Abraham Oraḥ Ḥayyim," 230, note 6). The custom of uttering some prayer or wish at sneezing was universal among ancient and is also observed among modern nations; it originated in the belief that it was the work of the spirits, good or evil (see section on "Sneezing" in Tylor, "Primitive Culture," i. 97–102).

Bibliography: A. Lewysohn, *Meḳore Minhagim*, 1846, pp. 111–112; Tendlau, *Sprüchwörter und Redensarten Deutsch-Jüdischer Vorzeit*, 1860, p. 142; Berliner, *Aus dem Leben der Deutschen Juden im Mittelalter*, 1900, p. 95; Frankel, *Talmud Jerushalmi Seder Zera'im*, i. 39*b*; Levy, *Neuhebräisches und Chaldäisches Wörterbuch*, and Jastrow, *Dict.* s.v. נים and זכ; Kohut, *'Aruk*, s.v. וכא; Blau, *Das Altjüdische Zauberwesen*, pp. 163, 164.

J. SR. K.

ASVERUS. See Severus.

ASYLUM.—Biblical Data (ἄσυλον, "inviolable"): A place of refuge for slaves, debtors, political offenders, and criminals; a sacred spot, a sanctuary, altar, or grave, protected by the presence of a deity or other supernatural being, and sharing his inviolability. In many cases there was attached to the sacred place a larger or smaller area within which it was forbidden to shed the blood of man or beast or to cut down trees or plants (so in the harem or sacred enclosure of Mecca), and where the fugitive might dwell in comfort. The custom was one of the earliest developed in society; it is found among very low tribes (Australian and others), among some of whom the guilt or innocence of a fugitive was determined by a tribunal. It is probable that this character of refuge belonged originally to all sacred places, the degree of security being in proportion to the sanctity of the spot, the shrines of the more powerful deities naturally having greater potency. Into such a system, abuses, of course, crept: some shrines were nurseries of criminals; and it often became necessary to limit the number of asylums. In Athens only certain sanctuaries were recognized by law as refuges (for example, the temple of Theseus for slaves); in the time of Tiberius the congregations of desperadoes in shrines had become so dangerous that the right of Asylum was limited to a few cities (in the year 22). The sanctuary did not always protect a refugee: if the law were not explicit, or if the man were already condemned or believed to be guilty or dangerous, he was sometimes taken from the sacred spot, or even put to death there; such cases were, however, exceptional.

Origin and Character.

In Israel the custom of Asylum probably existed from the earliest times, but there is no record of it before the days of Solomon. Possibly an allusion to it is involved in the story of Cain (Gen. iv.): Cain, as murderer, would in any case be exposed to the attack of the avenger of blood, but his situation is made harder by the fact that he is banished from the land and the worship of Yhwh, and therefore can not take refuge in a sanctuary. Absalom, after the murder of Amnon, fled the country (II Sam. xiii. 37), and took refuge with his mother's father. The first distinct notice of the right of Asylum is contained in the narrative of the attempts to place Adonijah on the throne (I Kings i., ii.): Adonijah flees to the altar and refuses to come forth till he has Solomon's word that his life shall be spared; Joab, on the other hand, refusing to leave the altar, is slain, by special command of Solomon, on the sacred spot. There was thus at this time a recognized right of Asylum for offenders (in this case political offenders), which, however, was not absolute. The right was denied Joab, probably, not because he had murdered Abner and Amasa (I Kings ii. 29–34), but because he was a dangerous conspirator, and Solomon had absolute authority over the royal shrine of Jerusalem. Doubtless every sanctuary in the land was an Asylum (Ex. xxi. 14, compared with Ex. xx. 24), and this state of things continued down to (and probably after) the reform of Josiah, when the attempt was made to abolish all sanctuaries except the Temple of Jerusalem. The plan was not carried out at that time; the provincial shrines continued to exist (Jer. ii. 28; vii. 9, 18; xi. 13; Ezek. vi. 3, 4), and later all reforms were interrupted by the capture of Jerusalem and the consequent confusion that reigned throughout the land. It may thus be assumed that down to the time of the Babylonian Exile all Levitical settlements had the privilege of Asylum for certain offenders, such as homicides and political disturbers, but whether it was also extended to slaves and debtors is not clear. The area of protection probably included all the land attached to the sanctuary.

Early Hebrew Custom.

Josiah's Attempts at Reform.

The right of Asylum was defined gradually by custom and law. In Solomon's time, as just noted, a distinction, based on regard for the safety of the throne, was made between refugees. As the legal organization of society was more and more worked out, the just distinction between the innocent and the guilty came to be recognized. This distinction is made definitely in the earliest law-book (Ex. xxi. 13, 14, eighth century): He who slays unintentionally is to be protected from the avenger of blood by the sanctuary, but the wilful slayer is to be taken from the altar and put to death (that is, delivered over to the avenger of blood). Further details are not given—nothing is said of a tribunal to try the case, or of the duration of the fugitive's stay in the sanctuary; these points were, however, probably settled by the existing custom. The first modification of the old usage is made in the Book of Deuteronomy (xix. 1–7, 11–13). As the rural shrines were abolished by the law of that book, it became necessary to make other provisions for the innocent homicide that lived too far from Jerusalem to find shelter there; and accordingly three cities were appointed (their names are not given in the text) to which such a person might flee and within their boundaries be safe. In any one of these a homicide might take refuge and remain secure till his case was decided. The decision was made by the elders of the refugee's city: in general, it may be supposed, by the legal authorities [elders] of the place where the homicide was committed. If he proved to be innocent, he was, of course, under the protection of the authorities of the city of refuge; but it is not said whether or when he was allowed to go home. If he was found guilty, the elders of his own city sent and fetched him, and he was put

Legislation.

to death by the avenger of blood. The three cities referred to in Deut. xix. were, no doubt, on the west of the Jordan. The measure was preliminary or tentative, and the trans-Jordanic region, at that time—toward the end of the seventh century—loosely connected with the west (which was really the seat of the nation), was either not thought of, or was left for future legislation. At a later time, probably during or after the Exile, the sense of the ecclesiastical unity of the land grew stronger, and it was thought proper to set apart three cities on the east of the Jordan; or it may be that this step was merely the natural completion of the first measure. The first intimation of this extension of the law is found in Deut. xix. 8–10, which, as it stands, is an interruption of the legal statement, and is manifestly an interpolation by a scribe who wished to bring the Deuteronomic law up to the later usage. In this paragraph it is merely said that three additional cities are to be appointed, but their names are not given; we find them, however, in Deut. iv. 41–43, which, likewise, is an exilic or post-exilic editorial addition to the text, intended, perhaps, as the historical sequel to xix. 8–10. The regulation is stated more fully in Josh. xx. (post-exilic): The fugitive, standing at the entrance of the city-gate, is to lay his case before the elders, who then protect him till he can be tried before the congregation. If he is adjudged innocent by the congregation, he is at liberty, on the death of the high priest of the time, to go to his own house, and can not then be called to account by the avenger of blood. Presumably, if he is adjudged guilty, he is handed over to the avenger. It is expressly stated, in accordance with the humane spirit of the period, that this law is to apply to the resident alien as well as to the native inhabitant. The two new points in the regulation of Joshua (the congregation as tribunal, and the death of the high priest as ushering in the period of liberty for innocent homicides) belong to the post-exilic ecclesiastical organization of the Jewish community. Substantially the same form of the law is given in Num. xxxv. 11–32, where also the fact is emphasized that, up to the death of the high priest within whose reign the offense was committed, the fugitive is safe only within the borders of the city of refuge. It thus appears that the movement of legislation was in the direction of exact justice: the object was to take the decision respecting homicide out of the hands of the angry avenger—whose function was doubtless necessary in a certain stage of society—and assign it to an impartial tribunal. The important specifications in the latest form of the law are: The abolition of the right of Asylum in sanctuaries, and the appointment of cities, in which presumably an innocent fugitive might have a house and live comfortably with his family; the determination of the tribunal that was to try the case; and the fixing a day when the man might go freely and without fear to his own home. The six cities of refuge named are Kedesh in Naphtali, Schechem in Ephraim, Hebron in Judah, and, on the east of the river, Bezer in Reuben, Ramoth in Gad, and Golan in Manasseh. The first three were old sacred places, and so, probably, were the second three. In the texts referred to there is no mention of a right of sanctuary for fugitive debtors and slaves; the reference in Deut. xxiii. 16 [15] is to foreign fugitives, and these are protected by residence anywhere in the land.

Later History.

As to how far this post-exilic law was actually in force there is no definite information. Under the rule of the Persians, the Greeks, and the Hasmoneans, the Judean state never had control of the whole of the old territory. If the statement may be trusted (I Macc. x. 43; Josephus, "Ant." xiii. 2, § 3) that the Seleucid Demetrius I. (about 152 B.C.) offered to make the Jerusalem Temple an Asylum, the natural inference will be that it was not then so regarded; the offer seems, however, not to have been accepted. The custom of Asylum doubtless continued, though the function of the avenger of blood ceased; the six cities may have retained their legal privilege, and possibly the right of Asylum was extended to the other Levitical cities. Under the Greek and Roman rule a number of cities in Syria enjoyed this privilege (lists are given in Barth, "De Græcorum Asylis").

Bibliography: S. Baeck, in *Monatsschrift*, xviii. 307–312 and 565–572; A. P. Bissell, *The Law of Asylum in Israel*, 1882; commentaries on *Makkot*; Farbstein, in *Ner ha-Ma'arabi*, ii. 35–38, 101–106; N. M. Golubov, *Institut Ubye-Zhisheha u Drevnykh Yevreyev*, St. Petersburg, 1884; S. Ohlenburg, *Die Biblischen Asyle in Talmudischem Gewande*, 1895. On Greek and Roman asylums, see Pauly-Wissowa, *Real.-Encycl. des Classischen Alterthums*, s.v. *Asyl*.

J. JR. T.

——**In Rabbinical Literature:** The Biblical ordinances on Asylum are formulated and developed into a complete system in the tannaite tradition. As in many other instances of the Halakah, the law on Asylum is in its main features merely theoretic; at the same time the tannaite sources often hand down actual facts, as, for example, the regulation of the right of Asylum in the period between 100 B.C. and 30 C.E., especially that which is mentioned by Eliezer ben Jacob (Tosef., Mak. iii. [ii.] 5; Mak. 10*a et seq.*). Eliezer was a tanna who, shortly after the destruction of the Temple in 70, set himself the task of studying and arranging the laws and customs that had lost their force with the fall of the Jewish state.

Although nothing else is known about Jewish Asylum in Palestine (Josephus, "Ant." xiii. 2, § 3, does not mean Asylum in the Jewish sense, and furthermore the passage is of doubtful historic value in view of I Macc. x. 31 *et seq.*), the authority of Eliezer is sufficient to prove its existence in Palestine at the beginning of the common era, especially since the validity of his statements is proved by the account of actual conditions in the cities of refuge handed down by tannaim of Akiba's school (Mak. ii. 6). Jewish tradition fixes upon the year 30 as the time when the Jewish courts were deprived of their power to inflict capital punishment (Sanh. 41*a*). From the remark found in a Baraita (Soṭah, 48*b*), that after the destruction of the first Temple the Levitical cities ceased to exist, it does not follow that the cities of refuge, which formed part of them, also passed away; the remark simply means that there were no longer any Levitical cities laid out in the manner prescribed in Num. xxxv. 2–5 (compare also Sifre, Num. 161, where it is expressly stated that the cities of refuge are not dependent on the existence of the Temple).

Changed political conditions, it is true, occasioned a modification also in the location of the cities of refuge. The country east of the Jordan was in later times no longer looked upon as Israelite territory; nor could Shechem (Sebaste), the seat of the Samaritans, or the Idumean Hebron—which even after its capture by Judas Maccabeus was not really a Jewish city—be considered a city of refuge.

Cities of Refuge.

It was therefore resolved, and perhaps also partly carried out, that not only the six cities of refuge named in the Bible could be regarded as asylums, but also all the forty-eight Levitical cities enumerated in I Chron. vi. 39–66 (A. V. 54–81). The difference between the six cities expressly mentioned in the Bible and these forty-eight cities lay in the fact that the Levitical cities could be used as asylums only with the consent of the inhabitants (לדעת, Mak. 10*a* is to be explained this way, not as Rashi has it; compare Jastrow, "Dictionary," *s.v.*, where several examples are given of this meaning of the word דעת), while the cities of refuge always afforded protection. Nor did these six cities of refuge always need to remain the same as designated in the Biblical law; others might be substituted, provided the number were kept up, and their situation conformed to the Biblical law with regard to distances and geographical relations (Tosef., Mak. iii. [ii.] 4). For instance, the distance between the southern boundary of Palestine and its nearest city of refuge was exactly the same as that between the northern boundary and the city of refuge nearest to it, and the same distance was maintained between every northern and southern city of refuge and those lying between, so that they were evenly distributed over the country and easily reached. It is even asserted (Tosef., Mak. iii. [ii.] 2; Sifre, Deut. 180) that the cities of refuge on the east of the Jordan and those on the west were parallel to each other—an assertion that does not exactly conform to the facts.

Corresponding to the care for the proper location of these cities were the other ordinances referring to them. The roads leading to them were marked by sign-posts at the crossroads, with the inscription "Miḳlaṭ" (Refuge); the roads were very broad—32 ells, twice the regulation width—smooth and level, in order that the fugitive might not be hindered in any way (Sifre *l.c.*; Tosef. *l.c.* 5; Mak. 10*b*; B. B. 100*b*). The cities chosen must be neither too small nor too large: in the former case a scarcity of food might arise, and the refugee might consequently be forced to leave his Asylum and imperil himself; in the latter case the crowds of strangers would make it easy for the avenger of blood to enter undetected. There were other measures of precaution in favor of the refugee. Dealing in weapons or implements of the chase was forbidden in the cities of refuge. Furthermore they had to be situated in a populous district, so that a violent attack by the avenger of blood might be repelled, if necessary (Sifre, Num. 159; Tosef., Mak. *l.c.* 8; Mak. 10*a*).

Besides the six cities of refuge mentioned in the Bible and the forty-eight Levitical cities, the rabbinic law, basing upon Ex. xxi. 14, also recognized the altar as an Asylum, although only for the officiating priest who had accidentally committed manslaughter; but compare Yer. Mak. ii. 31*d*, where R. Johanan denies that the altar can afford protection. The priest could not remain at the altar, however, but had to be taken to a city of refuge (Mak. 12*a*). The altar—according to the Talmud only the one at Jerusalem—afforded in a way more protection than the cities of refuge; since a political refugee became inviolable as soon as he had touched the altar (Maimonides, "Yad," Roẓeaḥ, v. 14, probably after an old source, based on I Kings ii. 28, that, however, is not found in extant literature).

Unpremeditated Homicide, Accident.

The rabbinical law concerning Asylum devotes much space to an exact determination of the cases in which the Asylum shall offer protection to the manslayer, and of those in which he must flee to and remain in it. Deliberate murder is of course excluded: that crime can be atoned for only by the blood of the murderer. The following three grades are distinguished in unpremeditated homicide: (1) grave carelessness; (2) contributory negligence; and (3) complete innocence. Only in the second case is exile to the cities of refuge prescribed. Complete innocence—that is, a mere accident or an extraordinary occurrence that could not be foreseen—needs no atonement; but grave carelessness is not sufficiently punished by such exile. The Talmud gives many examples illustrating these grades of homicide, among them the following:

> "Any one who neglects the necessary precautions in a courtyard or a shop, so that a person entitled to admittance there is killed, can not atone by going to the city of refuge [*i.e.*, banishment is not sufficient] (B. Ḳ. 32*b*); but if he who was killed was a trespasser and had no right in such a court or shop, the owner goes free, as he can not be held responsible for accidents on his private property when he did not anticipate the possible presence of strangers" (Mak. ii. 2, 8*a*).

Next to the cases of innocence that do not require atonement are those where death has been occasioned in the course of professional or other duties. A teacher punishing his pupil, a father compelling the obedience of his son in learning a trade or in attending to the study of the Law, a servant of the Law scourging an offender according to the instructions he has received (Deut. xxv. 2 *et seq.*), are not banished to the city of refuge in case the person disciplined should die under their hands; for they were but fulfilling a duty incumbent upon them (Mak. ii. 2, 8*a et seq.*). Only in such cases as those mentioned in Deut. xix. 4 *et seq.*, where one negligently commits homicide during an act that is permissible but not commanded by law, does an atonement become necessary.

Although many of the rabbinical ordinances regarding the asylums are directed chiefly to securing protection for the refugee, the Asylum is, nevertheless, according to the rabbinical law, not a place of protection, but one of expiation. If the homicide die after receiving his sentence, but before reaching the city of refuge, his body must be taken there. If he die before the high priest he must also be buried there until after the high priest's death. Asylum ("galut" = exile) and death of the high priest have together the atoning power ("kapparah") which

Asylum a Place of Expiation.

is to relieve the homicide's conscience (Mak. 11*b*; compare Tosafot, *s.v.* מידי). Therefore the banishment to the Asylum must not be interrupted: the condemned man may not leave the Asylum under any circumstances, not even should the interests of the state demand it (Mak. 11*b*). The consciousness of having taken a human life must never leave the homicide. When, therefore, the inhabitants of a city of refuge wish to honor such a man, he must declare to them that he is a homicide and unworthy such honor; but should they still persist, he may accept it (Mak. ii. 8; on the confession of crime as part of the atonement, compare CONFESSION). Even the death of the high priest does not entirely wipe out the homicide's guilt; for a man condemned to Asylum may never fill an office, since he has been the cause of an accident (*l.c.*; compare the opinion of R. Judah b. Il'ai, which Maimonides, Hilkot Roẓeaḥ, vii. 14, thinks the correct one).

The Rabbis so strongly emphasized the guilt of a man who became a homicide against his will, not only because they held that a man is responsible even for his involuntary actions (compare SIN), but also in accordance with the following theories as expressed by Philo:

> "God, the all-merciful and gracious, neither delivers a wholly innocent man up to death nor will He suffer a man who committed a deed entirely against his will to go into exile. The ordinance of Ex. xxi. 13 must be interpreted as follows: When a murderer has escaped from human justice, God assumes the office of judge, and brings it about that the murderer is killed inadvertently by some one else. God chooses as His executioner a man who has also sinned in some way and is in need of atonement. This homicide is therefore exiled to a city of refuge, where he must remain until the death of the high priest, in expiation of some sins that he must have committed, because an entirely innocent man is never chosen as the instrument of another man's death" ("De Specialibus Legibus," § 20; ed. Mangey, ii. 319; compare "De Profugis," § 13; ed. Mangey, i. 555 *et seq.*).

The Biblical Asylum law is explained in almost the same words as these of Philo in Mekilta (Mishpaṭim iv.) and the Talmud (Mak. 10*b*).

Death of the High Priest.

The Talmudic sources agree also with Philo in explaining why the death of the high priest releases the exiled homicide. Philo says that, since the high priest was immaculate and sinless, it is fitting that he should abhor (*i.e.*, not suffer in his presence) those who had even involuntarily killed a man, since they themselves were not entirely sinless ("De Specialibus Legibus," xxiii., xxiv.; ed. Mangey, ii. 322). Rabbi gives the following explanation: "The murderer pollutes the land, and drives away the SHEKINAH; but the high priest brings it about that the Shekinah dwells in Israel. It is therefore not fitting that he who pollutes the land should appear before him who brings the Shekinah among the people" (Sifre, Num. 160). This explanation, however, does not tally with that given by the Halakah, that even the death of a dispensed high priest releases the exile (Mak. ii. 6); and the phrase, frequently recurring in the Talmud, "the death of the high priest atones" (Mak. 11*b*), really shows that, according to the opinion current among the Rabbis, the chief factor was the death with its atoning power.

This is easily explainable from the point of view of rabbinical theology, since in general the death of the pious acted as an atonement for Israel (Yer. Yoma i. 38*b*; M. Ḳ. 28*a*; and the many parallel passages in Bubers' Tan. iii. 66, notes 140–142), and the death of the high priest all the more possesses power of atonement (approximately so, Ibn Ezra on Num. xxxv. 25). Maimonides' explanation (Moreh iii. 40), that the death of the high priest was an event that moved the entire people so much that no thoughts of vengeance could arise in the avenger of blood, conforms as little to the spirit of the early rabbis as to that of the Bible.

The tradition found in the Mishnah may be mentioned; namely, that the mother of the high priest supplied food and clothing to homicides, in order that they might not wish for the death of her son (Mak. ii. 6). The Talmud thinks (Mak. 11*a*) that such wishes might have been efficacious against the high priests, because they had omitted to implore God's mercy for their contemporaries, that no such hapless events might occur. Compare AVENGER OF BLOOD.

BIBLIOGRAPHY: The *Mishnah*, *Tosefta* and both *Talmudim* of the treatise *Makkot* ii.; Maimonides, *Yad*, Roẓeaḥ, v.–viii.; Baeck, in *Monatsschrift*, xviii. 307–312, 565–572; M. Bloch, *Das Mosaisch-Talmudische Polizeirecht*, p. 17, Budapest, 1879; Fassel, *Das Mosaisch-Rabbinische Strafgesetz*, pp. 29–31, Gross-Kanisza, 1870; Ohlenburg, *Die Biblischen Asyle im Talmudischen Gewande*, Munich, 1895; Ritter, *Philo und die Halacha*, 1879, pp. 29–32; Saalschütz, *Das Mosaische Recht*, ii. 535; Salvador, *Histoire des Institutions de Moïse*, p. 13.

J. SR. L. G.

ASYLUMS (CHARITABLE INSTITUTIONS). See CHARITY.

ATAD: A place on the eastern side of the Jordan where Jacob's funeral cortège stopped and mourned for him (Gen. l. 10, 11). Tradition (Gen. *ib.*) assigns to this circumstance the change in the name of the place to **Abel Mizraim**, "mourning of Egypt," though in reality the element "Abel" signifies "meadow."

J. JR. G. B. L.

ATAKI: Town in the province of Bessarabia, Russia, on the right bank of the Dniester, opposite Mohilev. Of the 1,000 families composing its population, 832 are Jews, that have a synagogue and three prayer-houses. Formerly Ataki was a flourishing town; but the opening of the Novoselitz railroad in 1893 destroyed all its business, while the population was increased by the expulsion of Jews from surrounding villages and their settlement in Ataki. Those who had the means emigrated to the United States of America. During the famine of 1900 the Jewish Relief Committee of St. Petersburg gave assistance to 109 families of Ataki; but a far greater number remained destitute. See BESSARABIA.

BIBLIOGRAPHY: *Entziklopedicheski Slovar*, ii., St. Petersburg, 1893; *Voskhod*, 1900, No. 27.

H. R.

ATARAH.—Biblical Data: A wife of Jerahmeel and the mother of Onam (I Chron. ii. 26). If Jerahmeel, as seems probable, is the name of a clan, the expression "wife" might point to an alliance (or in the case of "wives" alliances) with other clans.

J. JR. G. B. L.

——**In Rabbinical Literature:** Atarah was a Canaanite woman of rank, whom Jerahmeel married in order "to be crowned" through her; that is to say, to be raised to nobility (עטרה, "crown," "decoration"). But she brought evil upon him, and was therefore called "the mother of Onam"; that is, "the mother of mourning" (אונן = אונם, "mourner"). On account of this irregular marriage, a portion of the tribe of Judah did not recognize the children of Jerahmeel as of pure descent (Yer. Sanh. ii. 20*b*; Ruth R., end).

J. SR. L. G.

ATARGATIS: A Syrian divinity referred to in the Apocrypha. A temple of Atargatis existed in Carnion or Carnaim (I Macc. v. 24; II Macc. xii. 26), on the east side of the Jordan. Just what goddess is meant by the name has not as yet been definitely ascertained. The first element of the name is evidently the Aramean equivalent of Astarte; the second element may be the name of another goddess, Athe or Athah, who has been found in Phenician inscriptions. The chief temple of Atargatis in Palestine was the one in Ascalon. At Carnaim she had another, and it was in that sanctuary that Judah Maccabeus, without regard for the sanctity of the place, slew the inhabitants that had fled there for refuge. The temple with all its objects used in the cult was burned by him.

Bibliography: Bäthgen, *Beiträge zur Semitischen Religionsgeschichte*, pp. 68 *et seq.*, 256 *et seq.*; Baudissin, *Atargatis*, in Herzog-Plitt, *Real-Encyklopädie für Protestantische Theologie*; Robertson Smith, *Religion of the Semites*, 2d ed., pp. 172–175.

J. JR. G. B. L.

ATAROTH: District in Palestine, east of the Jordan. This place is mentioned along with Dibon and Jazer as a very fertile tract of land and good for raising cattle. Reuben and Gad both asked for the land. Gad received it (Num. xxxii. 3) and built a city there (*ib.* 34).

J. JR. G. B. L.

ATAROTH: The name of several towns in Palestine: **1.** A city on the eastern side of the Dead Sea in the land taken from Moab and given to Gad (Num. xxxii. 3). From Num. xxxii. 34 it appears that the city was rebuilt by the Gadites: a fact which the Moabite Stone (line 10) confirms. It has been identified with the modern Attarus (Buhl, "Geographie," p. 267).

2. A town on the border line between Ephraim and Benjamin (Josh. xvi. 2), though Buhl (*ib.* 172) disputes the site.

3. Ataroth Addar: A border town of Ephraim (Josh. xvi. 5, xviii. 13), perhaps the same as Ataroth, 2.

4. Ataroth beth Joab: Mentioned in the list of the descendants of Caleb (I Chron. ii. 54).

5. Ataroth Shophan: A city in the domain of the Gadites (Num. xxxii. 35).

J. JR. G. B. L.

ATBASH. See Gemaṭria.

ATEL (Idl, Itil, Etel): The capital of the Chazars in the tenth century; situated about eight English miles from Astrakhan. Together with the city of Balanjara, which was equally renowned in ancient times, it is now buried under the highest of the numerous mounds covering the right bank of the Volga, called also Atel (אתל, "Sefer ha-Ḳabbalah," in "Med. Jew. Chron." i. 78, 190).

According to the Arabic writers, Ibn Fuḍlan, Ibn Ḥaukal, Ibn Kaldun, Mas'udi, and others, Atel was situated about sixty miles from the mouth of the Volga. The western part of the city was surrounded by a wall with four gates, one of which led to the river, and the others to the steppes. Here lived the ḥakam of the Chazars, whose palace was the only building of brick in the city. The rest of the inhabitants dwelt in huts, or in tents of felt. Mas'udi, however, states that the palace of the ḥakams was situated not in the western part of the city, but on an island, and the city consisted of three parts. The eastern part, called Khazaran, was inhabited by merchants of various nationalities.

Atel had a large population of Mohammedans, Christians, Jews, etc. The Turkish and Chazar languages predominated. Some of the inhabitants were called "blacks," and the others "whites," according to their complexions. The ḥakan and his staff were Jews. His suite, numbering fully 4,000 persons, was composed of representatives of different races. In 969 the Russians destroyed the city.

Bibliography: D. I. Chwolson, in *Zhurnal Ministerstva Narodnavo Prosvyeshcheniya*, 1868, cxl.; *Vostok*, 1866, No. 1, 1867, No. 2; *Astrakhanski Spravochny Listok*, 1869, Nos. 24, 27, 52, 131, 133; *Astrakhanskiya Gubernskiya Vyedomosti*, 1884, No. 80; *Regesty i Nadpisi*, etc., Nos. 145, 150, 151, 153–155, St. Petersburg, 1899; *Entziklopedicheski Slovar*, ii., St. Petersburg, 1893; Cassel, *Magyarische Alterthümer*, p. 311.

G. H. R.

ATER: **1.** A family that returned with Zerubbabel (Ezra ii. 16; Neh. vii. 21), the head of which signed the covenant with Nehemiah (Neh. x. 18). In I Esd. v. 15, Ater is called **Aterezias.**

2. Doorkeepers of the Temple, who returned with Zerubbabel (Ezra ii. 42; Neh. vii. 45); called "sons of Jatal" in I Esd. v. 28.

J. JR. G. B. L.

ATHACH: A town in Judah, to the inhabitants of which David sent a part of the spoil taken from the Amalekites (I Sam. xxx. 30). It has not been definitely identified. Several scholars consider Athach (עתך) the same as Ether (עתר; Josh. xv. 42); but if it be Ether, it is quite impossible to decide which reading is correct. The manuscripts of the Greek versions to the passages in question furnish additional variants.

Bibliography: Wellhausen, *Text der Bücher Samuelis*; Budde, *Josua und Richter*; Driver, *Notes on the Books of Samuel.*

J. JR. G. B. L.

ATHALIAH: Daughter of Ahab (II Kings viii. 26) and, presumably, of Jezebel; also called the daughter of Omri (II Chron. xxii. 2). The political alliance of Jehoshaphat, fourth king of Judah, with Ahab, king of Israel (I Kings xxii. 2–4; II Chron. xx. 35), resulted in a domestic alliance also between his son Jehoram and Ahab's daughter Athaliah (II Kings viii. 18–27; II Chron. xxi. 6). The death of Ahaziah, the only surviving son of Jehoram and Athaliah (II Chron. xxi. 16, 17), at the hand of Jehu (II Kings ix. 27; II Chron. xxii. 9), opened the way for the queen-mother to assert herself. She immediately slew "all" of royal blood

(II Kings xi. 1; II Chron. xxii. 10), and made herself queen of Judah. Her influence, since her marriage with Jehoram, had fostered Baal-worship in Judah, and temporarily thrust into the background the worship of YHWH (II Chron. xxiv. 7). Her six years (842–836 B.C.) of rule doubtless led to a vigorous cultivation of the Baal cult. But in her seventh year the stalwart high priest Jehoiada brought from his hiding-place a young claimant to the throne, Joash, son of Ahaziah (see JOASH). Athaliah, being apprised of the great and enthusiastic coronation-assembly at the Temple, rushed into the edifice, apparently unattended by her guard. As soon as she saw the newly crowned king, she rent her clothes in despair, and cried defiantly, "Treason! Treason!" Jehoiada ordered that she be taken forth through the ranks, and he also pronounced a death-sentence upon any who should espouse her cause. "So they made way for her, and she went to the entry of the horse-gate by the king's house: and they slew her there" (II Kings xi. 4–20; II Chron. xxiii. 1–15).

J. JR. I. M. P.

ATHANASIUS: Bishop of Alexandria; born in 293, probably in Alexandria; died there May 2, 373. Athanasius was the greatest combatant of the Old Church. No less than twenty out of the forty-seven years of his official life (he was made bishop in 326) were passed in exile, owing to the activity of enemies—personal, religious, and political—he had made. With the extremes of courage and of obstinacy, he united a certain pliability of character, which naturally made him one of the foremost leaders in the religious contests of his time.

A Writer of Polemics.

His writings resembled his life; for the greater part of his literary productions have the polemic character strongly marked. His very first works, an "Address Against Heathens" and an "Address on the Incarnation of the Logos," are devoted to an attack upon heathenism and a refutation of Judaism. From the outbreak of the Arian disputes—to the campaign against which and all kindred heresies Athanasius devoted his life—he concentrated his literary activity upon one field, that of the defense of orthodoxy, thus earning for himself the title of "the Father of Orthodoxy." Of his work of this nature may be mentioned his "Defense Against the Arians," his "Pastoral Letter," and "Four Speeches Against the Arians." Of his other writings, his so-called "Exegetical Essays on the Psalter," in explanation of the Psalms; "A Letter to Marcellinus," and "Arguments and Explanations of the Psalms" are worthy of mention.

Athanasius' historical importance is neither as an author nor as a theologian; his works were for the most part born of passing circumstances and filled no literary want; and his dogmatics can not be considered original, as they are almost identical with those of Alexander, his predecessor in the bishopric of Alexandria. It was Athanasius nevertheless who actually enabled Nicene Christianity to triumph over Arianism and kindred heresies, and who for more than a thousand years shaped the course of the Christian Church so absolutely that he rightly deserves the titles of "the Great" and "the Father of Orthodoxy," bestowed upon him by grateful Catholicism.

Attitude Toward Judaism.

Athanasius, as the chief representative of Nicene Christianity, removed from Christology every trace of Judaism and gave to it a Hellenic cast; so that, curiously enough, at the very time that the Greek world was surrendering its earthly dominion to Christianity, Hellenism was asserting itself spiritually. The Christology, which began with John's doctrine of the Logos and reached logical completion in the Nicene confession, and was opposed to the *Monarchian Sabellian* idea of the person of Jesus which attained fulness in the doctrines of Arius, reflects fundamentally the identical opposition between the strictly Jewish conception of the Messiah as a human, moral ideal, and the Hellenic, according to which Jesus is a metaphysical religious principle. In illustration of Athanasius' position, the following sentences placed by him at the head of his polemic against the Arians may serve: "He, whom we acknowledge, is an actual and genuine and real Son of the Father, whose Being belongs to him likewise. He is neither creature, nor made, but the product of the Essence of the Father; wherefore is he truly God, because of similar being with the true God" ("Orationes Contra Arianos," i. 9). Jesus is for Athanasius not only the true and real Son of God, but he is also of similar essence (*homoüsios*) and of like eternity, but in such fashion as to permit of a duality of the divine personages. This, of course, is contradictory not only to the ruling idea of strict monotheism among the Jews, but also to the teachings of the Old Testament; and the Arians therefore rightly asked (*ib.* iii. 7) how Athanasius could harmonize his doctrine with such words of Scripture as "The Lord our God is one Lord" (Deut. vi. 4); "See now that I, even I, am he, and there is no god with me" (Deut. xxxii. 39), and similar passages.

The O. T. with Athanasius.

A lack of all critical sense marked both Athanasius and Arius, and prevented them from realizing that their mutually contradictory conceptions of the person of Jesus lay in the divergent presentation of the same by the Jewish synoptic gospels contrasted with that of the Greek writer of the fourth Gospel and of the Epistle to the Hebrews. Athanasius did not perceive how far removed he really stood from the Old Testament conception of God. In his controversy with Arius he had no scruple in making the fullest use of the Old Testament. The following are illustrations of his explanations and applications of such passages. Proof of the eternity and infinity of the Logos is found by him in Isa. xl. 28, "the everlasting God," and in Jer. ii. 13, "they have forsaken me, the fountain of living waters" (*ib.* i. 19). The immutability of the Logos he finds expressed in Deut. xxxii. 39, "See now that I, even I, am he," and in Mal. iii. 6, "I am the Lord, I change not." In such fashion, by simply applying to the Logos-Christus all Bible passages relating to God, it was not a very difficult task for him to found his whole system of dogmatics upon the Old Testament—at least to his own satisfaction. The unity of revelation in both Testaments is an essential principle with

Athanasius; and he therefore stigmatizes their separation as "Manichean" and "Jewish" (*ib.* iv. 23).

Christianity Versus Judaism.

This peculiar method of Old Testament exposition, which was the customary one in the Christian Church even before Athanasius, was also employed by him in replying to Jewish attacks upon Christianity by means of Old Testament teachings. In a polemic against the Jews upon the incarnation of the Logos ("De Incarnatione Dei Verbi"), he endeavors to reply to the arguments of the Jews against the Incarnation, as being something unworthy of the God-Logos, and particularly against the Crucifixion (ch. xxxiii.), by observing that nothing is easier than to confute the Jews: "Out of their own Holy Scriptures in which they daily read, they can be controverted." It is true, he promises more than he performs; for when he discovers the doctrine of the Incarnation of the Logos in Num. xxiv. 5 and Isa. viii. 4, or finds that the Virgin's conception is predicted in Isa. vii. 14, it is easily understood why his Jewish opponents were so "prejudiced that they prefer their own exposition of the passages" (*ib.* ch. xl.). Athanasius nevertheless sets up the reasonable hermeneutic principle, that both the time and the person to which a passage applies, as well as the circumstances originating such passage, must always be taken into consideration ("Orationes Contra Arianos," i. 54*b*) in expounding it. This rule seems to have been derived by him from Jewish sources where it was long recognized, for it is frequently noticeable that he willingly has recourse to Jewish authority in Scripture explanation, just so soon as his dogmatics permit him to do so. His canon of Old Testament books ("Festal Letters," ii. 1176) excludes Wisdom of Solomon, Ecclesiasticus, and Tobit, which certainly is an approximation to the authoritative Jewish canon. He gives the Jewish view concerning the collection of the Psalms and their superscriptions, that a Babylonian prophet, living in the Exile, collected them, and put them together as he received them. The anonymous psalms were written by this prophet. Although called "the Psalms of David," many of them are not by the Jewish king; but their authors were chosen by him to write them, and the whole may thus be considered as originating with him.

Contact with Jews made Athanasius acquainted with many rabbinic legends, as for instance that of Isaiah being sawn asunder ("De Incarnatione Dei Verbi," ch. xxiv.), as well as with the interpretation of many proper names, such as David "the beloved." Athanasius did not understand Hebrew; thus, for instance, he had only "heard" that the number of letters in the Hebrew alphabet was twenty-two ("Festal Letters," *l.c.*).

Bibliography: Best edition Migne, *Patrologia Græco-Latina*, xxv.-xxix.; German translation in *Sämmtliche Werke der Kirchenväter*, xiv.-xviii., Kempten, 1836; partly also in *Bibliothek der Kirchenväter*, 1872; English translation, *Athanasius, Select Writings and Letters*, by Archibald Robertson, in *Nicene and Post-Nicene Fathers*, 2d series, iv.; J. A. Mahler, *Athanasius der Grosse*, Mayence, 1827, 2d ed., 1844; H. Voigt, *Lehre des Athanasius*, Bremen, 1861; E. Fialon, *St. Athanase*, Paris, 1877; K. Hass, *Studien über . . . Athanasius*, Freiburg in Baden, 1899. Compare the copious bibliographic lists in the *Real-Encyklopädie für Protestantische Theologie und Kirche*, 3d ed., under *Athanasius* and *Arianismus*.

G. L. G.

ATHEISM: A term derived from the Greek, meaning literally the "disbelief in a God." As originally used in the writings of the people that coined it, it carried the implication of non-recognition of the God or the gods acknowledged as supreme, and therefore entitled to worship by the state. It was in this sense that Socrates was accused and convicted of Atheism. The same note is dominant in the oft-quoted dictum attributed to Polybius, that reverence for the gods is the foundation of all public order and security.

Impossible in Ancient Israel.

The Hebrew dictionary has no word of exactly similar import. The reasons for this are not difficult to establish. Atheism, in the restricted sense of the Greek usage, could not find expression among the Hebrews before they had come into contact and conflict with other nations. As long as their tribal consciousness was strong and supreme among them, recognition on the part of all members of the clan or tribe of the god to whom the family clan or tribe and people owed allegiance was spontaneous. Recent researches in this field have established beyond the possibility of doubt that this sense of family or tribal or national affinity is focal to all primitive religion. Sacrifice and all other features of private or public cult center in this all-regulating sentiment. The deity is entertained by the members of the family at the sacrificial meal. Even some institutions of the Israelitish cult, such as the Pesaḥ meal, reflect the mental mood of this original conviction. Denial of the family or tribal or national deity would have amounted to relinquishment of one's family or people; and such abandonment is a thought of which man is incompetent before a long stretch of historical experience has changed his whole mental attitude.

In the development of the Jewish God-idea, as traced by modern Biblical criticism, the conflict between the Prophets and their antagonists pivots not so much around the controversy whether God be or be not, but around the recognition of Yhwh as the only and legitimate God of Israel. Even they who opposed the Prophets were not atheists in the modern acceptation of the word. They may be so styled, if the implications of the term be restricted to the original Greek usage. According to prophetic preachment, Israel owed allegiance to Yhwh alone. This is the emphasis of their oft-repeated statement that it was Yhwh who led the people of Israel out of Egypt. The first statement of the Decalogue is not a protest against Atheism in the modern sense. It posits positively the prophetic thesis that no other God but Yhwh brought about Israel's redemption from Egyptian bondage. The force of this prophetic contention is well illustrated by the counter or corresponding claim advanced in behalf of the deities nationalized by Jeroboam at Dan and Beth-el (I Kings xii. 28). With all the strenuousness of their insistence upon the sole supremacy and legitimacy of Yhwh as Israel's God, the Prophets never went the length to call their opponents atheists. That the gods whom the followers of the false prophets worshiped were not gods is a conviction that appears only in later prophets, and then not in a very violent emphasis. Jeremiah resorts to mild sarcasm (Jer. ii.

27, 28). The second Isaiah is more pronounced in his ridicule heaped upon the worshipers of idols. Yet the quarrel is not because some or many deny God. Their censure is evoked by the fact that some or many worship gods that have no claim upon the recognition of Israel, the people of YHWH.

Atheism the Result of Skepticism.

Again, Atheism always is the result of criticism and skepticism. Both in the individual and in the race it is, as it were, an afterthought. No people starts out with Atheism. The original religiousness of man is always spontaneously theistic in one form or another. And as long as the religious consciousness of man is in its prime vigor, there is no provocation for critical analysis of its contents. Periods of decline in religiousness produce skepticism, which, in turn, breeds Atheism. Up to the Exile the conditions for Atheism—in this sense—were lacking in Israel. Even the Exile, though fatal to the religious fervor of a great number—as is apparent by a study of the "'Ebed YHWH" hymns, portraying as they do the indignities and ridicule to which a pious minority were exposed at the hands of their compatriots—brought to bear upon the minds of the Jews influences much more potent in the opposite direction. Contact with the Babylonian-Assyrian, and shortly after with the Persian, civilization had a pronounced tendency to develop an abiding predisposition toward mysticism, which is always fatal to sober Atheism. In this connection it is well to remember that Jewish angelology and demonology took their rise in the Captivity; and certainly an age susceptible to suggestions of the order vocalized in the belief in angels and their counterparts is not very propitious for the cultivation of atheistic proclivities. The literature assigned to the Exile evidences the prevalence of the very opposite inclination. It is safe to hold that anterior to the Greek period there was but little cause among the Jews to pay attention to atheistic enunciations. This fact accounts for the absence of a term to denote both the professor and the system of Atheism.

Psalm liii., preserved in a double version (in Ps. xiv.), mentions the speech of one who maintains that there is no God. The professor of this belief is styled "nabal," and in the context is contrasted with the "maskil" (verse 3); wherefore the word was understood to be "fool," or, as Ibn Ezra has it in his commentary, the contrary of "ḥakam" (wise). This meaning the Targum to Psalm xiv. also accepts, rendering it by "shaṭya." Other commentators hold that the psalm does not register a general proposition, but records the utterances of some definite person—Titus or Nebuchadnezzar. From the character of these men it may be inferred that the interpreters who refer the expression in the Psalm to them, took the word "nabal" in the secondary sense of "knave," implying that foolishness which always characterizes a corrupt or pervert mind. "Nabal" would thus be a synonym of "rasha'" or "zed."

Talmudic Designations.

The nearest approach to a phrase which might be considered the equivalent of our modern "atheist" is the rabbinical "kofer be'iḳḳar," one who denies a fundamental tenet of the Jewish religion; namely, the existence and then the unity of God. Of all the other designations applied in rabbinical writings to heretics, none other seems so directly to suggest or to stand for avowed and open negation of the Deity's existence and supremacy (B. B. 15*b*; Pesiḳ. p. 163). Atheism is included among the heresies charged against the "minim" (Shab. 116*b*; and Maimonides, Yad ha-Ḥazaḳah, Teshubah, iii., where he enumerates among the heretics "minim," "those that declare that there is no God and that the world has neither governor nor leader").

But as in the case of the Biblical "nabal," so in the descriptions of the atheist by the Rabbis it would appear that Atheism was much more a matter of perverse and immoral conduct than of formulated philosophical or metaphysical assertion and conviction. At least it is from the conduct of man that his Atheism is inferred. Observance of the Sabbath was regarded as evidence of belief in the Creator; while neglect to keep the day of rest holy gave point to the presumption of atheistic leanings. The passage in Sifra, Beḥuḳḳotai, iii. 2, shows that the observance or the rejection of the "laws and ordinances" was the decisive factor in the attribution of Atheism, according to rabbinical understanding. Adam is said to have been an atheist; for in hiding himself to escape, he gave proof of his belief that God was not omnipresent (Sanh. 38*b*).

How far the term "Epicurean," אפיקורוס (see APIḲOROS), served to denote an atheist, is not very clear. It is patent that by this name were designated men who denied the doctrine of resurrection and revelation. As both of these may be said to be involved in the (rabbinical) doctrine concerning the Godhead, the appellation "Epicurean" may in a loose way have been synonymous with the latter-day atheist. Connecting this Greek word with the Aramaic root "paḳar" (to free oneself), the rabbinical sources—even Maimonides—assumed as the characteristic trait of an Epicurean's conduct disregard of all that made for reverence and decency. "Scoffer" might, therefore, be suggested as the best rendering in English. As one that would scoff at the words of the learned and wise, of the God-fearing and pious (Ned. 23*a*; Sanh. 99*b*), the Epicurean naturally created the impression by his conduct that he shared the views of the "nabal" and was under suspicion that in his insolence he would go so far as to deny the existence of God and to stand in no awe of His providential guidance of life and the world. Hence the advice always to be ready to refute the arguments of the Epicurean (Abot ii. 14).

Jews Accused of Atheism.

Strange to say, the Jews often had to defend themselves against the charge of being atheists, though, in the conception of the Prophets, Israel's history was the convincing proof of God's providence. Israel was chosen to be His witness. The prime solicitude of Moses (Ex. xxxii. 12, 13) lest the "Egyptians" should put a wrong construction on the events of Israel's career and become confirmed in their false conceptions of Israel's God, is also, as it were, the "leitmotif" of the theology of later Biblical writers. The appeal of the Seventy-ninth Psalm is for God to manifest Himself in His avenging splendor, lest, from the weakness of Israel, the "nations" might infer that He had abdicated in favor of their idols. Psalm cxv. 2 *seq.*—undoubtedly of the Maccabean period—expresses the same anxiety but on a higher and more spiritual plane. It reflects the arguments and conceits of even the enlightened among the Greeks. The invisible God of the Jews was beyond the range of the ancient world's intelligence. A visible God alone was entitled to recognition.

Greek thought may not have gone so far as Pharaoh did—according to the Midrash (Ex. R. v.), reflecting certainly the anti-Jewish attitude of the Greco-Roman period—in refusing to recognize YHWH for the reason that his name was not included in the official list of deities, yet it did erect an altar to "the unknown God" (Acts xvii. 23), as, in fact, the hospitality of the Pantheon was elastic enough to admit every new deity. Still, two considerations dominated the judgment of the Greek world on the religion, or, according to them, irreligion, of the Jews. The Jews believed in an invisible God; therefore, according to the Greek mode of thinking, in no God. Secondly, the Jews refused to join them in their worship, though the Greeks were prepared to pay honor to the gods of other nations. These two complaints are at the bottom of the accusation of Atheism against the Jews which is very frequent and violent in the writings of Alexandrian detractors and Roman historians. The philosophers among the Greeks, indeed, furnished many an argument in defense of the excellence of Jewish monotheism; but the vast multitude was still addicted to the grosser notions. If the Jews were citizens of the towns where they resided, as they claimed to be, why did they not join in worshiping the communal gods? This was the burden of the popular prejudice against them; and Apion (Josephus, "Contra Ap." ii. § 6), Posidonius, and Apollonius Molo made themselves the willing mouthpieces of popular distrust. Here was proof that the Jews were really atheists. In the Roman empire they refused to pay religious honors to the statues of the emperors. This fact sufficed, in the eyes of Tacitus and Pliny, to accuse them of despising the gods and to describe them as atheists, as a people void of all virtue (Tacitus, "Historiæ," v. 5; see Schürer, "Gesch." 3d ed., iii. 417).

The same feeling that led the Greek and Roman enemies of the Jews to accuse them of irreligion is potent in the modern charge brought against them of unbelief. Atheism is indeed a relative term. The Mohammedan regards both the Christian and the Jew as infidels; and the Christian is not slow to return the compliment to the follower of the Prophet. Refusing to accept the construction of his history that Christian theology puts on it, and declining to subscribe to many of the Christological interpretations of his Bible, the Jew is under the suspicion of irreligion and Atheism. The "amixia," the stubborn defense of his historical identity, and his right to maintain his religious distinctness, which puzzled and angered the Greeks (compare Haman's argument in Esther iii. 8, the precipitate of the Maccabean era), is still a pretext for denying to the Jew genuine religious feeling, and a provocation to class him among the wanton deniers of God.

Attitude of Mohammed and Philo.

The attitude toward the Jews in the Koran illustrates the same fact. Mohammed, incensed at the refusal of the Jews to acclaim him as the expected final prophet, pours out over them the vials of his wrath and abuse. Though "the people of the book," they have falsified it. They claim to believe, and still are unbelievers. They disavow him, simply because he believes in God and they do not (Koran, suras ii. 70–73, 116; v. 48, 49, 64–69; ix. 30).

That there were atheists among the Jews stands to reason, and is made evident among other things by the tenor of the Book of Ecclesiastes, which, without the later addition of the saving concluding verses, is really an exposition of the skepticism that had impregnated the minds of the higher classes during the Greek fever preceding the Maccabean rebellion. In Alexandria, too, Jews must have been openly or tacitly inclined to accept the philosophy of negation. Philo takes occasion to discuss Atheism. He quotes the arguments advanced in its defense by those who maintain that nothing exists but the perceptible and visible universe, which had never come into being and which would never perish, but which, though unbegotten and incorruptible, was without pilot, guardian, or protector ("De Somnis," ii. 43). He does not state that they who advance these theories are Jews; but as he mentions others who embrace a pantheistic interpretation, and describes them as Chaldeans ("De Migratione Abrahami," p. 32), it is not improbable that "the others" may have been of his people. To Atheism he opposes the doctrine of Moses, "the beholder of the invisible nature, and seer of God" ("De Mutatione Nominum," § 2), according to which the Divine exists, and is neither the cosmos nor the soul of the cosmos, but is the supreme God.

The religious philosophy of the Middle Ages has no occasion to deal directly with formulated Atheism. Its preoccupation is largely apologetic, not so much against the attacks of formal and formidable Atheism as against certain theistic or semitheistic schools or other controverts: first Karaite, then Arabic, and, still later, Christian theologians. But in their discussions of the fundamentals of faith the problem of theism versus Atheism in one way or another is involved. The contentions of the Dahri, Mohammedan atheists, believing in the eternity of matter, and the duration of the world from eternity, and denying resurrection and final judgment, as well as the theories of the Motazilites, the Mohammedan freethinkers, rejecting all eternal attributes of God, furnish the text for a large portion of the speculation of the Jewish philosophers. The one objective point of all medieval Jewish philosophy is the clarification of the concept of the Godhead by the removal of every form of anthropomorphism and anthropopathism, and to vindicate to human reason concordance with the true intents of the revealed word of God. The question which Mohammedan Atheism raised regarding the eternity of matter is in the very center of polemic debate. But in the later speculation, the system of Creseas, for instance, the eternity of matter, is admitted without reservation.

This throws light at once on the problem whether Spinoza should be classed among the *atheoi*. From the Jewish point of view this must be denied. Under close analysis, Spinoza does not go beyond the positions maintained on some points by Maimonides, on more by Crescas. He carries to its furthest consequences the Jewish solicitude to divest the idea of the Godhead of anthropomorphic associations (on this point see Joel, "Zur Genesis der Lehre Spinoza's," Breslau, 1871).

In modern Judaism, as is evinced by printed sermons and other publications, Atheism of every kind has found voice and adherents. The influence of the natural sciences, and the unwarranted conclusions now recognized as such by none more readily than by the thinkers devoted to the exploration of nature's domain, have also left their mark on Jewry. Both the idle Atheism of conceit and the more serious Atheism of reaction against the dogmatism of anterior days have had exponents in the circles grouped around the synagogues. As elsewhere, evolution was invoked to dethrone God, and therefore, departing from the methods of scholasticism, the arguments based on evolution were not ignored by the defenders of theism in the pulpit. In the discussion two lines were more especially followed. Atheism was tested as to its rationality, and was found of all irrational theories of the world and life the most irrational. Mind presupposes mind. The gap between thought and matter has not been bridged by natural selection or by evolution. Du Bois-Reymond's agnosticism left the domain of faith to religious cultivation. Whatever difficulties from a materialistic point of view the doctrine of God as the Creator and guide of world and of man, as the Author of life, and as the Ultimate Reality underlying the All may present and must present—for to know God as He is man would have to be God—the divine element in man, his conscience and self-consciousness, his moral power and experiences, are inexplicable and unreadable riddles to the materialist. Materialism has no key for their solution. History, especially the history of the Jews, witnesses to a will which is not ours, but may be made ours; to the potency of purposes which are not ours, but may be followed by us; to laws in harmony with which alone man can attain unto happiness and preserve his dignity. To these facts and factors the Jewish theist has pointed in defense of his theistic interpretation of life and its phenomena, while always ready to modify the symbolism into which he would cast the supreme thought. The old demonstrations of God's existence indeed, after Kant, can not be said to be cogent. But the moral proof of theism in refutation of Atheism has taken on new strength in the very searching by Kant's master criticism. The theism of Israel's religion has been verified by the facts and forces of Israel's history, as the "witness to YHWH."

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K. E. G. H.

ATHENIANS in Talmud and Midrash: The Jewish folk-lore of Palestine was fond of contrasting the inhabitants of Athens and of Jerusalem, and of opposing the Rabbis to the Attic sages. Greek philosophy and esthetics did not greatly impress the Jewish people, who thought themselves far superior to the Greeks in wit and wisdom.

In the Haggadah occur a number of wit-combats between Jews and Athenians, in which their quickness at repartee and skill in propounding and solving problems are displayed in rivalry. Thus an Athenian arriving at Jerusalem met a child, and, giving him a small piece of money, asked him to buy him something to eat, from which he could satisfy himself and yet have enough left for the rest of his journey. The child brought him salt. Another Athenian coming to Jerusalem and visiting a school found the children in recess, and amusing themselves with guessing riddles. Requested to ask him a riddle, they put to him the following enigma: "Nine pass by, eight come, two pour out, one drinks, and twenty-four serve." The Athenian declared himself unable to solve the riddle, of which the solution is "Nine months of pregnancy, eight days until circumcision, two breasts, the boy's mouth, and the twenty-four months until he is weaned" (Lam. R. to i. 1, ed. Buber, p. 48).

Two anecdotes of this cycle have passed into the literature of the Arabs, the Persians, and a number of European peoples. The first of these is about an Athenian's one-eyed Jewish stable-boy who, despite his infirmity, could tell what kind of camel was passing at a distance of four miles, and what it was carrying (Lam. R. *l.c.* 12). The second tells of the wisdom of four men of Jerusalem who came to Athens, and of their acuteness in guessing at the true character of the objects and persons about them (Lam. R. *l.c.* 4). These two anecdotes, with the details adapted to Arabic taste, occur in many Persian and Arabic works; and the Italians learned them from the Arabs. This latter fact is attested by the appearance of the anecdotes in "Il Novellino" or "Cento Novelle," a collection of stories of the thirteenth century. Either through the Italians or through D'Herbelot they became known to Voltaire, and were used by him for the first chapter of his "Zadig."

An Athenian wanted to make sport of a tailor at Jerusalem, and handed him a broken mortar, asking him to sew it. The tailor gave him a handful of sand, asking him in turn to spin thread out of it with which he might sew the mortar (Lam. R. *l.c.* 8). Again, an Athenian asked a boy of Jerusalem, who had brought him eggs and several balls of cheese, to tell him which cheese was of the milk of a white and which of a black goat. The boy promised to answer if the Athenian, being the older, would first tell him which was the egg of a white and which of a black hen (Lam. R. *l.c.* 9; compare also 'Ab. Zarah 17*b*).

The last two witticisms, slightly changed, occur also in the Talmud in the account of the disputation between Joshua ben Hananiah and the wise men or elders of Athens, "Sabe de-be Atuna" (Bek. 8*b*). It may be assumed as tolerably certain that "be atuna" is merely an Aramaic form for Athens, and does not refer to the Atheneum at Rome, as Dubsch, Grätz, and Berliner believe.

The Talmud (Bek. *l.c. et seq.*) gives an account of the disputation between these wise men of Athens and Joshua ben Hananiah. The Cæsar (Hadrian), when discussing a point of biology with Joshua, mentioned that the sages of Athens held a different opinion from the Rabbis. Joshua declared the Rabbis wiser than the Greeks, and promised to prove this to the emperor. Joshua, going to Athens, went to a butcher as he was dressing the head of an animal. "What will you sell your head for?" asked Joshua. When the butcher told him the price, which was agreed to, the rabbi insisted that the butcher had sold his own head. Joshua, however, agreed to cancel the bargain if the butcher would show him the way to the wise men.

Now, the wise men had forbidden any one, on penalty of death, to point out where they lived. When the butcher remonstrated that the wise men, surrounded by a strong guard, had given orders to kill any Athenian that should betray their meeting-place, Joshua taught him a trick by which he could signalize the place without being exposed to danger. When Joshua after another trick had safely passed the guard and surprised the Athenian sages, the contest of wit against wit was undertaken on condition that the defeated party should be left entirely to the mercy of the victor. Joshua, in the first place, had to answer various philosophical questions put to him by the sages. This he did to their satisfaction. They then tried to drive him to bay by proposing riddles to him. Their first question was: "If salt has lost its savor, wherewith shall it be salted" (that is, be made fit for use; compare Matt. v. 13)? His answer, "With the afterbirth of a mule," shows that to an impossible query he had ready an equally impossible answer (compare Aḥiḳar).

Joshua won the contest, and then conveyed the wise men on a ship to Hadrian. The emperor delivered them into the hands of Joshua, who poured into a vessel some water taken from a whirlpool and having the peculiar quality of absorbing other water (בלע, "swallow"). He then directed the sages to fill the vessel, and they proceeded to do so; but after wearying themselves vainly in their attempted task, had to give it up in despair (probably an echo of the Danaid myth).

In later times, when it was thought impossible that a sacred book like the Talmud should contain anything amusing, much ingenuity was displayed in order to read into these jests a deep and secret significance.

Besides the commentaries to the Haggadot in the Talmud (see Jacob ibn Ḥabib, "En Ya'akob," ed. Wilna, *ad loc.*), there are about a dozen works devoted to the "Sabe de-be Atuna" (elders of Athens).

Bibliography: Bacher, in *Monatsschrift*, xix. 68-72; Perles, *ibid.* xxii. 62-67; Berliner, *Gesch. der Juden in Rom*, i. 31; Dubsch, in *He-Haluz*, ii. 160, 161; Grätz, in Levy's *Neuhebr. Wörterbuch*, iii. 463*b*; Grätz, *Die Jüdischen Proselyten*, p. 28; Rapoport, *'Erek Millin*, pp. 252, 253; Wünsche, *Die Räthselweisheit bei den Hebräern*, pp. 39 *et seq.*, pp. 42 *et seq.*

J. SR. L. G.

ATHENS, ANCIENT: The principal city of Greece, situated five miles from its seaport, Piræus, on the Saronic gulf. When, as a result of the Persian wars, Athens attained the hegemony of the eastern Mediterranean, it was already one of the most important commercial cities of antiquity. It retained this commercial supremacy in times of political decay, far into the period of the Roman emperors. Hence numerous foreign merchants did business in Athens, and some of them settled there, forming close corporations which mutually supported each other, and at the same time retained their respective national religions. The practise of their religions and the building of temples were not permitted in the city of Athens, but these privileges were allowed in the Piræus. As early as 333 B.C., the Egyptians possessed a temple of Isis there. There, too, permission was given to the Κιτιεῖς (merchants from the city of Citium in Cyprus) to build a temple to Aphrodite; and somewhat later the Sidonians erected one to their god, Baal-Sidon (Schürer, "Gesch." iii. 58).

First Jews in Athens.

Together with the wealthy Egyptian and Phenician wholesale merchants, many Jews settled in Athens for commercial reasons and organized a community. The residence of Jews in Attica in general is testified to by Philo ("Legatio ad Cajum," p. 36; ed. Mangey, ii. 587). From the Acts of the Apostles (xvii. 17) it is certain that there was a Jewish synagogue in Athens. Among the Greek inscriptions found in Athens are some of Jewish origin. "Corpus Inscriptionum Atticarum," iii. 2, contains three, numbered 3545, 3546, and 3547 respectively. In the first two the seven-branched candlestick is depicted. No. 3545 reads: "This is the resting-place of Eutychia, mother of Athenaos and Theoktistes"; No. 3546: "This is the resting-place of Theodula and Moses"; and No. 3547: "[Jac]ob and Leontius, descendants of Jacob of Cæsarea." This Jacob probably came from Palestine; for Cæsarea means either Cæsarea Stratonis or Cæsarea Philippi. The Jews not only worshiped in their accustomed manner in Athens, but appear to have made proselytes among the heathen population there. Just as the Egyptians and Phenicians successfully introduced their particular cults in Athens, so the Jews gained many adherents in the chief city of Greek culture by their preaching of the spiritual adoration of the one true God who must be without pictorial representation. These "devout persons" (σεβόμενοι, Acts xvii. 17) joined themselves to the Jewish community as a first step. They attended the Jewish services, but did not observe the Law in its entirety, only obeying certain of the more elementary commands, such as Sabbath-observance and the most important laws of purity.

As far back as the first century B.C., there existed official relations between the authorities of Athens and certain Jewish princes. Among the documents preserved by Josephus is an interesting decree by the people of Athens in favor of the Jewish high priest Hyrcanus (Josephus, "Ant." xiv. 8, § 5). Omitting the introduction, it reads:

Hyrcanus Honored by Athens.

> "Since Hyrcanus, the son of Alexander, high priest and ethnarch of the Jews, continues to bear good-will toward the people [the Athenians] in general and to each one of the citizens in particular, and treats them with great consideration and most kindly welcomes those Athenians who come before him, either as ambassadors or on their own private affairs, and displays thoughtful care concerning the safety of their return; now, therefore, having had several former testimonies and on the report of Theodosius [other manuscripts have "Dionysius"], son of Theodorus of Sunium, who has reminded the people of the virtues of this man, and that he has always endeavored to do all the good that lay in his power, be it resolved, that this man be honored with a golden crown according to the law, that a statue of him in bronze be

set up in the district where was the temple of Demos and of the Graces, and that announcement of this be made at the Dionysian festival in the theater, at the representation of the new tragedies, and at the Panathenæan and Eleusinian games," etc.

From its introductory formula, this decree appears to have been issued under the archon Agathocles. If he ruled, as many modern authorities think, toward the end of the second century B.C., this resolution must have referred to Hyrcanus I. But it is not at all certain that Agathocles is correctly assigned to that time. Besides, Hyrcanus is therein styled "son of Alexander": but only Hyrcanus II. was a son of Alexander; and there being no reason to doubt the correctness of the received text, it is more probable that the Athenian resolution had reference to Hyrcanus II. (see especially Th. Reinach, in "Revue Etudes Juives," 1899, xxxix. 16–27). This would bring it to about 47–40 B.C., at which time Hyrcanus, by Cæsar's appointment, was "high priest and ethnarch of the Jews." It appears, then, that ambassadors from the Athenians and Athenian merchants were in the habit of coming to Judea and were well received by Hyrcanus, and that the Athenians expressed their appreciation by voting to him a gold crown and a bronze statue.

Similar friendly relations existed in the time of Herod and his descendants. Josephus ("B. J." i. 21, § 11) mentions Athens among the cities which "are full of gifts from Herod." The Athenians seem to have honored the latter in a manner similar to that in which they honored Hyrcanus; for it is probable that an inscription which describes the erection of a statue in honor of Herod refers to Herod the Great. It reads: "The People [the Athenians] honor, through the erection of this monument, the king Herod, the friend of the Romans, for kindly acts performed by him and for his friendly disposition" ("C. I. A." iii. 1, No. 550). Another inscription which deserves notice on account of the variation in the title refers to another Herod, probably Herod of Chalcis, a grandson of Herod the Great, who ruled over the little kingdom of Chalcis in the Lebanon about 41–48. It reads: "The people honor King Herod the Pious, the friend of Cæsar, on account of his virtue and benevolence" (*l.c.* No. 551).

Other Jews Honored.

The last Jewish princess, Berenice, whose name is associated with that of Titus, was honored in a similar way: "The Council of the Areopagus and the Council of Six Hundred and the people of the Athenians honor, by the erection of this statue, Julia Berenice, the great queen, daughter of King Julius Agrippa, and descendant of great kings who were benefactors of the city. Erected under the supervision of the governor of the city, Tiberius Claudius Theogenes of Pæania" (*l.c.* No. 556). The description of Berenice as the "descendant of great kings who were benefactors of the city" corresponds with the statements of Josephus and with other inscriptions.

G. E. SCH.

ATHENS, MODERN: The Jewish community of Athens is hardly thirty years old. One of the oldest families, if not the oldest, is that of Max Rothschild, a Bavarian Jew, who went to Greece in 1833 with King Otho. The community had neither synagogue nor rabbi, but a Turkish "ḥakam" held services in very unsuitable quarters. The majority of the Athenian Jews are of Levantine-Spanish extraction, and reside close together; they are mostly artisans or pedlers. Those in better circumstances are mainly of German descent, though some of those from Chalcis and Zante have means. In 1899 the Jews of Athens, on the initiative of M. Haim Cohen of Smyrna, appointed a committee to revise the communal constitution, and, if possible, to find means to erect a modest synagogue. He succeeded in hiring a hall for prayers and obtained from the government a concession of land for a separate cemetery. The Jews had previously been buried in a corner of the ordinary cemetery. Mention may be made in this connection of the celebrated duchess of Plaisance. This rather eccentric woman—who, though not of Jewish origin, had a strong interest in Judaism—in 1855 left as a legacy to the community a large tract of land for the erection of a "temple to the God of Israel." Either because the land was far from the city—close to the Olympia grounds—and of small value then, or possibly because the community was not at that time actually organized, the legacy was forgotten; and, remaining unclaimed for thirty years, it was forfeited by law. [Paul Lucas, who was at Athens early in the seventeenth century, found only 15 or 20 Jewish homes ("Rev. Et. Juives," xviii. 105).—G.]

D. M. C.

ATHIAS, ATIAS, or **ATHIA:** A Spanish family distinguished by the great number of its scholars and promoters of learning. The name is spelled in Hebrew variously, עטייה, עטיאה, עטיאם, עטיא׳ש, עטיים, אטיעש, עזיה, אתיה (from an Arabic word meaning "present," "gift"). As early as the sixteenth century some of its members lived in Italy and Palestine; while another branch settled in the cities of Hamburg, Amsterdam, and London. In addition to those mentioned below, the following names are found in the list of the members of the Portuguese community at Amsterdam in 1675: Abraham Atias, Abraham Atias, "el viejo," Ḥayyim Franco Atias, Isaac de Semuel Atias, Isaac de David Atias, Jahacob Atias, Jahacob Costa Atias (De Castro, "De Syn. der Portug.-Israel. Gem. te Amsterdam," pp. xlviii. *et seq.*; Steinschneider, in "Jewish Quarterly Review," xi. 480).

Abraham Athias: Publicly burned, together with Jacob Rodriguez and Rachel Nunez Fernandez, on July 9, 1667, by the Inquisition at Cordova on account of his religion (Kayserling, "Sephardim," p. 263; Grätz, "Gesch. der Juden," x. 270).

Abraham ben Raphael Hezekiah (Hisquia) Athias: A printer in Amsterdam, 1728–41 (Steinschneider, "Jüd. Typographie" in Ersch and Gruber, "Encyklopädie," II. sec. J. 28, p. 67; *idem*, "Cat. Bodl." No. 7830).

David Israel Athias: Ḥakam of the Portuguese community at Amsterdam from 1728 till his death March 22, 1753.

David ben Moses Athias: Merchant, born at Leghorn. He was master of several modern languages, among them Servian, Russian, and Turkish, which he learned during his short stay at Constantinople. He wrote a book containing proverbs, fables, and sympathetic remedies, which was published in Hebrew characters under the title "La Guerta de Oro, o sea Tratamiento Gustoso, Saberoso y Provechoso," Leghorn, 1778. The book also contains "Lettres-Patentes du Roi Confirmatives des Privilèges, dont les Juifs Portugais Jouissent en France Depuis 1550," with a Ladino translation; and the outlines of a method of learning Italian and Greek in a short time contains also "sympathetic" remedies, a treatise on physiognomy, etc. ("Hebr. Bibl." xvi. 114).

Immanuel Athias: Printer at Amsterdam till 1707; son and business successor of Joseph Athias. The most elegant editions of Hebrew works, among them Maimonides' "Yad ha-Ḥazakah," etc., were issued by his office (Steinschneider, in Ersch and Gruber, "Encyklopädie," II. sec. J. 28, p. 66).

Isaac Athias: Ḥakam of the first Portuguese-Jewish congregation in Hamburg, and after 1622 at Venice, where he died. He was a pupil of Isaac Uzziel, and wrote in Spanish "Tesoro de Preceptos Donde se Encierran las Joyas de los Seyscientos y Treze Preceptos que Encomendò el Señor a su Pueblo Ysrael," Venice, 1627; second edition, Amsterdam, 1649.

The first edition is dedicated to Elijah Aboab at Hamburg, and contains also "Dinim de Degollar por un Estilo Facilissimo y Breve." In 1621 he translated "Ḥizzuḳ 'Emunah," a polemical work in defense of Judaism by Isaac Troki, a Karaite, which translation still exists in manuscript (see Grätz, "Gesch. der Juden," x. 20, 23).

Isaiah Athias: A prolific Italian writer on halakic, exegetical, and homiletical topics. His works, seven in number, were published at Leghorn—1793, 1821, 1823, 1825, and 1831.

Isaiah ben Hayyim Athias: Wrote notes to the ritual codes and sermons of Caro, and published them under the title "Bigde Yesha'" (Garments of Salvation), Leghorn, 1853. On another Isaiah Athias, see Jellinek, "Ḳontres ha-Maspid," p. 28.

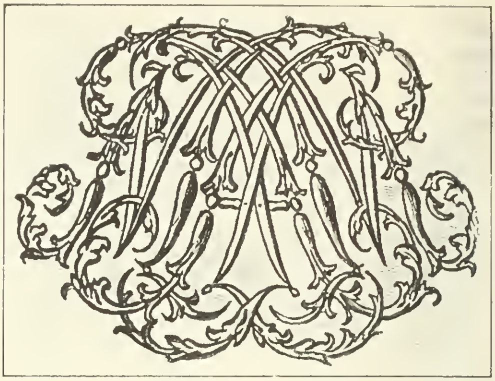
Jacob Athias: Rabbi at Bayonne, France, during the first half of the nineteenth century. He died in 1842. See "Voice of Jacob," i. 198.

Jacob Hezekiah Athias: Member of the Talmudical academy "'Eẓ Ḥayyim" at Amsterdam from the year 1737. He was a son of David Israel Athias.

G. M. K.—G.

His Printing-Press.

Joseph b. Abraham Athias: Printer and publisher; born in Spain, probably at Cordova, at the beginning of the seventeenth century; died at Amsterdam, May 12, 1700. When very young he was sent by his father to Hamburg in order to receive a Jewish education. Somewhat before 1658 he seems to have gone to Amsterdam, where he established himself as a printer and publisher; for in the following year there was issued from his press "Tikkun Sefer Torah" (Order of the Book of the Law), with an introductory poem by Solomon de Oliveyra. During the next two years he was engaged on his well-known edition of the Bible, the proof-reading for which was entrusted to John Leusden, professor at Leyden. As Steinschneider says, the admirable mechanical execution of the edition entitles it to rank among the most beautiful specimens of Hebrew presswork; and it won for Athias so great a reputation that he was thereupon taken into the Printers' Gild (March 31, 1661).



Printer's Mark of Joseph Athias.

Other works published by Athias were: Pentateuch, with Megillot and Hafṭarot, 1665; the Psalms, with a Dutch translation (proof-reader J. Leusden), 1666–67; the second edition of his Bible, 1677, more carefully prepared than the first, and with still more beautiful type and decorations. For this edition the States General of the Netherlands awarded him a gold medal and chain worth 600 Dutch florins. On the title-page is a cut of the medal. This edition gave occasion for a small broadside by Athias, entitled "Cœcus de Coloribus, contra Reprehensiones Sam. Maresii de ed. Bibl." Amsterdam, 1669. Athias published also "En Ya'aḳob" (1684–85), as well as prayer-books and liturgies according to the Portuguese and German rituals.

Athias' printing-establishment was one of the best equipped in Amsterdam. His wealth enabled him to lavish money on the cutting and casting of type, and to demand artistic work of his designers and die-sinkers. The edition of Maimonides' Yad ha-Ḥazakah, with "Leḥem Mishneh," 5 vols., Amsterdam, 1702–3, begun by Athias and completed after his death by his son Emanuel, is, as Steinschneider says, one of the most elegant and most admired products of the Hebrew press. At the end of the work the fact is mentioned that on July 9, 1667, Athias' father was burned as a Marano at an auto da fé at Cordova. The molds and letters used by Athias came into the possession of the printing-house of Proops.

One ugly feature in Athias' business career was the circumstance connected with a Judæo-German edition of the Bible. The printer Uri Phœbus, grandson of Moses Uri Levi, the first Sephardic rabbi at Amsterdam, employed a certain Jekutiel Blitz to write a Judæo-German translation of the Bible; and, before he began to print it, he obtained from the Polish Council of the Four Lands the privilege that for ten years all reprints were to be prohibited and laid under ban (Nisan, 1671). The rabbis of the Portuguese and German congregations of Amsterdam and elsewhere confirmed this privilege. Phœbus, whose entire fortune was risked in the undertaking, felt himself under the necessity of

Judæo-German Bible.

taking two Christian partners, the alderman Wilhelm Blau and the jurist Laurens Ball. Through their influence he obtained from John III. Sobieski of Poland the further privilege that this Judæo-German translation was to have copyright in Poland for twenty years (Oct., 1677). The work was not completed, when one of his compositors, impelled by envy, robbed him of the fruits of his labor. This compositor, Josel (Joseph) Witzenhausen, himself made a translation for which he secured Athias as printer and publisher. Athias through his wealth possessed certain advantages over his rival, and was also able to obtain privileges for his translation from Holland and Zealand, and even succeeded, through a Jewish agent of the Polish crown in Holland, Simon by name, in gaining still more favorable protection from the Council of the Four Lands (Jaroslaw, Sept. 21, 1677; Lublin, April 27, 1678). Although Witzenhausen was warned not to compete with Phœbus and Blitz (Oct. 13, 1676), neither he nor Athias paid any attention to the injunction, and they began to print as early as Dec. 5, 1678. The edition of Phœbus appeared at Amsterdam in 1678; that of Athias, in its complete form in 1679. The latter contained a Latin preface dedicated to the Great Elector, in which Athias praises the condition of the Jews in Prussia.

A justification for Athias' conduct was claimed in the fact that ten years had elapsed between the first and second approbations given by the Council of the Four Lands. Whether Meyer Stern, first at Frankfort-on-the Main, then chief rabbi of the German community at Amsterdam, was proof-reader for Athias' edition as well as for that of Phœbus, and whether he thus lent his countenance to the unjustifiable wrong done to the latter, is uncertain, despite Witzenhausen's mention of him as proof-reader for Athias. The matter has been so fancifully discussed, and so much that has been written concerning it is such pure invention, that nothing can now be accurately determined. The literature on the affair is now rare, having consisted mainly of loose leaflets and broadsides.

Bibliography: Wolf, *Bibliotheca Hebræa*, iii. 944; Steinschneider, *Cat. Bodl.* Nos. 5886, 7828; Kayserling, *Bibl. Españ.-Portug.-Jud.* p. 14; Grätz, *Gesch. der Juden*, 3d ed., x. 244, 299; T. Tal, in *Woord en Beeld*, Sept., 1897, pp. 316 *et seq.*; *Jaarboeken voor de Israëliten*, 1835, iv. 29; Koenen, *Geschiedenis der Joden in Nederland*, p. 326.

G. J. Vr.

Menahem Athias: Rabbi at Leghorn, Italy, in 1728.

G. M. K.

Michael Athias: Jewish merchant; born at Constantinople, 1853. Though engaged in commerce, he applied himself to literary pursuits. He is the author of a Jewish-Spanish translation from the Arabic of a novel entitled "Saif Dhu-l Yazan," treating of the manners and customs of the Arabs and Abyssinians (Constantinople, 1873).

Bibliography: Franco, *Histoire des Israélites.*

S. M. Fr.

Mordecai ben Isaac Athias: Author of "Mor Deror" (Pure Myrrh), a commentary on the Talmud, Smyrna, 1730. He was a contemporary of Menahem Athias (see Steinschneider, "Cat. Bodl." No. 6215).

G. M. K.—G.

Moses Israel Athias: Was the first rabbi of the Marano congregation in London; that is, of the secret synagogue which existed in 1658 in Cree Church Lane, where he and his wife Sarah resided. He was a cousin of the wealthy and respected Antonio Fernandez Carvajal, who mentioned him generously in his will ("Transactions of the Jewish Historical Society," i. 55).

Samuel Athias: A contemporary of Joseph Caro and Moses de Trani, with whom he corresponded; lived at Nicopolis, Bulgaria, about 1550. He wrote indices to Maimonides' Yad ha-Ḥazaḳah, Mantua, 1563 (see Steinschneider, "Cat. Bodl." No. 7008). He was contemporary of Shem-Ṭob Athias.

Solomon ben Shem-Tob Athias (Athia, עתיה): Lived in Jerusalem during the sixteenth century. He was a brother of Samuel Athias, and disciple of Joseph Fazi of Salonica, Abraham Shamsuli, and Levi ibn Ḥabib. For several years he followed a mercantile career, but did not succeed and became reduced to poverty.

He then returned to the pursuit of learning, and wrote a commentary on the Psalms which is, in the main, a compilation of Rashi and David Ḳimḥi (Venice, 1549). In the preface he tells of his travels in Turkey and Italy, as well as of the scholars with whom he had come in contact. His contemporary was Yom-Ṭob Athias.

Bibliography: Rossi, *Dizionario Storico*, transl. by Hamberger, p. 50; Steinschneider, *Cat. Bodl.* No. 6900; Zedner, *Cat. Hebr. Books in Brit. Mus.* p. 126; Azulai, *Shem ha-Gedolim*, i. 171, 176; Cod. Oxford 1208 on Rieger, *Gesch. der Juden in Rom*, ii. 80, 97.

G. M. K.—G.

Yom-Tob ben Levi Athias: One of the editors of the Spanish translation, from the Hebrew, of the Pentateuch, known as the Ferrara Bible, which was printed at Ferrara, Italy, in 1553, he having, together with Abraham Usque, established there a printing-office. On the colophon of the work, his name is given in full as "Yom-Ṭob Atias, hijo de Levi Atias, Español." Nothing is known of him beyond the fact that he helped defray the cost of this Bible. Grätz ("Gesch. der Juden," ix. 562) and, following him, Steinschneider and Kayserling identify Athias with Jeronimo de Vargas, another name mentioned in some of the copies of the Ferrara Bible; but such an identification is entirely unwarranted.

G. W. M.

ATHLETES, ATHLETICS, AND FIELD-SPORTS: Men who perform feats of strength, or practise games and sports the pursuit of which depends on physical strength; the feats, games, and sports themselves.

——**Biblical Data:** Long before the Greeks made Athletics a compulsory branch of their curriculum, "giants" and "mighty hunters," whose achievements the Greeks even with their training could not excel, are mentioned in the Bible, such as Nimrod, the son of Cush, "a mighty hunter before the Lord" (Gen. x. 9); and Esau, "a cunning hunter, a man of the field" (Gen. xxv. 27). In his "Jewish Life in the Middle Ages," Israel Abrahams says (p. 375):

Notable "Mighty" Men.

"Already in the Bible the figures introduced as devoted hunters—Nimrod and Esau—are by no means presented in a favorable light." Of Esau it is safe to assume, from the characterization of him recorded in Gen. xxv. 27, that he was regarded as more crafty in the chase, though less renowned, than Nimrod. Jacob, Esau's brother, although a quiet man dwelling in tents (Gen. *ib.*), is represented as having possessed great strength; for when he saw Rachel, the daughter of Laban, come to water her flock, he rolled away a great stone that was upon the well's mouth (Gen. xxix. 10). It was he who also wrestled with a man "until the breaking of the day" (Gen. xxxii. 25 [A. V. 24]).

Undoubtedly the greatest of all the mighty men of Biblical times was Samson, who, soon after he had reached man's estate, rent a lion "as he would have rent a kid" in the vineyards of Timnath (Judges xiv. 6). His might is attributed to spiritual strength, not to "brute natural strength" (Fausset, "Bible Cyclopedia," *s.v.*). This is shown in the Book of Judges, which introduces his achievements with the words "and the spirit of the Lord came mightily upon him" (xiv. 6); and the same words are used in verse 19 (A. V.).

Other Biblical mighty men were Shamgar (Judges iii. 31), Saul, Jonathan, David, Joab, Abishai, Asahel, Jashobeam the Hachmonite, Eleazar, and Shammah. Saul is said to have gathered around him strong and valiant men, and encouraged physical development among his subjects.

The career of Jonathan embodies a noteworthy incident of his entering the camp of the Philistines accompanied only by an armor-bearer. Here on a "half acre of land which a yoke of oxen might plow," he and his companion fell on the enemy, "and that first slaughter, which Jonathan and his armorbearer made, was about twenty men" (I Sam. xiv. 14). Jonathan is also described as an expert archer (I Sam. xx. 20), where he says to David: "I will shoot three arrows on the side thereof [of the stone Ezel], as though I shot at a mark," and again in the lamentation of David (II Sam. i. 22): "From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty." His skill was also acknowledged in David's words, "How are the mighty fallen, and the weapons of war perished!" (*ib.* i. 27).

Jonathan and David.

In his youth David showed himself "mighty, valiant," and withal "prudent" (I Sam. xvi. 18). Before he set out against the Philistine Goliath, David said to Saul, in reply to the latter's warning that he (David) was but a youth, and his opponent a man of war: "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear" (I Sam. xvii. 34–36). Of his fleetness and strength David himself sang praises to God. "He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms" (Ps. xviii. 33, 34).

Biblical references to running point to the swiftness of the Israelites. In II Sam. i. 23 David laments the deaths of Saul and Jonathan, who were "swifter than eagles"; in Ps. xix. 6 [A. V. 5] the reference is "rejoiceth as a strong man to run a race"; but the Preacher declares "that the race is not to the swift" (Eccl. ix. 11).

After the defeat by Joab of Abner's army at Gibeon, as Abner retreated, he tried in vain to deter Asahel, Joab's brother, from pursuing him, as he shrank from a blood-feud with Joab. Asahel, however, would not be deterred; and Abner "with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him" (II Sam. ii. 23).

Jehu was an expert archer who "drew a bow with his full strength and smote Jehoram between his arms, and the arrow went out at his heart" (II Kings ix. 24). The tribe of Benjamin was renowned for the dexterity of its left-handed slingers, of whom "there were seven hundred chosen men, . . . every one could sling stones at an hair breadth, and not miss" (Judges xx. 16), and for the efficiency of its archers (I Chron. xii. 2).

Swimming was known among the ancient Hebrews and practised by them (sometimes with the aid of skins) according to the hand-over-hand method (see Isa. xxv. 11). "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim," which Fausset [*l.c.* under "Swimming," p. 667, col. 2] interprets "the swimmer beating down with his hands; *i.e.*, bringing down each hand forcibly."

Evidence that racing also was practised is found in Jer. xii. 5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

E. C. F. H. V.

——**Post-Biblical, Medieval, and Modern Times:** The origin of Athletics is to be traced to the Greeks, among whom bodily strength and agility were so highly esteemed that in their society the athlete held a prominent position.

With the spread of Hellenism among the Jews the first to feel its effects were the upper classes, whose more ambitious members strove to remodel Jewish life according to Hellenistic principles.

A Gymnasium at Jerusalem.

The first attempt in this direction seems to have been made by Menelaus, brother of Jason, the high priest (170 B.C.), who, in order that he might ingratiate himself with the king Antiochus Epiphanes, established a gymnasium, modeled on the Greek plan, close to the Temple at Jerusalem, where men and boys might practise wrestling, boxing, ball-playing, throwing, slinging, archery, jumping, riding, swimming, diving, etc., under the supervision of a gymnasiarch.

The opposition of the conservative element among the Jews to the gymnasium became, however, so strenuous that devout Jews began to look upon the exercises with horror, especially because most of them were practised "in puris naturalibus," and the Covenant of Abraham had become an object of derision. Nevertheless, for a time at least, the rage for Athletics spread even to the priests, who, Hamburger says ("R. B.T." ii. 436, 1220), neglected spiritual duties to take part in gymnastics. Indeed, so far did the contestants go that it is said they wore the broad-brimmed petasus of Hermes, the pagan god of gymnastic science, as an emblem of their prowess.

Much of the strength of the Hasmonean rebellion has been attributed to the bitter opposition which the introduction of the gymnasium in Jerusalem brought about. "Pugilism," says Hamburger (*l.c.*), "has perhaps never exercised a greater influence in the development of spiritual life than it did at Jerusalem."

The Hasmonean rising wiped out every vestige of Hellenism, but scarcely a century passed before the influence of the Romans was felt; instead, however, of the gymnasium, the circus was introduced, and with it the gladiatorial contests, which no doubt offended the religious feelings of the Jews, for the Rabbis prohibited attendance at both circus and theater (Targ. Yer. Deut. xxviii. 19; Pesiḳ., ed. Buber, 119*b*; Lam. R. 36*c*; 'Ab. Zarah 18*b*). Indeed, a rabbi of the first century decreed that any one who attended a circus was a murderer (Yer. 'Ab. Zarah 40*a*).

Herod Reintroduces Olympic Games.

Herod the Great was responsible for the reintroduction of Athletics to Jewish life; "for, in the first place, he appointed solemn games to be celebrated every fifth year in honor of Cæsar, and built a theater at Jerusalem, as also a very great amphitheater in the plain" (Josephus, "Ant." xv. 8, § 1). These were both costly works, erected by Herod for the purpose of securing the good-will of Emperor Augustus (7 B.C.); but even though Herod strove to dazzle the Jews by the magnificence of the sports, and though he appointed every fifth year for the celebration of Olympic games, yet these were "looked on by the sober Jews as heathenish sports, and tending not only to corrupt the manners of the Jewish nation, and to bring them in love with paganish idolatry and paganish conduct of life, but to the dissolution of the law of Moses, and accordingly were greatly and justly condemned by them" (Josephus, *ib.*, note). But this was not the universal opinion. Some rabbis, who considered Athletics as a part of "Greek wisdom," learned to appreciate the value of gymnastic exercises for the physical development of Jewish youth; and among them was Gamaliel II., the patriarch, who favored the introduction of the gymnasium as a means of preparing the Jews for their intercourse with the Roman rulers (Soṭah 49*b*; B. Ḳ. 83*a*). Notwithstanding the fact that some looked on Athletics with favor, and that amphitheaters had been built at Jericho, Tiberias, and Tarichea, shortly after the Roman wars the sports became repugnant to the Jews, and ultimately they were no longer followed. Resh Lakish was noted however for his gladiatorial skill and strength; and instances of Jews hiring themselves to the masters of the games for exhibition were not rare (see Jastrow, "Dict." *s. v.* לודים).

The lifting of heavy weights was practised at an early date by the Jews, as is attested by Jerome (cited by Israel Abrahams, "Jewish Life in the Middle Ages," p. 375), who relates that when visiting Judean towns in the fourth century he saw "large, heavy stones which Jewish boys and youths handled and held aloft in the air to train their muscular strength."

That archery was practised is seen from the record of Herod's achievements cited by Josephus ("B. J." i. 21, § 13): "They saw him throw the javelin directly forward, and shoot the arrow upon the mark." Abrahams (*l.c.*) says: "The Palestinian Jews were wont to practise archery, probably as a form of recreation"; and he cites in a note W. Bacher's article, "Une Vieille Controverse au Sujet de מטרא (Lam. iii. 12)," in "Revue Etudes Juives," xxvi. 63-68. Here Bacher challenges the interpretation of מטרא, which he claims should be translated as "arrow" and not as "javelin," which view is maintained in the Authorized Version ("and set me as a mark for the arrow"), and does not admit the correctness of Levy's ("Neuhebr. Wörterb." i. 130*b*) interpretation, "I was set there as a buckler to be pierced by the javelin."

Juggling also was known among the Jews and practised by the Rabbis; for of Simon ben Gamaliel, who perished at the destruction of the Temple by Titus in 70, it is said that on the occasion of one of the Tabernacle feasts he astonished those present by juggling with eight burning torches. Rabbi Judah I. witnessed a similar feat with eight knives, which was performed by Levi b. Sisai. Samuel, the physician-astronomer, exhibited his dexterity in this direction before Sapor with eight goblets; and Abaye was able to juggle with four eggs (Tosef., Suk. iv. 2; Yer. Suk. v. 55*c*.; Tosef., Suk. iv. 4; Bab. Suk. 53*a*).

That the Jews were strong swimmers is proved by Josephus, who relates that in his twenty-sixth year he "came to Rome, though it were through a great number of hazards by sea; for, as our ship was drowned in the Adriatic sea, we that were in it, being about six hundred in number, swam for our lives all the night," and "I and some others, eighty in all," were taken aboard a ship of Cyrene (Josephus, "Vita," § 3). According to some tannaim, it is the duty of every father to teach his son to swim (Ḳid. 29*a*); the amora Simeon ben Laḳish was a noted swimmer (B. M. 84*a*).

Although permitted to bear arms and to hold important military offices during the fourth century, the Jews were prohibited from doing so, and, in fact, were excluded from all military service in 418. Under the Assize of Arms issued in England by Henry II. in 1181, by which every freeman was compelled to serve in defense of the realm, Jews were prohibited from keeping with them mail or hauberk, and were ordered either to sell them or to give them away (Stubbs, "Select Charters," pp. 155-157; see also Jacobs, "Jews of Angevin England," p. 75).

With the notable exceptions of the cities of Worms and Prague, where the Jews were efficient in the bearing of arms, these restrictions seem to have been put upon them wherever they dwelt; so that possibly such restrictions were chiefly responsible for the neglect of hunting, in which weapons were needed. Abrahams quotes Meïr of Rothenburg as opposed to hunting. Meïr declared that "he who hunts game with dogs . . . shall not partake of the joy of the Leviathan" (Meïr of Rothenburg, Resp., ed. Meḳiẓe Nirdamim, p. 7, § 27). ‘Ab. Zarah (18*b*) forbids hunting; nevertheless, there were Jews who disregarded the prohibition and were reproved for it (Or Zarua‘, Alfab. No. 47). Of their actions in this regard Abrahams (*ib.* p. 376) says: "Jews did at least occasionally participate in hunting. Nor are indications wanting that this was the case . . . throughout the Middle Ages. Zunz cites an instance" ("Z. G." p. 173). Abrahams, citing Nowack ("Lehrbuch der Hebräischen Archäologie," i. 367) as authority, says the ancient Jews were never noted riders; but, quoting Berliner ("Aus dem Innern Leben," p. 17), he adds that in Provence "the Jews possessed trained falcons, and used them in hawking, themselves riding on horseback."

Joseph Jacobs ("Jewish Ideals," p. 226) cites from the Forest Roll of the county of Essex for 1277, a document in which reference is made to an improvised hunt near the city of Colchester in 1267, in which several Jews took part, but afterward suffered for having thereby been guilty of a breach of the forest laws. Abrahams (*op. cit.*), in a note on this event, refers the reader for other records of Jewish hunters to "Ḥatam Sofer," resp. xiv., §§ 52, 53; J. Reischer, "Shebut Ya‘akob," ii. 63.

Among other exercises popular with the Jews were ball-playing, the tourney, and dueling. The first was chiefly practised by the young women, and in some measure resembled tennis; but it brought upon them the displeasure of certain rabbis, who condemned its indulgence, especially on the Sabbath, as one of the causes of the destruction of the Temple (see Lam. R. ii. 4), and probably because it distracted attention from the more serious duties of life (Yer. Ta‘anit, iv. 5).

The tournament was not altogether unknown to the Jews, especially to those of Spain and Italy. In those countries it was the custom of the Jewish boys to attend mimic tourneys, at which they fought on foot, while the men, mounted on horses, rode to the tilt-yard and there displayed their skill in tilting with blunted wooden lances at suspended effigies. Sometimes at these sports the cavaliers were escorted by mounted buglers, and their approach was heralded by a fanfare of trumpets. It has been suggested that in the fourteenth century the Jews also took part in actual tourneys, the suggestion being based on a fracas that occurred at Weissenfels in 1386; but according to Berliner ("Aus dem Innern Leben," p. 16) and Zunz ("Z. G." p. 184) the incident was a genuine case of attack by marauders against the Jews, who merely defended themselves (Abrahams, *l.c.* xxi. 378).

That Athletics were not always unpopular with the Rabbis is shown by the various references found in rabbinical literature. In Gen. R. (lxxvii. 2) there is a comparison of "an athlete engaged in battle with the son of a king" and in Ex. R. (xxi. 10) is another: "as two athletes, one weak and one strong; one overcomes the other and places a wreath on his head."

The persecutions to which the Jews were subjected in almost every country during the Middle Ages restricted their movements and their liberty to such a degree that most of their time was given up to the transaction of such business as the laws of the countries in which they dwelt allowed, and to the protection of their lives. Under such conditions athletic exercises and sports did not flourish among them; but toward the close of the eighteenth century in tolerant England a small band of Jewish pugilists stepped into the ring, and once more the Jew took an active part in the athletic life and exercises of the country in which he dwelt. The most notable of the English fighters of this period were Jews, and among them were Daniel Mendoza, champion of England from 1792 to 1795; Solomon Sodickey, Isaac Bittoon, and Samuel Elias, better known as "Dutch Sam." For nearly thirty years these men and their descendants (Samuel Evans, "Young Dutch Sam," Abraham and Israel Belasco, and others), steadily maintained the position of their race in the prize-ring; and they were succeeded in the nineteenth century by others equally skilful.

But it is not in the prize-ring alone that Jews have become prominent. Muscular Judaism has asserted itself also in field and athletic sports. Athletic clubs and "Turnvereine" have been formed in most of the large cities where there are many Jews. A special journal devoted to Jewish Athletics is published in Berlin, and nearly all Jewish papers devote space to the reporting of events in the fields of gymnastics, sports, and games. The spirit of physical development has so permeated the Jew of modern times that there is now no branch of Athletics in which he does not take a part. On the roll of fame may be noted the names of Jewish men who have defeated all comers in open competition when they met the Athletes of the nations of the world, as at the recent revival of the Olympic Games in Greece and at the Paris Exposition of 1900.

A Jewish athletic association has been formed recently in London, England, which embraces all sports. The membership rolls of the principal yacht-clubs bear many Jewish names. In the boating-clubs are to be found many expert Jewish oarsmen. The Jew is an enthusiastic cyclist, and has shown his dexterity at tennis, baseball, and cricket. There are few cricket-clubs in England that have not one or two Jewish members. In the United States one of the prominent baseball teams has a Jewish president, while a number of Jews play the game throughout the country. On the football field the Jew has shown his strength and nimbleness, and on the running-track his fleetness. Recently a Jewish student at Cambridge University, Raphael, was selected to play football for England in the International games and cricket in the inter-university sports. As a jumper few competitors can excel the Jew; in fact, the world championship at the running jump was held by Meyer Prinstein, a Jew. The holder of the world's amateur record for heavy-weight lifting is E. Lawrence Levy. There have been, and probably there are still, Jewish jockeys. David Adler, who died in 1900 at Buluwayo, South Africa, proved conclusively that the Jewish jockey is a capable horseman.

As a swimmer the Jew's power and endurance are probably not so marked as his quickness in covering short distances; nevertheless, there are many strong swimmers among the Jews, and there is little doubt that in this number are to be found men who would hold their own in competition with non-Jews.

Bibliography: A. Henriques Valentine, *Athletes of the Bible*; Israel Abrahams, *Jewish Life in the Middle Ages*, 1896, pp. 375, 376; Hamburger, *R. B. T.*; Nowack, *Lehrbuch der Hebräischen Archäologie*; Berliner, *Aus dem Innern Leben*; Zunz, *Zur Geschichte*; R. K. Fox, *Sporting Annual*; *Young Israel*, London, 1897; *Jewish Chronicle*, London, 1900; *Jewish World*, London, 1901; *Jüdische Turnzeitung*, Nos. 1-3, Berlin, 1901.

A. F. H. V.

ATHRIBIS: A city, during the Ptolemaic period, in Lower Egypt on the Damietta arm of the Nile near the present Benha (Benha al-Asi), southwest of Zagazeeg. On the hill near Benha there are vestiges of the old city of Athribis. A Jewish colony must have dwelt here, as is proven by two Greek inscriptions which were discovered on the hill in 1876. The first reads, "In honor of King Ptolemy and of Queen Cleopatra, Ptolemy, son of Epicydus, chief of the guards, together with the Jews resident in Athribis [consecrate] this place of prayer to God the Most High." The second inscription reads, "In honor of King Ptolemy and of Queen Cleopatra and of their children, Hermias and his wife Philotera and their children [consecrate] this exedra and this place of prayer." It seems probable that all the persons mentioned here were Jews. The expression "God the Most High" is the equivalent of the Hebrew "El 'Elyon" (compare Eusebius, "Præp. Evan." i. 10, *'Ελιουν ὁ ὑψιστος*). The word used for "a place of prayer" (*προσευχή*) occurs in this same sense in other Jewish inscriptions, in the New Testament, Josephus, Philo, etc. The exedra mentioned in the second inscription was probably a hall or an arcade used for religious or philosophical discussions (=חצר, LXX. to Ezek. xlii. 4; "the hall of the schoolhouse," לשכה, B. B. 11*b*; see Jastrow, "Dict." *s.v.* אכסדרא). It is impossible to tell the exact date of these inscriptions, as Ptolemy V., VI., and VIII. had each a wife whose name was Cleopatra. S. Reinach thinks it probable that Ptolemy V. is intended, who died in 181 B.C.

Bibliography: *Bulletin de Correspondance Hellénique*, 1889, xiii. 178 *et seq.*; S. Reinach, *Rev. Et. Juives*, xvii. 235 *et seq.*

K. G.

ATHRONGES: Leader of the Jews during the insurrection under Archelaus (4 B.C.–6 C.E.). A shepherd and bold adventurer, without any other claim to power but that of gigantic strength and stature, he managed, in common with his four brothers of equal size and vigor, to rally large bodies of men around him, and, after assuming the royal title, to wage war both on the Romans and on the forces of Archelaus. After a protracted and brave struggle, he and his brothers were defeated. Rapoport has explained the name "Athronges" by the Hebraized Persian word אתרונגא, אתרוג. "orange," or "melon" (see Fleischer in Levy, "Neuhebr. Wörterb." i. 77), and identified it with Ben Baṭiaḥ, "Son of the Cucumber" (that is, like a cucumber), the popular hero, the size of whose fist [אגרוף] has become proverbial in ancient rabbinical literature (Kelim xvii. 12; Tosef., Kelim, B. M. vii. 2); the form of his hand having, as Rapoport thinks, given rise to both terms. At a later time, legend identified him with the leader of the insurrection, Abba Saḳḳara, the nephew of Johanan ben Zakkai.

Bibliography: Josephus, *Ant.* xvii. 10, § 7; *B. J.* ii. 4, § 3; Schürer, *Gesch* i. 348; Rapoport, *'Erek Millin*, s.v.

G. K.

ATLANTA: Since 1868 capital of the State of Georgia in the United States. The city was captured and burned by the United States troops in 1864, and all of the civic and congregational records were destroyed.

From the best tradition obtainable, it appears that the first Jewish resident of Atlanta was Jacob Haas, who, with his family, settled there about 1846, to be followed soon after by Moses Sternberg. The daughter of Jacob Haas was the first Jewish child born in the place. She married her cousin, also named Jacob Haas.

The Hebrew Benevolent Congregation was formed during the war, and held services on holidays in the Masonic Temple, located on Decatur street. It is now the leading Jewish congregation in the place. Other religious organizations are the Ahawat Achim and Gemilath Chesed. In 1867 a social organization, the Concordia, was founded, in 1870 the Hebrew Ladies' Benevolent Association, and later the Hebrew Relief Association.

In 1889 there was established here, by District Grand Lodge No. 5 of the Independent Order of B'nai B'rith, the Hebrew Orphans' Home, of which the Hon. Simon Wolf of Washington is president. In 1900 it cared for sixty-eight inmates.

The rabbis of the community have been the Revs. Borcheim, Henry Gersoni, E. B. M. Brown, J. S. Jacobson, Leo Reich, and David Marx.

Atlanta has furnished two Jewish members to the Georgia legislature; namely, Col. Samuel Weil and Adolph Brandt. David Mayer, one of the earlier settlers, was instrumental in the organization of the public-school system of Atlanta, and was commonly known as "the father of the public schools."

In a total population of 100,000 there is an estimated Jewish population of 1,500 to 2,000. Jews are engaged on a large scale in the manufacture of paper boxes and other goods made from paper, also furniture, machinery, and cotton goods. A cotton-mill owned by a Jewish family has the unique distinction of making bags from cloth woven in the same building, in which the cotton was also spun. Jews are also engaged in the manufacture of harness, candy, crackers, paints, mattresses, spring beds, iron bedsteads, clothing, stationery, and leather.

A.

ATLAS, ELAZAR (LAZAR): Literary critic; son of David Atlas; born March 5, 1851, in Beisegola, in the government of Kowno, Russia. His early years were spent at Novo Zhagory in the study of the Talmud. In 1884 he arrived at Warsaw and became one of the chief contributors to the year-book "Ha-Asif," which N. Sokolow then published. In 1888 he edited the year-book "Ha-Kerem," of which only one number appeared. Next, he collected a number of literary essays, which he had published from time to time in "Ha-Ẓefirah," and issued them under the title מה לפנים ומה לאחור ("What Is Progressive and What Retrogressive," Warsaw, 1898).

In 1900 he again contributed to Sokolow's "Sefer ha-Shanah."

Atlas' occupation is that of a bookkeeper. In 1895 he settled at Byelostok, in the government of Grodno, Russia. When practically unknown in the literary world, he was entrusted with the criticism of such important works as Herzberg's "Handelsgeschichte der Juden des Alterthums" and the third volume of I. H. Weiss' דור דור ודורשיו (History of Jewish Tradition), besides six other works of minor importance ("Ha-Asif," i. 24–37, 229–250). This work brought him into prominence.

The review of Herzberg's book is practically a sketch of the progress of trade among the ancient Hebrews, following in the main the outline of Herzberg, but showing, nevertheless, independent reasoning and fearless criticism, and proving that the critic was as much at home in the subject as the author. His criticism of Weiss showed that he was in his element when dealing with Talmudic literature.

Atlas' critical studies in the second year of the "Ha-Asif" range over works widely divergent in character. The "Bet Talmud" of Weiss, a Hebrew periodical devoted to rabbinic lore; the "Ha-Shaḥar" of Smolenskin, a periodical of a general character; two Russian monthlies ("Voskhod" and "Evreiski Obozrenie"), and Grätz's "Monatsschrift," all pass his review. The wide learning, the critical acumen, the lucid style, and the sound reasoning displayed in these studies at once place him among the foremost living critics in Hebrew literature.

He next ventured on editorial ground, and his "Ha-Kerem" showed that he had a following, for we find among his coworkers such men as Epstein, Mandelkern, and Reifmann. Of his own contributions to that volume we may say that they all attest to his originality and erudition. Whether reconstructing the order of Isaac ben Shesheth's Responsas ("Ha-Kerem," pp. 6–9), or treating of the Masoretic work אכלה ואכלה (*ib.* pp. 27–32), he shows that he has the whole rabbinic literature at his command. His review of S. J. Fuenn's כנסת ישראל, the first comprehensive biographical dictionary in Hebrew, is worth the study of all editors of similar works (*ib.* pp. 258, 259). His criticism of Radner's translation of Cassel's "History of the Jews" proves how severe one may be in criticism without being offensive. He hoped to continue the publication of the "Ha-Kerem" (*ib.* p. 24), but his hopes were not fulfilled.

In the writings thus far discussed, as well as in his criticism of Ha-Levy's דורות הראשונים (ספר השנה, pp. 102–124), Warsaw, 1900, Atlas appears only as the student of history. It is in his article on the yeshibah of Wolozyn ("Ha-Kerem," pp. 77–82), and especially in his collected essays, that he shows himself the man of the world. His views on current questions are stamped with the same originality as his discussions in history. The study of Jewish history is to him not an end in itself, but a means of getting at the proper system of education ("Essays," pp. 62–64). Hence he advocates the establishment of a premium by some representative Jewish body for the encouragement of historic work done with this end in view ("Essays," p. 74). Zionism is an economic question with him ("Ha-Asif," i. 245). Religious reform should not be the product of a few scholars, who would fashion the law after their own heart. The true reformers are the people themselves. When a certain law has been hopelessly infringed by the people, it is time then for the rabbi to find a legal fiction as an excuse for the infringement. Such was the origin of many reforms, which are now accepted by Orthodox Judaism, *e.g.*, lending money on interest and the like ("Essays," pp. 22–26).

BIBLIOGRAPHY: Sokolow, *Sefer Zikkaron*, p. 6; Lippe, *Bibliographisches Lexicon*, 2d series, pp. 15, 16; Goldin, *Ha-Zeman* pp. 182, 183, Warsaw, 1896.

L. G. I. D.

ATOMISM (from Greek ἄτομος = indivisible): The theory concerning atoms. Two opinions of the nature of matter were professed in the Greek philosophical schools. The Eleatic school asserted that matter is infinitely divisible. Democritus, Leucippus, and Epicurus maintained, on the contrary, that in the repeated division and subdivision of anything a point is reached when, by no conceivable means, can it be divided in two; the molecule being a real unity, not compounded of separable parts; in other words, it is an *atom*. On this idea of indivisibility of matter, Democritus founded his cosmological system. In his opinion, nothing exists but atoms of different shapes and forms, and a vacuum in which the atoms move. The atom possesses, besides the property of solidity, that of movement. The vacuum is nothing by itself; it is only the absence of any impediment to the movement of the atoms. Genesis and destruction proceed from the aggregation and disaggregation of atoms that existed from all eternity (compare Lucretius, "De Rerum Natura," i. 601 *et seq.*).

The Motekallamin.

This theory—which in ascribing the existence of the whole universe to a fortuitous combination of atoms was intended to exclude all intelligent principle from the world-formation—was later adopted, with many amendments, by the Motekallamin as the basis of their dogma of creation *ex nihilo*. The universe, they asserted, is composed of atoms (جوهر الفرد or الجزء), which, on account of their smallness, are indivisible. An atom has no magnitude; but when several atoms combine the sum has a magnitude, and thus forms a body. Atoms were created, and are not—as was supposed by the Greek atomists—always numerically the same in the order of things; but are created anew whenever it so pleases the Creator; their annihilation being impossible. According to Maimonides, the Motekallamin extended the theory of atoms even to space and time. Having seen that Aristotle had proved that space, time, and motion could be divided into parts standing in such relations to one another that if one be divisible the others must be correspondingly divisible, they maintained that space could not be continuous, but that it was composed of indivisible elements; and that time likewise was reducible to corresponding indivisible time-elements.

Saadia.

Although the Kalam exercised a great influence on the earlier Jewish philosophy, Atomism found nothing but adversaries among the Jewish philosophers. Saadia rejects the theory of atoms on the ground that it is impossible to imagine that atoms, having no magnitude, could become dimensional bodies ("Al Imanâb weal-I'tikadat," ed. Landauer, p. 43; Hebrew text, ed. Slutzki, p. 23).

Maimonides.

Maimonides devoted a whole chapter in his "Guide of the Perplexed" to combating the theory of atoms as that theory had been elaborated by the Motekallamin. If every motion, he says, is to be resolved into a series of successive motions of single atoms of substance, through one atom of space, and these atoms are supposed to be equal, the velocity of all moving bodies must be the same, which is absurd. In the revolution of a millstone, for example, each point in the extreme circumference of the stone describes a large circle in the very same time in which a point nearer the center describes a smaller circle; the velocity of the outer circle is therefore greater than that of the inner circle ("Moreh," I. lxiii.).

Among the Karaite philosophers Atomism found no more adherents than among the Rabbinites. Aaron ben Elijah of Nicomedia fully explains the views of the atomists (אנשי המחקר); and, except Levi ben Jefet, who may possibly have been an atomist, all other Karaite philosophers quoted by Aaron ben Elijah were against Atomism ("Eẓ Ḥayyim," ed. Delitzsch, iv.).

Bibliography: Lafaist (Lafaye), *Philosophie Atomistique*, pp. 20 *et seq.*, Paris, 1840; Munk, *Mélanges de Philosophie Juive et Arabe*, p. 322; *Moreh*, I., ch. lxxiii.

K. I. Br.

ATONEMENT: The setting at one, or reconciliation, of two estranged parties—translation used in the Authorized Version for "kapparah," "kippurim." The root כפר ("kipper"), to make atonement, is explained by W. Robertson Smith ("Old Testament in the Jewish Church," i. 439), after the Syriac, as meaning "to wipe out." This is also the view taken by Zimmern ("Beiträge zur Kenntniss der Babylonischen Religion," 1899, p. 92), who claims Babylonian origin for both the term and the rite. Wellhausen ("Composition des Hextateuchs," p. 335) translates "kapparah" as if derived from "kapper" (to cover). The verb, however, seems to be a derivative from the noun "kofer" (ransom) and to have meant originally "to atone."

Original Meaning.

Just as by old Teutonic custom the owner of a man or beast that had been killed was to be pacified by the covering up of the corpse with grain or gold ("Wergeld") by the offender (Grimm, "Deutsche Rechts-Alterthümer," p. 740), so Abimelech gives to Abraham a thousand pieces of silver as a "covering of the eyes," in order that his wrongdoing may be overlooked (Gen. xx. 16, R. V.; A. V., incorrectly "he" for "it"). "Of whose hand have I received any [kofer] bribe [A. V., "taken a ransom"] to blind my eyes therewith?" says Samuel (I Sam. xii. 3).

"Kofer" was the legal term for the propitiatory gift or ransom in case a man was killed by a goring ox: "If there be laid on him a [kofer] ransom [A. V., inaccurately, "a sum of money"] (Ex. xxi. 30); but this "kofer nefesh" (ransom for the life) was not accepted in the case of murder (Num. xxxv. 31, 32). The dishonored husband "will not regard any ransom" ("kofer"; Prov. vi. 35). No man can give a kofer for his brother to ransom him from impending death (Ps. xlix. 8, Hebr.; A. V. 7). At the taking of the census "they shall give every man a ransom for his soul unto the Lord . . . half a shekel" (Ex. xxx. 12, Hebr.). Similarly, Jacob, in order to make his peace with his brother Esau, says, "I will appease ["akapperah"] his [angry] face with the present" (Gen. xxxii. 21, Hebr. [A. V. 20]); that is, "I will offer a kofer." When the blood of the murdered Gibeonites cries to heaven for vengeance, David says: "Wherewith shall I make atonement ["bammah akapper"]?" that is, "With what kind of kofer shall I make atonement?" (II Sam. xxi. 3). "The wrath of a king is as messengers of death: but a wise man will [by some propitiatory offering or kofer] pacify it" (Prov. xvi. 14). Every sacrifice may be considered thus as a kofer, in the original sense a propitiatory gift; and its purpose is to "make atonement ["le kapper"] for the people" (Lev. ix. 7, x. 17).

Connection with Sacrifice.

In the priestly laws, the priest who offers the sacrifice as kofer is, as a rule, the one who makes the Atonement (Lev. i.–v., xvi., etc.); only occasionally is it the blood of the sacrifice (Lev. xvii. 11), or the money offering ("kesef kippurim," Ex. xxx. 15, 16; Num. xxxi. 50), that makes Atonement for the soul; while the act of Atonement is intended to cleanse the person from his guilt ("meḥaṭato," Lev. iv. 26, v. 6–10).

In the prophetic language, however, the original idea of the kofer offering had become lost, and, instead of the offended person (God), the offense or guilt became the object of the Atonement (compare Isa. vi. 7, Hebr.: "Thy sin ["tekuppar"] is atoned for [A. V., "purged"]"; Isa. xxvii. 9, Hebr.: "By this, therefore, shall the iniquity of Jacob be atoned for [A. V., "purged"]"; I Sam. iii. 14: "The iniquity of Eli's house shall not be atoned for [A. V., "purged"] with sacrifice nor offering for ever"; Prov. xvi. 6: "By mercy and truth iniquity is atoned for [A. V., "purged"]"); and, consequently, instead of the priest as the offerer of the ransom, God Himself became the one who atoned (Deut. xxi. 8, "Kapper le'amka Israel," "Atone thou for thy people Israel" [Driver, Commentary, "Clear thou thy people"; A. V., "Be merciful, O Lord"]; compare Deut. xxxii. 43, "And he will atone for the land of his people" [Driver, Commentary, "Clear from guilt"; A. V., "will be merciful unto his land, and to his people"]; see also Jer. xviii. 23; Ezek. xvi. 63; Ps. lxv. 4, lxxviii. 38, lxxix. 9; II Chron. xxx. 18).

Atonement Idea Spiritualized.

Thus there is in Scripture a successive spiritualization of the idea of Atonement. Following the common view, David says (I Sam. xxvi. 19): "If the Lord have stirred thee up against me, let him accept an offering [to appease the anger of God]." But while this cruder view of sacrifice underlies the form of worship among all Semites (see Robertson Smith, "Religion of the Semites," pp. 378–388), the idea of Atonement in the priestly Torah is based upon a realizing sense of sin as a breaking-away from God, and of the need of reconciliation with Him of the soul that has sinned. Every sin—whether it be "ḥeṭ," a straying away from the path of right, or "'avon," crookedness of conduct, or "pesha',"—rebellious transgression—is a severance of the bond of life which unites the soul with its Maker. "The soul that sinneth, it shall die," says Ezek. xviii. 20 (compare Deut. xxx. 15–19; Ps. i. 6; Jer. ii. 13). It is the feeling of estrangement from God that prompts the sinner to offer expiatory sacrifices—not only to appease God's anger by a propitiatory gift, but also to place his soul in a different relation to Him. For this reason the blood, which to the ancients was the life-power or soul, forms the essential part of the sacrificial Atonement (see Lev. xvii. 11). This is the interpretation given by all the Jewish commentators, ancient and modern, on the passage; compare also Yoma 5*a*; Zeb. 6*a*, אין כפרה אלא בדם = "There is no Atonement except with blood," with the identical words in Heb. ix. 22, R. V.: "Apart from shedding of blood there is no remission [of sins]." The life of the victim was offered, not, as has been said, as a penalty in a juridical sense to avert Heaven's punishment, not to have man's sins laid upon it as upon the scapegoat of the Day of Atonement, and thus to have the animal die in his place, as Ewald thinks ("Alterthümer," p. 68), but as a typical ransom of "life by life"; the blood sprinkled by the priest upon the altar serving as the means of a renewal of man's covenant of life with God (see Trumbull, "The Blood Covenant," p. 247). In Mosaic ritualism the atoning blood thus actually meant the bringing about of a reunion with God, the restoration of peace between the soul and its Maker. Therefore, the expiatory sacrifice was accompanied by a confession of the sins for which it was designed to make Atonement (see Lev. v. 5, xvi. 21; Num. v. 7; compare Maimonides, "Yad," Teshubah, i. 1): "no atonement without confession of sin as the act of repentance," or as Philo ("De Victimis," xi.) says, "not without the sincerity of his repentance, not by words merely, but by works, the conviction of his soul which healed him from disease and restores him to good health."

Atonement for the Whole People.

The sacrificial Atonement, based as it was on the symbolic offering of life for life, assumed a more awful or somber character when a whole community was concerned in the blood-guiltiness to be atoned for. While, in the time of David, people in their terror had recourse to the pagan rite of human sacrifice (II Sam. xxi. 1–9), the Deuteronomic law prescribed in such a case a mild and yet rather uncommon form of expiation of the murder; namely, the breaking of the neck of a heifer as a substitute for the unknown murderer (Deut. xxi. 1–9). To the same class belongs the goat in the annual Atonement ritual (Lev. xvi. 7–22), which was to carry away all the sins of the children of Israel into an uninhabited land and was sent out to AZAZEL in the wilderness, while another goat was killed as usual, and its blood sprinkled to make Atonement for the sanctuary, cleansing it of the uncleanness of all the transgressions of the children of Israel. In the case of the one goat, the doom emanating from unknown and therefore unexpiated sins of the people was to be averted; in the other case the wrath of God at the defilement of His sanctuary—which often implied the penalty of death (Num. i. 53)—was to be pacified. The very idea of God's holiness, which made either the approach to Mt. Sinai, the seat of God (Ex. xix. 12), the Ark (II Sam. vi. 7), or even the mere sight of God (Isa. vi. 5; Judges xiii. 22), bring death, rendered the ritual of the Day of Atonement the necessary culmination of the whole priestly system of expiation of sin.

Repentance and Atonement.

Yet, while the sacrificial rites were the only means of impressing upon the people God's holiness and the dreadful consequence of man's sinfulness, the idea of the Atonement assumed a far deeper and more spiritual aspect in the lives and teachings of the Prophets. Neither Hosea, Amos, and Micah, nor Isaiah recognizes the need of any means of reconciliation with God after estrangement by sin, other than repentance. "Take with you words, and turn to the Lord: say unto him, Take away all iniquity and receive us graciously: so will we render as bullocks the offerings of our lips" (Hosea xiv. 2, Hebr.; compare Amos v. 22–24; Isa. i. 13–17, and the well-known passage, Micah vi. 6–8): "Shall I come before him with burnt offerings, with calves of a year old? . . . Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?").

Ezekiel.

But the prophet Ezekiel—a priest and therefore more deeply penetrated with the sense of sin and purity than other prophets—is not satisfied with the mere negation of ritualism. Repudiating, like Jeremiah, the idea held by his contemporaries that men undergo punishment on account of their fathers' sins, he lays the greater stress on the fact that the fruit of sin is death, and exhorts the people to cast away their sin and, returning to God, to live (Ezek. xviii. 4–32). For him Atonement is wrought by acquiring "a new heart and a new spirit" (*ib.* 31). In striking contrast with the other prophets, Ezekiel combines the belief in a complicated atoning ritual (as mapped out in Ezek. xl.–xlvi.) with the prophetic hope in the redeeming power of God's spirit which shall cleanse the people from their impurities and endow them with "a new heart and a new spirit" (xxxvi. 26).

Moses.

In no one, however, does the most elaborate ritualism of the Atonement sacrifice appear so closely intertwined with the profoundest spiritual conception of God's atoning powers as in Moses the lawgiver himself. When the worship of the Golden Calf had provoked God's wrath to such a degree that He said to Moses, "Let me alone . . . that I may consume them; and I will make of thee a great nation" (Ex. xxxii. 10), the latter, desirous of making an Atonement for their transgression, asked the Lord to forgive the people's sin, or else to blot Moses' own name out of His book (the book of life); and he persisted in imploring God's pardon even after He had said, "Whosoever hath sinned against me, him will I blot out of my book," until finally, in answer to Moses' entreaty, the full glory of God, His compassionate mercy, His long-suffering and forgiving love, were revealed and Moses' prayer for the people's pardon was granted (Ex. xxxiv. 1–9;

Num. xiv. 17–20). There Moses' own self-abnegating love, which willingly offered up his life for his people, disclosed the very qualities of God as far as they touch both the mystery of sin and the divine forgiveness, and this became the key to the comprehension of the Biblical idea of Atonement. The existence of sin would be incompatible with a good and holy God, but for His long-suffering, which waits for the sinner's return, and His condoning love, which turns man's failings into endeavors toward a better life. Each atoning sacrifice, therefore, must be understood both as an appeal to God's forgiving mercy, and as a monition to the sinner to repentance. "Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7).

Substitutes for Sacrifice.

It was quite natural that, during the Exile, when no sacrifice could be offered, other means of obtaining forgiveness and peace should be resorted to. First of all, prayer rose in value and prominence. As Moses interceded for his people, praying and fasting for forty days and forty nights in order to obtain God's pardon (Ex. xxxii. 30; Deut. ix. 18, 25), so did every prophet possess the power of obtaining God's pardon by his prayer. Abraham, as a prophet, prayed for the life of Abimelech (Gen. xx. 7); Pharaoh, after a confession of his sin, asked Moses and Aaron to pray to God for the withdrawal of the plague of hail (Ex. ix. 27, 28); acknowledging their sin, the people ask Samuel to intercede for them (I Sam. xii. 19); and Jeremiah is expressly warned: "Pray not thou for this people, neither lift up a cry or prayer for them" (Jer. xi. 14; compare *ib.* xv. 1). See PRAYER.

Fasting, Alms-giving, Suffering.

The great dedication prayer of King Solomon requires on the part of the sinner only a turning of the face in prayer in the direction of the Temple in order to meet with a response from heaven and with forgiveness of his sin (I Kings viii. 30, 33, 35, 48–50). The very idea of sacrifice is spurned by the Psalmist (Ps. l. 8–14, li. 12–20 [A. V. 11–19]): "Sacrifice and offering thou dost not desire" (xl. 7 [A. V. 6]); "The sacrifices of God are a broken spirit" (li. 18 [A. V. 17]). Throughout the Psalms sincere repentance and prayer form the essentials to Atonement. Prayer is "as incense" and "the evening sacrifice" (Ps. cxli. 2); with the Lord is forgiveness, "He shall redeem Israel from all his iniquities" (Ps. cxxx. 4–8). Fasting especially appears to have taken the place of sacrifice (Isa. lviii. 1–3; Zach. vii. 5). Another means of Atonement in place of sacrifice is offered to King Nebuchadnezzar by Daniel: "Break off thy sins by almsgiving ["ẓedakah" (A. V., "righteousness")], and thine iniquities by showing mercy to the poor" (Dan. iv. 24, Hebr. [A. V. 27]). Most efficacious seemed to be the atoning power of suffering experienced by the righteous during the Exile. This is the idea underlying the description of the suffering servant of God in Isa. liii. 4, 12, Hebr.:

> "The man of sorrows and acquainted with grief . . . he hath borne our pains [A. V., "griefs"], and carried our sorrows. . . . But he was wounded for our transgressions, bruised for our iniquities . . ."
>
> "The chastisement for [A. V., "of"] our peace was upon him; and with his stripes were we [A. V., "we are"] healed."
>
> "All we like sheep had [A. V., "have"] gone astray; we had [A. V., "have"] turned every one to his own way."
>
> "And the Lord hath laid on him the iniquity of us all."
>
> "He was cut off out of the land of the living: for the transgression of my people was he stricken."
>
> "He bare the sin of many and made intercession for the transgressors."

Post-Biblical Atonement.

Whoever may have formed the subject of this tragic song—whether Zerubbabel or some other martyr of the Babylonian Exile—the seer, in embodying it in his message of comfort to his people, desired to assure them that of greater atoning power than all the Temple sacrifices was the suffering of the elect ones who were to be servants and witnesses of the Lord (Isa. xlii. 1–4, xlix. 1–7, l. 6). This idea of the atoning power of the suffering and death of the righteous finds expression also in IV Macc. vi. 27, xvii. 21–23; M. Ḳ. 28*a*; Pesiḳ. xxvii. 174*b*; Lev. R. xx.; and formed the basis of Paul's doctrine of the atoning blood of Christ (Rom. iii. 25). It was the inspiration of the heroic martyrdom of the Ḥasidim or Essenes (Ps. xxix. 2, cxvi. 15; Philo, "Quod Omnis Probus Liber," § xiii.). The principle of Atonement by sacrificial blood was, on the whole, adhered to during the second Temple. Job's intercession on behalf of his friends is accompanied by their burnt offering, which is to atone for their sins (Job xlii. 8; compare i. 5). In the Book of Jubilees Noah and Abraham make Atonement for the earth and for man by means of sacrificial blood (vi. 2, vii. 3, xvi. 22). In Sibyllines iii. 626 *et seq.*, the heathen are told to offer hecatombs of bulls and rams to obtain God's pardon for their sins (compare Ps. lxxvi. 12; Isa. lvi. 7); but in Sibyllines iv. 29, 161, the Essene view, deprecating sacrifice, seems to be expressed. Nevertheless, the conception of Atonement underwent a great change. The men of the Great Synagogue—disciples of the Prophets and imbued with the spirit of the Psalms—had made prayer an essential element of the Temple service; and whereas the Ḥasidean liturgy, accentuating divine forgiveness and human repentance, took little notice of sacrifice, the Levites' song and the prayers introduced as parts of the worship lent to the whole sacrificial service a more symbolic character. Accordingly, each of the two lambs ("kebasim") offered every morning and evening as a burnt-offering (Num. xxviii. 3, 4) was declared by the school of Shammai to be "kobesh," intended "to subdue" the sins of Israel (see Micah vii. 19: "Yikbosh 'avonotenu" = "He will subdue our iniquities," A. V.) during the year until the Day of Atonement should do its atoning work. By the school of Hillel the lamb was to be "kobes," "to wash Israel clean" from sin; see Isa. i. 18; Jer. ii. 22; Pesiḳ. vi. 61*b*; Pesiḳ. R. 16 (ed. Friedmann, p. 84) and 81, p. 195; and more especially the notes by Buber and Friedmann, *ad loc.* Compare also the expression "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29). "The morning sacrifice atoned for the sins committed during the previous night, the afternoon sacrifice for the sins committed in the daytime" (Tan., Pinḥas, 12).

The whole idea of sin was, in fact, deepened. It was regarded rather as a breaking-away from the original sinless state of man as the child of God—which state must be restored—than as a wrong committed against God needing covering up. The expressions "temimim" (spotless) and "ben shanah" (of the first year) (Num. xxviii. 3), suggested the thought that sin-laden man should become "spotless like a child of one year" (Pesiḳ. R. *l.c.*; compare Shab. 89*b*). Of course, as a symbolic rite, this mode of cleansing oneself from sin could be, and actually was, replaced by daily baptism and fasting such as were practised by the Ḥasidim—those heroes of prayer who in time of national distress made intercession for the people far more effectively than did the priests in the Temple (Josephus, "Ant." xiv. 2, § 1; xviii. 8, § 4; compare Ta'anit 19*a*, 20*a*, 23*a*).

Still the words of Simon the Just, "The world rests on the Law, worship, and works of benevolence" (Ab. i. 2), retained their validity likewise for the Ḥasidim, who felt the need of an atoning sacrifice (Ned. 10*a*; Ker. vi. 3). It was especially owing to the assistance offered by the "ma'amadot," the chosen representatives of the people, with their fasts and prayers, that the daily sacrifice assumed a more spiritual character, so that to it was applied the passage (Jer. xxxiii. 25): "If my covenant be not maintained day and night [by the service] I would not have made the ordinances of heaven and earth" (Meg. 31*b*; Ta'anit 27*b*).

After the Fall of the Temple.

The cessation of sacrifice, in consequence of the destruction of the Temple, came, therefore, as a shock to the people. It seemed to deprive them of the divine Atonement. Hence many turned ascetics, abstaining from meat and wine (Tosef., Soṭah, xv. 11; Ab. R. N. iv.); and Joshua ben Hananiah, who cried out in despair, "Wo unto us! What shall atone for us?" only expressed the sentiment of all his contemporaries (IV Esd. ix. 36: "We are lost on account of our sins"). It was then that Johanan b. Zakkai, pointing to Hosea vi. 6 (R. V.), "I desire mercy and not sacrifice," to Prov. xvi. 6, "By mercy and truth iniquity is purged [atoned for]," and to Ps. lxxxix. 3 (A. V. 2), "The world is built upon mercy," declared works of benevolence to have atoning powers as great as those of sacrifice.

Christian Idea of Atonement.

This view, however, did not solve satisfactorily for all the problem of sin—the evil rooted in man from the very beginning, from the fall of Adam (IV Esd. iii. 20, viii. 118). Hence a large number of Jews accepted the Christian faith in the Atonement by the blood "shed for many for the remission of sins" (Matt. xxvi. 28; Heb. x. 12; Col. i. 20) or in Jesus as "the Lamb of God" (John i. 29; Apoc. of John vii. 14, and elsewhere). It was perhaps in opposition to this movement that the Jewish teachers, after the hope for the rebuilding of the Temple in the second century had ended in failure and wo, strove to develop and deepen the Atonement idea. R. Akiba, in direct opposition to the Christian Atonement by the blood of Jesus, addressed his brethren thus: "Happy are ye, Israelites. Before whom do you cleanse yourselves, and who cleanses you? Your Father in heaven; for it is said: 'I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness . . . will I cleanse you. A new heart also will I give you, and a new spirit will I put within you'" (Ezek. xxxvi. 26); and again it is said that the Lord, "the hope of Israel" (Jer. xiv. 8), is also a "fountain of water" (a play on the Hebrew word "miḳweh"). "As the fountain of water purifies the unclean, so does God purify Israel" (Yoma viii. 9). This doctrine, which does away with all mediatorship of either saint, high priest, or savior, became the leading idea of the Jewish Atonement.

Elements of Atonement.

Accordingly, Atonement in Jewish theology as developed by the Rabbis of the Talmud, has for its constituent elements: (*a*) on the part of God, fatherly love and forgiving mercy; (*b*) on the part of man, repentance and reparation of wrong. The following exposition will serve to enlighten the reader on these elements:

(*a*) While God's quality of justice ("middat hadin"), which punishes the wrong-doing, would leave no hope for man, since "there is not a righteous man upon earth that doeth good and sinneth not" (Eccl. vii. 20, R. V.), God's quality of mercy ("middat ha-raḥamin") has from the very beginning provided repentance as the means of salvation (Gen. R. i., xii.; Pesiḳ. xxv. 158*b*; Pesiḳ. R. 44; Pes. 54*a*.) "Thou hast mercy upon all; thou condonest the sins of men in order that they should amend" (Wisdom xi. 23). "Wherever there are sins and righteous deeds set against each other in the scale of justice, God inclines it toward mercy" (Pesiḳ. xxvi. 167*a*).

Divine Mercy.

Far from being merely judicial compensation for an outward act, as Weber ("System der Alt-Synagogalen Theologie," pp. 252, 300–304) asserts, the divine mercy is expressly represented by Hillel as working in favor of pardoning those who have no merit: "He who is plenteous in mercy turns the scale of judgment toward mercy" (Tosef., Sanh. xiii. 3; R. H. 17*a*). This quality of mercy is sure to prevail as soon as it is appealed to by the mention of the thirteen attributes with which the Lord appeared to Moses in response to his prayer for forgiveness after the sin of the Golden Calf (R. H. 17*b*). No matter how vile the sinner—be he as wicked as Manasseh or as Ahab—the gate of repentance is open to him (Pesiḳ. xxv. 160*b*, 162*a*).

> "Human Wisdom, when asked, 'What shall be done with the sinner?' replieth, 'Evil pursueth sinners' (Prov. xiii. 21). Prophecy, when asked, 'What shall be done with the sinner?' replieth, 'The soul that sinneth, it shall die' (Ezek. xviii. 4). The Law, when asked, 'What shall be done with the sinner?' replieth, 'Let him bring a guilt-offering and the priest shall atone for him' (Lev. i. 4 [Hebr.]). God himself, when asked, 'What shall be done with the sinner?' replieth, 'Let him repent, and he will be atoned for; was it not said: "Good and upright is the Lord: therefore will he teach sinners in the way of repentance" (Psalms xxv. 8). For, my children, what do I require of you? "Seek me and live"'" (Pesiḳ. xxv. 158*b*; Yer. Mak. ii. 31*d*).

Upon these ideas, which can be traced through the entire Apocryphal literature, was based the liturgy of the fast-days, and that of the Day of Atonement in particular; they are probably best expressed in the NE'ILAH prayer of the latter, which, going much further back than the second century (see

Yoma 87*b*, where Rab of Babylonia and R. Johanan of Palestine refer to some portions of it), contains such sentences as the following:

> "Thou offerest thy hand to transgressors, and Thy right hand is stretched out to receive the repentant" (Pes. 119*a*). "Not in reliance upon our merits do we lay our supplications before Thee, O Lord of all the world, but trusting in Thy great mercy. Thou dost not find delight in the perdition of the world, but Thou hast pleasure in the return of the wicked that they may live."

The saying of the Rabbis, "Higher is the station of the sinner who repenteth than that of him who has never sinned" (Ber. 34*b*; see Pes. 119*a*; Luke xv. 10), emanates from the same principle of God's redeeming grace:

> "God says, 'Open for me a gate no wider than a needle's eye, and I will open for you a gate through which camps and fortifications can pass'" (Pesiḳ. xxv. 163*b*). "When the angels wanted to shut the windows of heaven against the prayer of Menasseh, saying, 'Can a man who set an idol in the Temple repent?' God said, 'If I receive him not in his repentance, I shut the door upon all penitents'; and He bored a hole under His throne of Glory to hear his supplication" (Pesiḳ. *ib.* 162*b*).

Repentance.

(*b*) On the part of man Atonement is obtained in the first place by repentance, which consists of an outward Confession of Sins ("widdui," Lev. v. 5; xvi. 21) prescribed for the high priest on the Day of Atonement (Yoma 36*b*), and for the criminal before his execution, to expiate his sins (Sanh. vi. 2); and recited on penitential and fast days and by proselytes at the time of their admission into the Jewish fold (see "Prayers of Asenath," xiii.-xiv.) also by the dying ("Ebel Zuṭṭarti," in Brüll's "Jahrb." i. 11). This is to be the expression of self-reproach, shame, and contrition. "They must feel shame throughout their whole soul and change their ways; reproaching themselves for their errors and openly confessing all their sins with purified souls and minds, so as to exhibit sincerity of conscience, and having also their tongues purified so as to produce improvement in their hearers" (Philo, "De Execratione," viii.). The verse, "He who sacrifices thank-offerings [A. V., "praise"] glorifies me" (Ps. l. 23), is taken by the Rabbis as signifying, "He who sacrifices his evil desire while offering his confession of sin ["zobeaḥ todah"] honors God more than if he were praising Him in the world that now is and in the world to come" (Sanh. 43*b*). "He who feels bitter shame and compunction over his sins is sure of obtaining pardon" (Ber. 12*b*; Ḥag. 5*a*).

Reparation of Wrong.

But the main stress is laid upon the undoing of the wrong done. "No sin that still cleaves to the hand of the sinner can be atoned for; it is as if a man would cleanse himself in the water while holding the contaminating object in his hand; therefore it is said, 'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. xxviii. 13; Ta'anit 16*a*). If a man steal a beam and use it in building, he must tear down the building in order to return the stolen thing to its owner: thus of the men of Nineveh it is said, "Let them turn every one from his evil way, and from the violence that is in [cleaves to] their hands" (Jonah iii. 8; Yer. Ta'anit ii. 65*b*; Bab. B. Ḳ. 66*b*).

Further, repentance consists in abandoning the old ways, and in a change of heart; for it is said "Rend your heart and not your garments, and turn unto the Lord your God" (Joel ii. 13); that is to say, "If you tear your heart, you need not tear your garments over a loss of sons and daughters" (Pesiḳ. xxv. 161*b*; Yer. Ta'anit, *l.c.*). "They poured out their hearts like water before God" (Yer. Ta'anit ii. 65d). "He who says, 'I will sin and repent; I will sin again and repent again,' will never be allowed time to repent" (Yoma viii. 9). Repentance rests on self-humiliation. "Adam was too proud to humiliate himself, and was therefore driven from Paradise" (Num. R. xiii. 3). "Cain who humbled himself was pardoned" (Pesiḳ. xxv. 160*ab*; Gen. R. xi., xxii.). "Great is the power of repentance; for it reaches up to the throne of God; it brings healing (Hosea xiv. 5 [A. V. 4]); it turns sins resulting from ill-will into mere errors (according to Hosea xiv. 2 [A. V. 1]); nay, into incentives to meritorious conduct" (Yoma 86*ab*). "He who sincerely repents is doing as much as he who builds temple and altar and brings all the sacrifices" (Lev. R. vii.; Sanh. 43*b*).

Prayer, Fasting, and Charity.

Hand in hand with repentance goes prayer. "It takes the place of sacrifice" (Pesiḳ. xxv. 165*b*, according to Hosea xiv. 3 [A. V. 2]). When God appeared to Moses after the sin of the Golden Calf, He taught him how to offer prayer on behalf of the sin-laden community (R. H. 17*b*). That prayer is the true service ('Abodah) is learned from Dan. iv. 24, there having been no other service in Babylonia (Pirḳe R. El. xvi.; Ab. R. N. iv.). "As the gates of repentance are always open like the sea, so are [holds R. 'Anan] the gates of prayer" (Pesiḳ. xxv. 157*b*).

But repentance and prayer are as a rule combined with fasting as a token of contrition, as is learned from the action of King Ahab recounted in I Kings xxi. 27, of the men of Nineveh referred to in Jonah iii. 7, and of Adam in Vita Adæ et Evæ, 6; Pirḳe R. El. xx.; 'Er. 18*b*. Fasting was regarded like "offering up the blood and fat of the animal life upon the altar of God" (Ber. 17*a*; compare Pesiḳ., ed. Buber, p. 165*b*, note). With these is, as a rule, connected charity, which is "more acceptable to the Lord than sacrifice" (Prov. xxi. 3). On every fast-day charity was given to the poor (Sanh. 35*a*; Ber. 6*b*). "Prayer, charity, and repentance, these three together, avert the impending doom" (Yer. Ta'anit ii. 65*b*). "Repentance and works of benevolence are together the paracletes [pleaders] for man before God's throne (Shab. 32*a*), and a shield against punishment" (Abot iv. 11).

Suffering as Means of Atonement.

Another thing considered by the Rabbis as a means of Atonement is suffering. Suffering is more apt than sacrifice to win God's favor and to atone for man (Mek., Yitro, 10; Sifre, Deut. 32; Ber. 5*a*). Poverty also, in so far as it reduces man's physical strength, has atoning power (Pesiḳ. xxv. 165*a*). Similar power was ascribed to exile (Sanh. 37*b*); also to the destruction of the Temple, which was held as a security—a play on the word משכן—for Israel's life (Gen. R. xlii.; Ex. R. xxxi.; Lev. R. xi.). Above all, death atones for sin (Sifre, Num. 112; Mek., Yitro, 7). "Let my death make atonement for all my sins," say men when dying or in peril (Ber. 60*a*; Sanh. vi. 2). Particularly the death

Suffering or Death of the Righteous.

of the righteous atones for the sins of the people. "Like the sanctuary, he is taken as security ["mashkon"] for the life of the community" (Tan., Wayaḳhel 9; Ex. R. xxxv. 4; Lev. R. ii.). That the death of the righteous atones is learned from II Sam. xxi. 14, which says that after the burial of Saul and Jonathan "God was entreated for the land" (Pesiḳ. xxvii. 174*b*). "Where there are no righteous men in a generation to atone for the people, innocent school-children are taken away" (Shab. 33*b*). So also does the suffering of the righteous atone; as in the case of Ezekiel (Sanh. 39*a*) and Job (Ex. R. xxi.). R. Judah ha-Nasi's suffering saved his contemporaries from calamities (Gen. R. 96). God is the King whose wrath is, in Prov. xvi. 14, referred to "as messengers of death," and the wise man who makes Atonement for it is Moses, who pacifies Him by prayer (Ex. R. xliii.). The death of Israel at the hands of his persecutors is an atoning sacrifice (Sifre, Deut. 333).

Study of the Torah.

Atoning powers are ascribed also to the study of the Law, which is more effective than sacrifice, especially when combined with good works (R. H. 18*a*; Yeb. 105*a*; Lev. R. xxv.). The table from which the poor received their share atones for man's sins in place of the altar (see Altar); the wife being the priestess who makes Atonement for the house (Ber. 55*a*; Tan., Wayishlaḥ, vi.). The meritorious lives of the Patriarchs especially possess a great atoning power (Ex. R. xlix.). The Holy Land itself has atoning qualities for those who inhabit it or are buried in its soil, as is learned from Deut. xxxii. 43, which verse is interpreted "He will make His land an Atonement for His people" (see Sifre, Deut. 333; Gen. R. xcvi.; Ket. 111*a*; Yer. Kil. ix. 32*c*). On the other hand, the descent of the wicked (heathen) into Gehenna for eternal doom is, according to Isa. xliii. (A. V.), an atoning sacrifice for the people of Israel (compare Prov. xxi. 18). "I gave Egypt for thy ransom [kofer], Ethiopia and Seba for thee" (Sifre, Deut. 333; Ex. R. xi.).

Atonement Is Regeneration.

The whole idea underlying Atonement, according to the rabbinical view, is regeneration—restoration of the original state of man in his relation to God, called "teḳanah" (R. H. 17*a*; 'Ar. 15*b*). "As vessels of gold or of glass, when broken, can be restored by undergoing the process of melting, thus does the disciple of the law, after having sinned, find the way of recovering his state of purity by repentance" (R. Akiba in Ḥag. 15*a*). Therefore he who assumes a high public office after the confession of his sins in the past is "made a new creature, free from sin like a child" (Sanh. 14*a*; compare Midr. Sam. xvii., "Saul was as one year old"; I Sam. xiii. 1, A. V. "reigned one year" R. V. "was thirty years old"). In fact, the Rabbis declare that the scholar, the bridegroom, and the Nasi, as well as the proselyte, on entering their new station in life, are freed from all their sins, because, having by confession of sins, fasting, and prayer prepared themselves for the new state, they are, as it were, born anew (Yer. Bik. iii. 65*c*, *d*; Midr. Sam. *l. c.*). This is the case also with the change of name or locality when combined with change of heart (Pesiḳ. xxx. 191*a*; R. H. 16*b*). The following classical passage elucidates the rabbinical view as taught by R. Ishmael (of the second century; Yoma 86*a*):

> "There are four different modes of Atonement. If a man fails to fulfil the duty incumbent upon him in case of a sin of omission, for him repentance suffices, as Jeremiah (iii. 22) says, 'Return, ye backsliding children, and I will heal your backsliding.' If he has transgressed a prohibitory law—a sin of commission—the Day of Atonement atones: of him the Law says, 'On this day He shall atone for your sins to cleanse you' (Lev. xvi. 30). If he be guilty of crimes such as entail the death penalty and the like, repentance and the Day of Atonement can not expiate them unless suffering works as a purifying factor: to this the Psalmist refers when he says, 'I will visit their transgressions with the rod and their iniquities with stripes' (Ps. lxxxix. 33 [A. V. 32]). And if the crime amount to a desecration of the name of God and the doing of great harm to the people at large, nothing but death can be the penalty; as Isaiah (xxii. 14) says, 'Surely this iniquity shall not be atoned for you [A. V. "purged from you"] till ye die, saith the Lord God of Hosts'" (compare Mishnah Shebu. i. 1-6).

Whether the Day of Atonement atoned only for sins committed in error and ignorance or involuntarily (Heb. ix. 7), or also for those committed wilfully with a high hand (Num. xv. 26, 30), whether only after due repentance or without it, is discussed by the Rabbis (Shebu. 13*a*; Yoma 85*b*); and the resulting opinion is that just as the scapegoat atoned for all the sins of the nation, whether committed involuntarily or wilfully (Shebu. i. 6), so also does the Day of Atonement, true repentance having the power of turning all sins into mere errors, such as are forgiven to the whole congregation according to Num. xv. 26. All the greater emphasis is laid on sincere repentance, without which the Day of Atonement is inefficient (Maimonides, "Yad," Teshubah, i. 3).

Annual Redintegration of Man.

All the various elements effecting Atonement are in a marked degree combined in the Day of Atonement, to make it the occasion of the great annual redintegration of man. It is called "Shabbat Shabbaton," the holiest of rest-days as the Shabbath of the Sabbatical month (Lev. xxiii. 32), because it was to prepare the people for the festival of harvest joy, the Succoth feast at the close of the agricultural season (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 34, xxv. 9, 10; Ezek. xl. 1). Whereas Ezekiel (xlv. 18-20) intended to have the first and the seventh day of the first month rendered days of Atonement for the year, the Mosaic law ordained that the new moon of the seventh month should be a Sabbath (Lev. xxiii. 24), heralding forth with the trumpet in more solemn sounds than on other new-moon days (Num. x. 10) the holy month; and this was to be followed by the day which was to consecrate both the nation and the sanctuary by imposing atoning rites. These rites were of a twofold character. Atonement for the people was made in a form without any parallel in the entire sacrificial system, Lev. xvi. 7-22, or Deut. xxi. 4, perhaps excepted.

Day of Atonement.

A scapegoat, upon which the high priest laid the sins of the people, was sent forth into the wilderness to Azazel (a demon, according to Ibn Ezra on Lev. xvi. 10, related to the goat-like demons, or satyrs, referred to in Lev. xvii. 7; compare Yoma 67*b*); and its arrival at the rock of Ḥadudo, where it was cast down the precipice, was signalized as the moment of the granting of pardon to the people by the waving of a wisp of snow-white wool in place of one of scarlet, over the Temple gate, crowds of young people waiting on the hills of Jerusalem to celebrate the event by dancing (Yoma iv. 1–8; Ta'anit iv. 8).

Obviously this primitive rite was not of late origin, as is alleged by modern critics, but was a concession rather to ancient Semitic practise, and its great popularity is shown by the men of rank accompanying it, by the cries with which the crowd followed it, and by tales of a miraculous character related in the Mishnah and the Gemara (Yoma 66*a*, 67*a*, 68*b*). On the other hand, the sprinkling by the high priest of the blood of the bullock, the ram, and the second goat, consecrated to the Lord, was in full keeping with the usual Temple ritual, and distinguished itself from the sacrificial worship of other days only by the ministrations of the high priest, who, clad in his fine linen garb, offered the incense and sprinkled blood of each sin-offering upon the Holy of Holies and the veil of the Holy Place for the purification of the whole sanctuary as well as of his own household and the nation. The impressiveness of these functions, minutely described in Mishnah (Yoma ii.–vii.), has been vividly pictured by Ben Sira, whose words in Ecclus. (Sirach) l. were embodied in the synagogue liturgy at the close of the 'Abodah. But while, according to Scripture, the high priest made Atonement (Lev. xvi. 30), tradition transferred the atoning power to God, as was expressed in the high priest's prayer commencing, "Kapper na" (O Lord, atone Thou for the iniquities, the sins, and the transgressions," Yoma iii. 8, iv. 2, vi. 2); interpreting the verse (Lev. xvi. 30): "Through that day He, the Lord, shall atone for you" (Yoma iii. 8; Sifra, Aḥare Mot, viii.).

Great stress was laid on the cloud of incense in which the high priest was enveloped when entering the Holy of Holies; and many mystic or divinatory powers were ascribed to him as he stood there alone in the darkness, as also to the prayer he offered, to the Foundation Stone ("Eben Shetiyah"), on which he placed the censer, and to the smoke of the sacrifice (Yoma, 53*a*, *b et seq.*; Tan., Aḥare 3; Lev. R. xx., xxi.; compare Book of Jubilees xii. 16). The prayer offered by the high priest (according to Yer. Yoma v. 2; Tan., 'Aḥare 4; Lev. R. xx.) was that the year might be blessed with rain, heat, and dew, and might yield plenty, prosperity, independence, and comfort to the inhabitants of the land.

In the course of time the whole Temple ritual was taken symbolically, and more stress was laid on the fasting, the prayers, and the supplications, to which the people devoted the whole day, entreating pardon for their sins, and imploring God's mercy. This at least is the view expressed by Philo ("De Septenario," 23), even if it was not yet shared by the people in general, when the Epistle to the Hebrews (ix.) and that of Barnabas (vii.) were written. It was after the destruction of the Temple, and through the synagogue, that the Day of Atonement assumed its high spiritual character as the great annual regenerator of Jewish life in connection with New-Year's Day.

Day of Sealing God's Decree.

Down to the first century, in Apocalyptical as well as in New Testament writings, the idea of the divine judgment was mainly eschatological in character, as deciding the destiny of the soul after death rather than of men on earth. But under the influence of Babylonian mythology, which spoke of the beginning of the year—"zagmuk"—on the first day of Nisan, as the time when the gods decided the destiny of life (Jensen, "Kosmologie," pp. 84–86, 238), the idea developed also in Jewish circles that on the first of Tishri, the sacred New-Year's Day and the anniversary of Creation, man's doings were judged and his destiny was decided; and that on the tenth of Tishri the decree of heaven was sealed (Tosef., R. H. i. 13; R. H. 11*a*, 16*a*), a view still unknown to Philo ("De Septenario," 22) and disputed by some rabbis (R. H. 16*a*). Thus, the first ten days of Tishri grew to be the Ten Penitential Days of the year, intended to bring about a perfect change of heart, and to make Israel like new-born creatures (Pesiḳ. xxiii., xxiv.; Lev. R. xxix.), the culmination being reached on the Day of Atonement, when religion's greatest gift, God's condoning mercy, was to be offered to man. It was on this day that Moses came down from Mount Sinai with the Tables of the Law received in token of God's pardon of the sin of the golden calf, while the whole congregation fasted and prayed. The Day of Atonement was thenceforth made the annual day of divine forgiveness of sin, when Satan, the accuser, failed to find blame in the people of Israel, who on that day appeared pure from sin like the angels (see Seder 'Olam R. vi.; Tan., Ki Tissa, 4; Pirḳe R. El. xlvi.). According to Pirḳe R. El. xxix., the circumcision of Abraham took place on the Day of Atonement, and the blood which dropped down on the very spot where the altar afterward stood in the temple on Moriah is still before the eyes of God to serve as means of Atonement.

A Day of Confiding Joy.

Far from being the means of "pacifying an angry God," as suggested by Cheyne ("Encyc. Bibl." *s.v.*), or from leaving a feeling of uncertainty and dread of suspense concerning God's pardoning love in the heart, as Weber ("Altsynagogale Theologie," p. 321) maintains, these ten days are the days of special grace when the Shekinah is nigh, and God longs to grant pardon to His people (Pesiḳ. xxiv.). The Day of Atonement is the "one day" prepared from the beginning to unite the world divided between the light of goodness and the darkness of sin (Gen. R. ii., iii.), "a day of great joy to God" (Tanna debe Eliyahu R. i.). "Not depressed and in somber garments as the suppliant appears before the earthly judge and ruler should Israel on New-Year's Day and on the Day of Atonement stand before the Ruler and the Judge on high, but with joy and in white garments betokening a cheerful and confiding spirit" (Yer. R. H. i. 57*b*). Only later generations regarded these white garments, the Sargenes—in which also the dead were dressed in order to appear before the Judge of all flesh full of gladsome hope—as shrouds, and considered them as reminders of death (Yer. R. H. *l.c.*; Eccl. R. ix. 7; Gen. R. *l.c.*; Brueck, "Pharisäische Volkssitten," 1368). "The first day of Succoth is called the first day [Lev. xxiii. 35] because on it a new record begins, the sins of the year having been wiped off on Atonement Day" (Tan., Emor., 22). The sins of the preceding year therefore, unless they have been repeated, should not be confessed anew (Tosef., Yoma, v. 15; Yoma 86*b*; Ex. R. lii.).

"He who says, 'I will sin, and the Day of Atonement shall make atonement for me,' for him the Day of Atonement is of no avail. Only such sins as concern man's relation to God will be pardoned. Sins committed by man against his fellow man are pardoned only after his fellow man's pardon has been obtained; for it is said: 'From all your sins before the Lord ye shall be cleansed' (Lev. xvi. 30), thus excluding sins before man" (Yoma viii. 9).

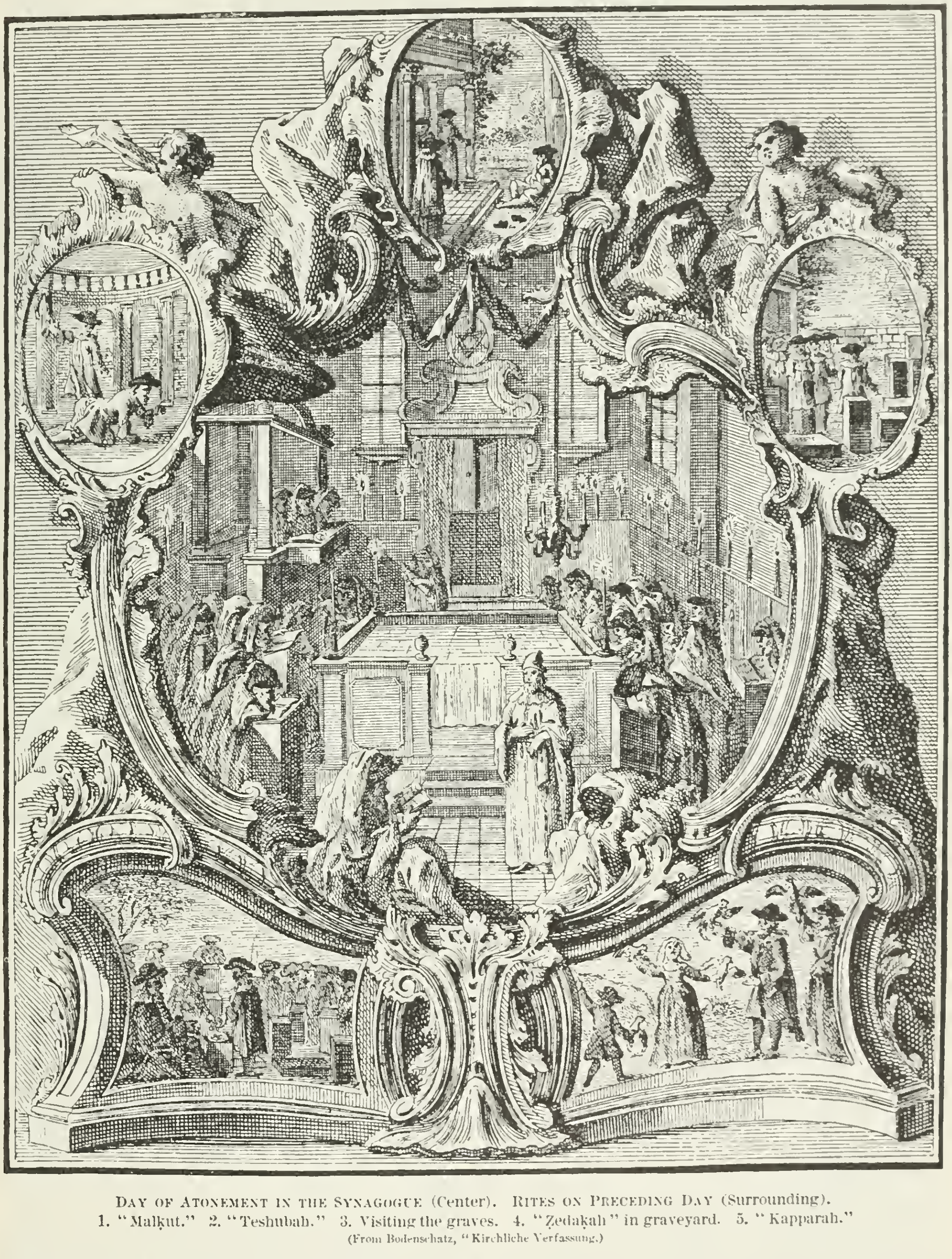
Both Fast-Day and Festal Day.

The Day of Atonement has thus a double character; it is both a fast-day and a festal day. It comprises the elements of the great fast-day of the year, on which are prohibited all those things from which the people abstained on any other public fast-day, such as eating and drinking, bathing and anointing, the wearing of sandals or shoes, etc. (Yoma 76*b* and 77*a*). Any other mode of affliction or penitence, however, is prohibited (Yoma 74*b*; Sifra, Aḥare, vii.). There were likewise embodied in the liturgy of the Day of Atonement all those forms of supplications and portions of the liturgy used on public fast-days (Ta'anit iv. 1), including the most characteristic portion recited at sunset, Ne'ilah ("the closing of the gates of the sun"). Of these the confession of sins forms the oldest and most prominent part of each portion of the day's liturgy, the alphabetical order in the catalogue of sins having originated in Ḥasidic circles (Rom. i. 29 *et seq.*; Didache v.; Shab. 54*a*) rather than in the Temple liturgy (Sifra i.; Yoma iii. 8). This is to be followed by the "Seliḥot," the appeals to God's forgiveness as expressed in the thirteen Attributes of God as He appeared to Moses on Sinai, promising "Salaḥti," "I have forgiven" (Num. xiv. 18–20). The reading from the Law of the chapter on the Atonement sacrifice in Lev. xvi., in the morning portion, is followed by the reading from the prophet Isaiah (lvii. 15–lviii. 14) as Hafṭarah, which has been significantly chosen to impress the worshipers with the lesson that the external rite of fasting is valueless without the works of righteousness and beneficence.

Differing in this respect from any other fast-day, and resembling all Sabbath and festival days, the celebration of the Day of Atonement begins in the synagogue on the preceding evening, in conformity with Lev. xxiii. 32 (Yoma 81*b*). It probably did so during the time of the Temple (Yoma 19*b*), but not in the Temple itself (Yoma i. 2). This evening service—called Kol-Nidre from its opening formula, which canceled rash vows—with its strongly marked melodies and songs, assumed in the course of time a very impressive character. On the Day of Atonement itself, the noon or "musaf" (additional) service—presenting as its chief feature the 'Abodah, a graphic description of the whole Atonement service of the Temple—is followed by the afternoon or "Minḥah" service, which begins with the reading from the Law of the chapter on incestuous marriages, with a side-reference, as it were, to Azazel, the seducer to lewdness (Meg. 31*a*; Tos. *ad loc.*; Yoma 67*b*), and as Hafṭarah, the Book of Jonah, containing the great lesson of God's forgiving love extended to Gentiles as well as to Jews. This is followed by the Ne'ilah service, in which the main ideas of the day are especially emphasized—repentance conditioning forgiveness, and God's sealing the decree of man for the ensuing year. The service ends with a solemn invocation of God's name, the Shema', and the sevenfold exclamation, "The Lord, He is God" (compare I Kings xviii. 39), forming the climax of the continuous devotions of the day. As a signal of the close of the sacred day, so that the people may know that they can work or eat (Tos. to Shab. 114*b*), or for other reasons (see Kol Bo, lxx.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 623, 6; Ṭur Oraḥ Ḥayyim, 624), the trumpet is blown once, or, as in Palestine, four times—"Teḳi'ah, Shebarim, Teru'ah, Teḳi'ah" (see Maḥzor Vitry, pp. 345, 356; Abudrahim, "Seder Tef. Yom Kippurim"). Either in the Kol-Nidre service, as in Jerusalem, before the main prayers (Schwartz, "Das Heilige Land," p. 336), or after the morning service (Maḥzor Vitry, p. 353; Shulḥan 'Aruk, Oraḥ Ḥayyim, 621, 6), the dead are commemorated, and gifts are offered for their salvation (see Tan., Haazinu, i. ed. Vienna, 1853, p. 28; Pesiḳ. xxvii. 174*b*, and Roḳeaḥ, quoted in Beth Joseph to Ṭur Oraḥ Ḥayyim, *l.c.*)—a custom which in the Reform liturgy has been made a more prominent part of the service. In preparation for the Day of Atonement it is usual to offer gifts of charity, according to Prov. x. 2, "Righteousness [charity] delivereth from death," and to go to the cemetery to visit the graves of the dead, a practise taken over from the fast-days (Ta'anit 16*a*; Yer. Ta'anit ii. 65*a*).

The custom of bringing candles to burn in the synagogue the whole day, in memory of the dead, may have originated in the desire to light up the otherwise dark synagogue for the recital of prayers and psalms by the pious during the entire night. This is the one view expressed in Kol Bo lxviii.; but other reasons of a mystic nature are given for it there as well as in Maḥzor Vitry, p. 340; Abudrahim, *l.c.*; and Shulḥan 'Aruk, Oraḥ Ḥayyim, 610.

Very significant, as showing a deep-rooted desire for some form of atoning sacrifice, is the custom—known already in the time of the Geonim, and found in Asia and Africa (see Benjamin II., "Acht Yahre in Asien und Africa," 1858, p. 273), as well as in Europe (Asheri Yoma viii. 23; Maḥzor Vitry, p. 339; Kol Bo lxviii.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 605), though disapproved by Naḥmanides, Solomon ben Adret, and Joseph Caro (Ṭur Oraḥ Ḥayyim, *l.c.*)—of swinging over one's head, on or before the eve of Atonement Day, a fowl, usually a rooster or hen; solemnly pronouncing the same to be a vicarious sacrifice to be killed in place of the Jew or Jewess who might be guilty of death by his or her sin. Fishes and plants, also (see Rashi, Shab. 81*b*), perhaps originally only these, were used in the gaonic time. The slaughtered animal or its equivalent was then given to the poor (see Kapparot). Another custom of similar character is the receiving on the eve of Atonement Day, either in the synagogue or at home—the latter is usually the place in Jerusalem (see Schwartz, *l.c.*)—of thirty-nine stripes at the hand of a neighbor as penalty for one's sins, according to Deut. xxv. 3, while reciting the Confession of Sins. (See Maḥzor Vitry, p. 344; Kol Bo, lxviii.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 607.) According to Benjamin II., *l.c.*, people in Persia strip themselves to the loins in order to receive these stripes on the naked body (see Malḳut Schlagen). This is followed by bathing, so that man may appear pure in both body and soul before God on "the great day."



Day of Atonement in the Synagogue (Center). Rites on Preceding Day (Surrounding).
1. "Malḳut." 2. "Teshubah." 3. Visiting the graves. 4. "Ẓedaḳah" in graveyard. 5. "Kapparah."
(From Bodenschatz, "Kirchliche Verfassung.)

The Karaite Day of Atonement with its liturgy is to a great extent similar to that of the Rabbinite Jews. It also begins half an hour before sunset of the preceding day, and lasts until half an hour after sunset of the day itself (see Karaites).

The Samaritans, also, adopted the custom of preparing for the day by a purificative bath and of spending the night and the day in the synagogue with prayer and fasting, singing hymns, and reading from the Law (see SAMARITANS).

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K.

ATONEMENT, DAY OF (יום הכפרים, Yom ha-Kippurim).—**In Bible, Talmud, and Liturgy:** The term יום כפור, "Yom Kippur," is late rabbinic.

Biblical Data.

The Biblical laws relating to it are found in Lev. xvi. (ceremonies); *ib.* xxiii. 26–32 (list of holidays); *ib.* xxv. 9 (ushering in the jubilee); Num. xxix. 7–11 (sacrifices).

Ceremonies According to Bible and Mishnah.

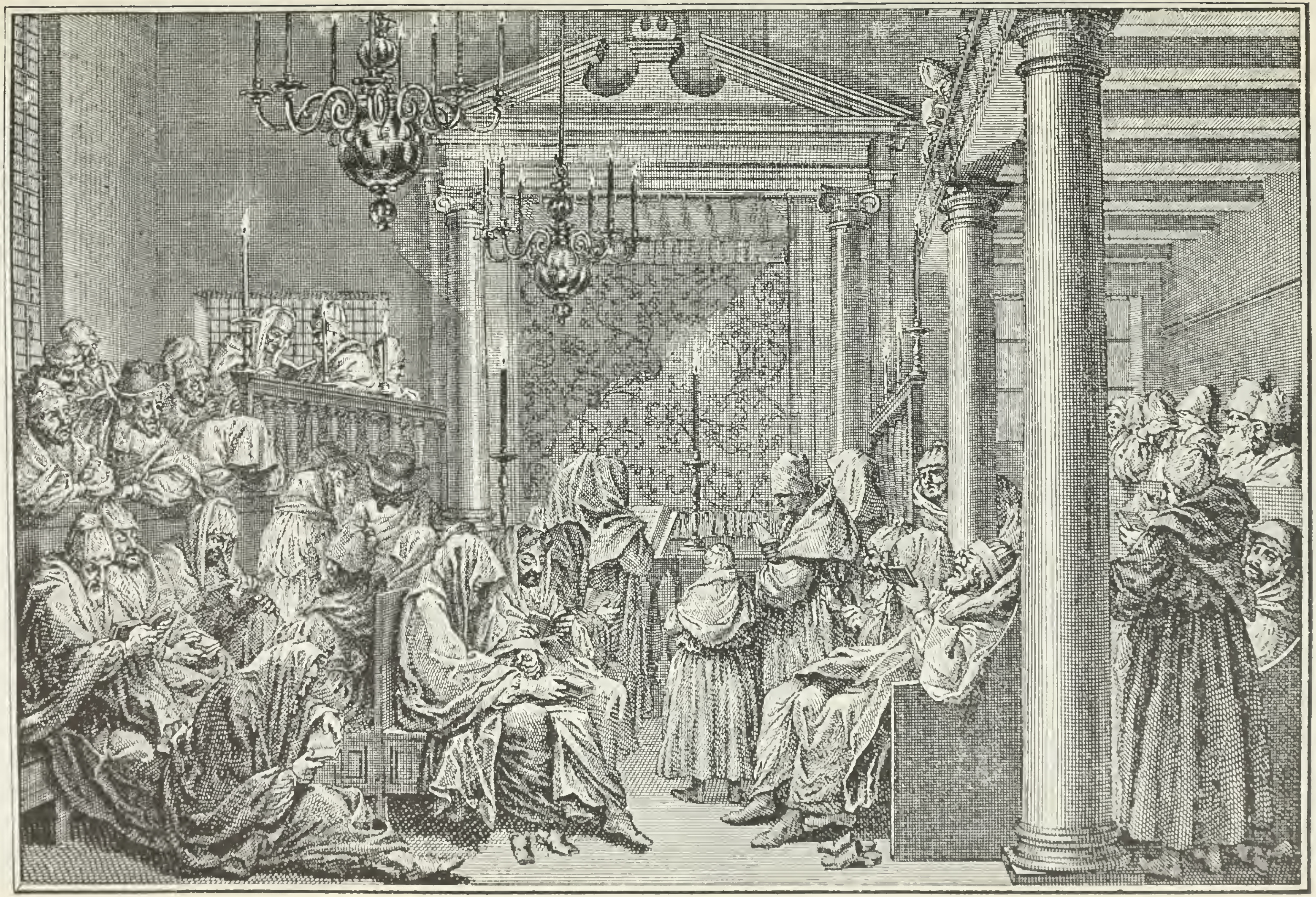
The Day of Atonement, according to Biblical tradition, is one in the cycle of holidays instituted by Moses. It occurs on the tenth day of the seventh month, and is distinguished by abstaining thereon from food ("afflicting one's soul"; compare Isa. lviii. 3, 5) and by an elaborate ceremonial. The details of the ritual, in accordance with rabbinical interpretation (Sifra and Rashi on Lev. xvi.; Mishnah and Gemara Yoma; "Yad" Hil. 'Abodat Yom ha-Kippurim; Asheri), proceed about as follows: In the early morning the high priest, in his robes of office (described Ex. xxviii., xxxix.), offered the daily morning sacrifice (Num. xxix. 11; Ex. xxix. 38 *et seq.*) and performed the ordinary morning rite of dressing the lamps, which was accompanied by an offering of incense (Ex. xxx. 7). Next in order was the festival sacrifice of a bullock and seven lambs (Num. xxix. 7 *et seq.*). Then began the peculiar ceremonies of atonement, for which the high priest put on special vestments of linen (Lev. xvi. 4). With his hands placed on the head of a bullock (contributed from his own means), he made confession of his own sins and of those of his nearer household (verse 6, see Rashi). The two goats contributed by the people (verse 5) were placed before him, being designated by lot, the one for a sin-offering "for the Lord," and the other to be sent away into the wilderness "for Azazel" (verses 7–10). Once more the high priest made confession over his own bullock, for himself and his wider household—his brother priests (verse 11*a*). After killing the animal (verse 11*b*) and receiving its blood into a vessel, he took a censer full of live coals from the altar of burnt offering (Ex. xxvii. 1–8) and two handfuls of fine incense into the sacred recess behind the curtain, the Holy of Holies; there he placed the incense on the coals, the cloud of incense enveloping the so-called "mercy-seat" (verse 12 *et seq.*), and offered a short prayer (Yoma v. 1). He returned for the vessel containing the blood of the bullock and reentered, sprinkling some of it with his finger eight times between the staves of the Ark (verse 14; Ex. xxv. 13–15). He then left the sacred compartment to kill the people's goat (marked "for the Lord"); with its blood he reentered the Holy of Holies, there to perform the same number of sprinklings in the same place (verse 15).

Process of Purification.

By these rites the most holy place was rendered free from all impurities attaching to it through the intentional or unintentional entrance of unclean persons into the sanctuary (verse 16, see Rashi; Num. xix. 13, see Rashi). By sprinkling the bullock's blood and similarly that of the goat eight times against the curtain, the entrance to the Holy of Holies was purified (verse 16*b*, see Rashi). No one was permitted to remain in the sanctuary while the high priest officiated in the Holy of Holies (verse 17). The high priest then mixed the blood of the bullock and goat, and put some of it on the four corners of the altar of incense (Ex. xxx. 1–10); he furthermore sprinkled some of it with his finger seven times on the surface of the altar, cleaned of its coal and ashes (verse 18 *et seq.*), while the remainder was poured out at the base of the altar outside (Lev. iv. 7). The live goat was now brought forward. The high priest laid his hand upon its head and confessed "all the iniquities of the Israelites, and all their transgressions, even all their sins," which were thus placed upon the goat's head. Laden with the people's sins, the animal was sent away into the wilderness (verses 20–22). The high priest then took those portions that belonged on the altar out of the bodies of the bullock and the goat, and placed them temporarily in a vessel; the carcasses of the animals were sent away "to the place where the ashes are thrown out" (Lev. iv. 12) and burned there (verse 27; Yoma vi. 7). Clothed in his ordinary robes, the high priest offered another goat for a sin-offering (Num. xxix. 11), and two rams for a burnt offering, one of which was contributed by himself (verse 24). The altar portions of the bullock and goat were now burned on the altar (verse 25; Yoma *l.c.*; see Bertinoro), and the daily evening sacrifice was offered (Num. xxix. 11; Ex. xxix. 41). Once more the linen garments were put on, for the high priest again repaired to the Holy of Holies in order to remove thence the censer; the sacred vestments were then deposited in the sanctuary. In his ordinary robes, the high priest closed the service with the evening rite of lighting the lamps, which was accompanied by an offering of incense (Ex. xxx. 8; Yoma vii. 4).

Talmudical Amplifications.

In the Mishnah the ceremonial is further enriched by elements having no Scriptural basis. Thus, before removing his linen garments for the first time, the high priest read to the people portions from the Pentateuch relating to the Day of Atonement (Yoma vii. 1). The Mishnah reproduces the exact wording of the three confessions (iii. 8, iv. 2, vi. 2); it states also that as often as the high priest uttered the divine name (TETRAGRAMMATON), the assembled multitudes outside, while prostrating themselves, responded: "Blessed be the name of the glory of His kingdom for ever and ever" (vi. 2). Much is also said about the preparations which the high priest was to undergo during the week preceding the fast-day, and the night previous to the great day in particular; especially how he was to guard against pollution (i. 1–7). So great, according to the Mishnah (vii. 4), was the dread that some mishap might befall the high priest while officiating in the Holy of Holies, that at the conclusion of the service



DAY OF ATONEMENT—GERMAN RITE.
(From Picart, 1723.)

he was escorted home and congratulated by his friends, whom in turn the priest was wont to entertain in the evening at a feast. Mirth was indulged in by the people in general; the young men and maidens enjoyed themselves by dancing in the vineyards (Ta'anit iv. 8).

Place in Post-Exilic Judaism.

The Day of Atonement is the keystone of the sacrificial system of post-exilic Judaism. In the belief that the great national misfortunes of the past were due to the people's sins, the Jews of post-exilic times strove to bring on the Messianic period of redemption by strictly and minutely guarding against all manner of sin. The land being defiled by the sin of the people, the pollution must be removed lest the Divine Presence withdraw from among them. Hence the sacrificial system with its sin- and guilt-offerings. While provision was made for the expiation of the wrong-doings of individuals by private offerings, the public sacrifices atoned for the sins of the community. Especially dangerous seemed the errors unwittingly committed (Ps. xix. 13). On the Day of Atonement such sins as may not have been covered by the various private and public expiatory sacrifices were to be disposed of by a general ceremony of expiation. In this elaborate ceremonial, as described, the ordinary rites of the sin-offering are to be discerned in an intensified form. In every sacrifice there is the idea of substitution; the victim takes the place of the human sinner. The laying of hands upon the victim's head is an ordinary rite by which the substitution and the transfer of sins are effected; on the Day of Atonement the animal laden with the people's sins was sent abroad (compare the similar rite on the recovery of a leper, Lev. xiv. 7; see Azazel). The sprinkling of the blood is essential to all sin-offerings. By dipping his finger in the victim's blood and applying it to a sacred object like the altar, the priest reestablishes the union between the people that he represents and the Deity.

Place in Rabbinic Judaism.

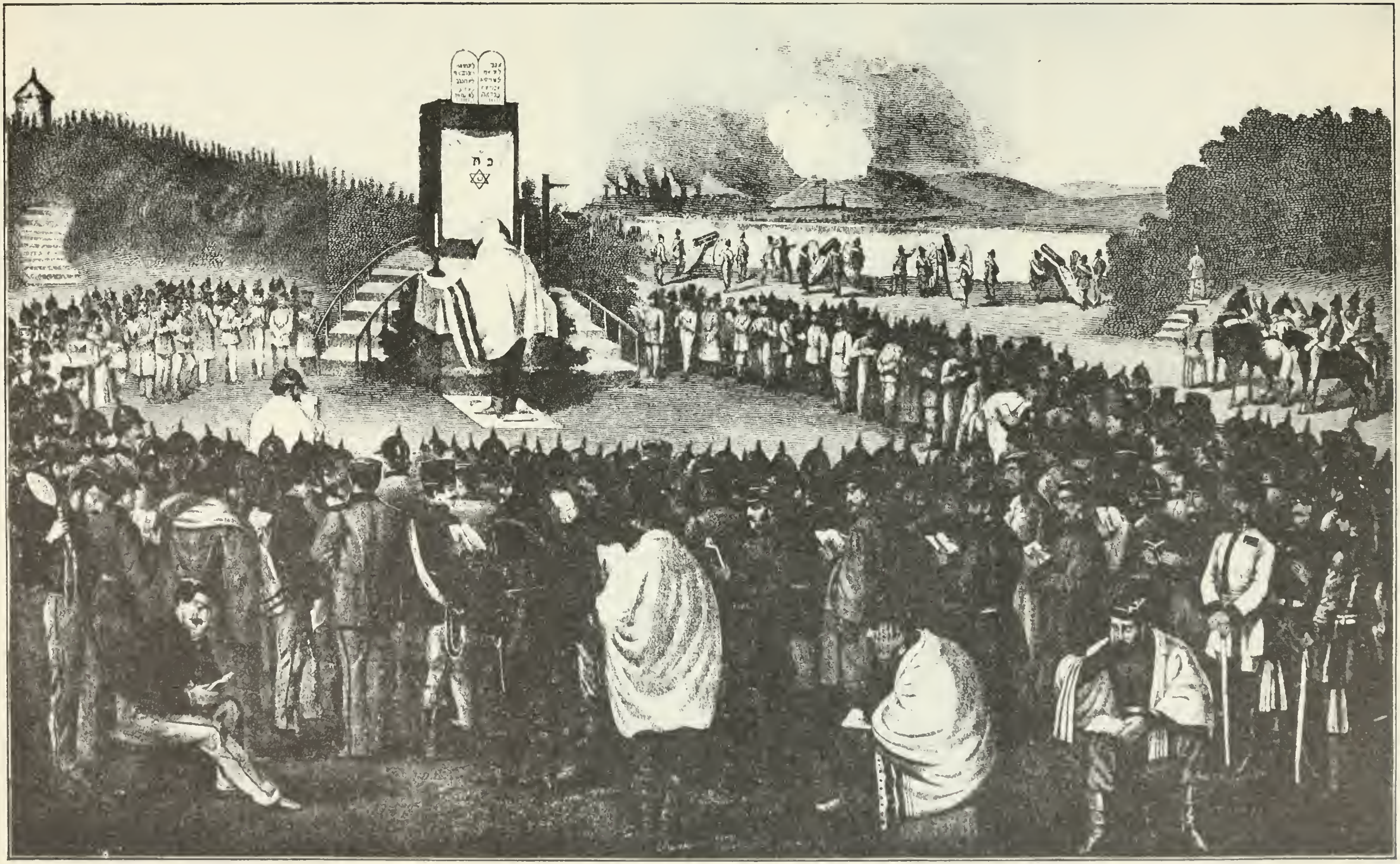
In rabbinic Judaism the Day of Atonement completes the penitential period of ten days (עשרת ימי תשובה) that begins with New-Year's Day, the season of repentance and prayer; for though prayerful humiliation be acceptable at all times, it is peculiarly potent at that time (R. H. 18*a*; Maimonides, "Yad," Teshubah, ii. 6). It is customary to rise early (commencing a few days before New-Year); the morning service is preceded by litanies and petitions of forgiveness (סליחות, "seliḥot") which, on the Day of Atonement, are woven into the liturgy (Shulḥan 'Aruk, Oraḥ Ḥayyim, 581; Zunz, "S. P." 76 *et seq.*). New-Year's and Atonement days are days of serious meditation (ימים נוראים, "awful days," Zunz, "S. P." 82, note). The former is the annual day of judgment (יום הדין), when all creatures pass in review before the searching eye of Omniscience (R. H. i. 2). According to the Targum, the day of the heavenly session in Job i. 6 *et seq.* was no other than the first of the year (ריש שתא, resh shatta; see also Zohar Ex. 32*b*, ed. Wilna, 1882). Accordingly, the Divine Judge receives on that day the report of Satan, arch-fiend and accuser in heaven; the other angels, it is presumed, are friendly to the accused, and plead their cause before the august tribunal. The sounds of the "shofar" are intended to confuse Satan (R. H. 16*b*). There is, indeed, in heaven a book wherein the deeds of every human being are minutely entered (Abot ii. 1, iii. 16; a book of record, "book of remembrance," is alluded to, Mal. iii. 16). Three books are opened on the first day of the year, says the Talmud (R. H. 16*b*); one for the thoroughly wicked, another for the thoroughly pious, and the third for the large intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed (R. H. 16*a*). In the liturgical piece "Unetanneh Toḳef," ascribed to R. Amnon of Mayence (Zunz, "Literaturgesch." p. 107), a still weirder scene is unfolded:

> "God, seated on His throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of Records; it is read, every man's signature being found therein. The great trumpet is sounded; a still, small voice is heard; the angels shudder, saying, this is the day of judgment: for His very ministers are not pure before God. As a shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every living soul to pass before Him to fix the limit of every creature's life and to foreordain its destiny. On New-Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die, etc. But penitence, prayer, and charity may avert the evil decree."

All depends on whether a man's merits outweigh the demerits put to his account (Maimonides, "Yad," Teshubah, iii. 3). It is therefore desirable to multiply good deeds before the final account on the Day of Atonement (*ib.* iii. 4). Those that are found worthy are entered in the Book of Life (Ex. xxxii. 32; Isa. iv. 3; Ps. lxix. 29 [A. V. 28]; Dan. xii. 1; see Charles, "Book of Enoch," pp. 131–133). Hence the prayer: "Enter us in the Book of Life" (כתבנו, "inscribe us"; but חתמנו, "seal us," that is, "seal our fate"—in the closing prayer on the Day of Atonement). Hence also the formula of salutation on New-Year's Eve: "May you be inscribed [in the Book of Life] for a happy year." In letters written between New-Year and the Day of Atonement, the writer usually concludes by wishing the recipient that God may seal his fate for happiness (גמר חתימה טובה). Thus, in late Judaism, features that were originally peculiar to New-Year's Day were transferred to the Day of Atonement. The belief that on the first day of the year the destiny of all human beings was fixed was also that of the Assyrians. Marduk is said to come at the beginning of the year ("rish shatti") and decide the fate of one's life (Schrader, "K. B." iii., second div., 14 *et seq.*).

Rabbinic Aspects of Atonement.

The Day of Atonement survived the cessation of the sacrificial cult (in the year 70). "Though no sacrifices be offered, the day in itself effects atonement" (Sifra, Emor, xiv.). Yet both Sifra and the Mishnah teach that the day avails nothing unless repentance be coupled with it (Yoma viii. 8). Repentance was the indispensable condition for all the various means of atonement. Repentance must unquestionably accompany a guilt- or sin-offering (Lev. v. 5; Maimonides, "Yad," Teshubah, i. 1). Penitent confession was a requisite



Day of Atonement Before Metz, 1870, as Observed by the Jewish Soldiers in the German Army. p. 287

for expiation through capital or corporal punishment (Sanh. vi. 2; Maimonides, *ib.*). "The Day of Atonement absolves from sins against God, but not from sins against a fellow man unless the pardon of the offended person be secured" (Yoma viii. 9). Hence the custom of terminating on the eve of the fast-day all feuds and disputes (Yoma 87*a*; Maimonides, *ib.* ii. 9 *et seq.*). Even the souls of the dead are included in the community of those pardoned on the Day of Atonement. It is customary for children to have public mention made in the synagogue of their departed parents, and to make charitable gifts on behalf of their souls (Shulḥan 'Aruk, Oraḥ Ḥayyim, 621, 6). But no amount of charity will avail the soul of a wicked man (Ṭure Zahab to Shulḥan 'Aruk, Yoreh De'ah, 249, note 5).

Jews Confessing Their Sins in the Prayer "Ashamnu" in a New York (East Side) Synagogue.
(From a photograph by Mandelkern.)

The Liturgy.

The service in the synagogue opens in the evening with the Kol Nidre. The devotions during the day are continuous from morning until evening. Much prominence is given to the liturgical pieces in which the Temple ceremonial is recounted ('Abodah service; Zunz, "Literaturgesch." pp. 27 *et seq.*, 64 *et seq.*). Ibn Gabirol's כתר מלכות ("Crown of Royalty") skilfully deals with the problem of sin: it is appended to the Sephardic liturgy for the evening service, and is also read by the more devout in the Ashkenazic synagogues. In the center of the older liturgy is the confession of sins. "For we are not so bold of face and stiff-necked as to say to Thee, We are righteous and have not sinned; but, of a truth, we are sinners. . . . May it be Thy will that I sin no more; be pleased to purge away my past sins, according to Thy great mercy, only not through severe chastisements." The traditional melodies with their plaintive tones endeavor to give expression alike to the individual's awe before the uncertainties of fate and to a people's moan for its departed glories. On the Day of Atonement the pious Jew becomes forgetful of the flesh and its wants, and, banishing hatred, ill-feeling, and all ignoble thoughts, seeks to be occupied exclusively with things spiritual. However rigorously the rabbinical law may insist on the outward manifestation of contrition, the corrective is provided for in the lessons from the Prophets (Isa. lviii.; Jonah; see Ta'anit ii. 1), which teach that the true fast-day in which God delights is a spirit of devotion, kindliness, and penitence. The serious character impressed upon the day from the time of its institution has been preserved to the present day. No matter how much else has fallen into desuetude, so strong is its hold upon the Jewish conscience that no Jew, unless he have cut himself entirely loose from the synagogue, will fail to observe the Day of Atonement by resting from his daily pursuits and attending service in the synagogue. With a few exceptions, the service even of the Reformed synagogue is continuous through the day.

Analysis of Sources.

——**Critical View:** The Pentateuchal references to the Day of Atonement cited in the preceding belong to the Priestly Code, but by no means to one and the same stratum. Lev. xvi., which is entirely devoted to the subject of the fast-day, is apparently composite in origin, as is shown by the incongruity at the beginning: "Aaron shall not enter the Holy of Holies at all times" (verse 2); he may, however, it may be inferred, go in at stated intervals. But the immediate sequel (verses 3 *et seq.*) rather says: With such and such ceremonies Aaron may go in; only toward the end (verses 29–34) reference is made to the annual celebration of a Day of Atonement. The rabbinical interpretation is obviously harmonistic (see Rashi on verses 2 *et seq.*); yet there are dissenting voices (see Lev. R., § 21; Ex. R., § 38) which maintain that, while entering the Holy of Holies is obligatory on the Day of Atonement, the high priest may go in at all times provided he carry out the ceremonies prescribed. Observe also the repetitions in verses 6 and 11*a*; hence the duplicated confession in the Mishnah, verses 29*a* and 34*a*. According to the analysis of Benzinger (in Stade's "Zeitschrift," 1889, pp. 65–89), the chapter is made up of three distinct strata: (1) verses 1–4, 6, 12, 13, 34*b* (omitting several glosses), dealing with the manner (no matter what the occasion) of Aaron's entering the Holy of Holies; (2) verses 29*b*–34*a*, a law very much like that of Lev. xxiii. 26 *et seq.*, prescribing the annual observance of a day of fasting and rest, on which the sanctuary and the people are to be purified, presumably by such simple rites of atonement as those carried out on the occasion of the dedication of the tabernacle (Lev. ix.; the Day of Atonement is thus an annual occasion of rededication); (3) verses 5, 7–10, 14–28, of later date than (2), ordaining a more elaborate ceremonial. With (3) goes Ex. xxx. 10. Lev. xxv. 9*b* is probably a gloss (the surrounding text mainly belongs to H). No mention is made of the Day of Atonement in the older codes, J, E, and D (Ex. xxiii. 14–17; xxiv. 18, 22 *et seq.*; Deut. xvi. 1–17).

Analysis of Lev. xvi.

History of the Institution.

The beginnings of the institution may in the critical view be sought for in Ezekiel. In addition to the festivals of Passover and Tabernacles, the prophet ordains two days in the year on which the sanctuary may be cleansed, by the sprinkling of a bullock's blood, from all impurities occasioned through inadvertence: the first day of the first month, and the first day of the seventh (so read with LXX; Ezek. xlv. 18–20); that is, with the beginning of both the civil (in the spring) and the ecclesiastical year (in autumn). It appears (from Lev. xxv. 9; Ezek. xl. 1) that the new-year was then made to begin with the tenth day of the month. In the Pentateuchal legislation the second alone of Ezekiel's Days of Atonement is kept; it is at the same time transferred to the tenth day of the month, while the first day is made into New-Year's Day, the two days changing places. From the simple rites prescribed by the prophet of the Exile to the elaborate ceremonial of the latest strata in P, there is, however, a lengthy process. Stated days of fasting, mentioned for the first time by Zechariah (vii. 1–5), clearly refer to the anniversaries of national calamities (the murder of Gedaliah took place in the seventh month; Jer. xli. 1). No other regular day of fasting was known to the prophet; otherwise he would have mentioned it when he reiterated the indifference of the old prophets to outward ceremonial. Even when Ezra comes to Palestine in the year 444, a day of fasting is observed, not on the tenth but on the twenty-fourth of the seventh month, and by no means according to the ceremonial of Lev. xvi. (Neh. ix. 1). The law of Ezra may have contained the simpler prescription of Lev. xxiii. 26 *et seq.*, and the corresponding stratum in chapter xvi.; the day was certainly not considered then of the importance that it assumed in the times subsequent to Ezra. See also LITURGY, SIN.

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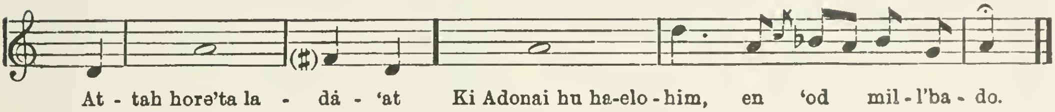
J. JR. M. L. M.

ATTAH HORE'TA (אתה הראת) (Deut. iv. 35): The first of a series of versicles, seventeen in number, chanted on the Rejoicing of the Law in the Northern ritual, before the scrolls are taken from the Ark for the "haḳḳafot" or processional circuits. The chant resembles a Gregorian psalm-tone in structure, and falls in the first ecclesiastical mode (D to D on the natural notes). But the intonation, mediation, and ending of the Hebrew chant diverge from the rules of the plain-song, and show that it is simply another utilization of that antique and peculiarly Oriental cadence around the fifth degree of the minor scale which is closely associated with the Feast of Tabernacles; and it appears also in the melody sung by the cantor while waving the palm-branch (LULAB) during the HALLEL on the first days (see MUSIC, SYNAGOGAL), and in the melody for the Rain-Prayer (GESHEM) introducing the MUSAF of the eighth day (SHEMINI 'AẒERET). By some Polish cantors this characteristic cadence is further freely employed in the services of the Days of Penitence.

ATTAH HORE'TA



A. F. L. C.

ATTAI: 1. Son of the Egyptian Jarha, to whom Sheshan the Jerahmeelite gave his daughter to wife (I Chron. ii. 35, 36).

2. A Gadite chieftain who joined the forces of David at Ziklag (I Chron. xii. 11).

3. A son of Rehoboam, and Maachah, the daughter of Absalom (II Chron. xi. 20).

J. JR. G. B. L.

ATTAR, IBN: A family name among the Sephardic Jews. In Arabic the word "attar" means "apothecary" or "spice-dealer"; but it is found Hebraized, and applied in its original sense as an epithet, as early as 1150 (Harkavy, "Meassef Niddaḥim," p. 83; compare also Zunz, "Z. G." p. 521; עטר מליאוניש occurs in Neubauer, "Cat. Bodl. Hebr. MSS." No. 2142, 32, "Raba Attare"). From the fourteenth century (see No. 11, below) the prefix "ibn" is employed with "Attar," although "Attar" alone coexists as the name of a possibly different family The Attars were especially numerous in northern Africa; and among the Sephardim in Amsterdam, Italy, and Palestine to-day the name is represented by such forms as "Abenatar," "Abeatar," and "Benattar." In Hebrew the name usually takes the form אבן עטר, also אביאטאר (Halberstamm, "Cat. Hebr. Handschriften," p. 80, line 2), which latter is not a clerical error, as Steinschneider thinks, but a form of the name borne by many individuals, as is evident from the spelling "Abeatar" in De Castro's epitaphs (see his "Keur van Grafsteenen," pp. 25, 26). The Amsterdam branch of the family has frequently intermarried with that of Melo, although the exact relationship of these families is by no means clear. The connection of the various individual bearers of this name is also at times obscure, although the majority of them probably belong to the same family. The following list enumerates twenty-two Attars distinguished in literature from the fourteenth to the eighteenth century:

1. **Abraham Abenatar Melo**: Student at the rabbinical academy Keter Shem-Ṭob, in Amsterdam, toward the end of the seventeenth century; probably a nephew or a son of Emanuel Abenatar (Kayserling, "Sephardim," p. 175).

2. **Abraham b. Jacob ibn Attar**: Cabalist and Talmudist; flourished in Morocco in the beginning of the seventeenth century. He was the grandfather of Judah b. Jacob ibn Attar I. (Nacht, "Meḳor Ḥayyim," p. 34).

3. **Amram Meshullam b. Jacob Attar**: Algerian payyeṭan. Luzzato ("Oẓar Ṭob," 1880, p. 64) calls him "Amar," for which Steinschneider reads "Attar," in "Jew. Quart. Rev." xi. 342.

4. **David Abenatar**: Lived in Amsterdam at the beginning of the seventeenth century (De Castro, *l.c.* p. 24). (A David Benattar was rabbi in Tunis about the middle of the nineteenth century.—Cazes, "Notes Bibliographiques," p. 195.)

5. **David Abenatar Melo.** See MELO, DAVID ABENATAR.

6. **Hayyim ibn Artar**: Moroccan rabbi, famous for his learning, philanthropy, and piety. He flourished in Salé toward the end of the seventeenth century, but left that town, on the occasion of a rising against the Jews, and settled in Miguenez, where a college was established for him by the learned and wealthy Moses b. Isaac de Avila, from which institution many learned rabbis were graduated. One of his grandsons was Ḥayyim b. Moses ibn Attar (No. 7); compare Nacht, "Meḳor Ḥayyim," pp. 2, 3. (A payyetan, Ḥayyim Abeatar, is mentioned in Halberstamm, *l.c.* p. 88, line 2.)

G. L. G.

7. **Ḥayyim ben Moses ibn Attar**: Talmudist and cabalist; born at Mequenez, Morocco, in 1696; died at Jerusalem July 31, 1743. He was one of the most prominent rabbis in Morocco. In 1733, he determined to leave his native country and settle in Palestine. But he was detained in Leghorn by the rich members of the Jewish congregation there who established a Yeshibah for him, which was frequented by many pupils who later became prominent, and furnished him with funds to print his "Or ha-Ḥayyim." He was everywhere received with great honor, due to his wide learning, keen intellect, and unusual piety. In the middle of 1742 he arrived at Jerusalem, where he presided at the bet ha-midrash Keneset Yisrael. One of his disciples there was Ḥayyim Joseph David AZULAI, who seems to have been completely overwhelmed by the excellencies of his master. In a truly Oriental strain he wrote of him: "Attar's heart pulsated with Talmud; he uprooted mountains like a resistless torrent; his holiness was that of an angel of the Lord, . . . having severed all connection with the affairs of this world."

He published: (1) "Ḥefeẓ Adonai" (God's Desire), Amsterdam, 1732—dissertations on the four Talmudic treatises Berakot, Shabbat, Horayot, and Ḥullin. (2) "Or ha-Ḥayyim" (The Light of Life), Venice, 1742—a commentary on the Pentateuch after the four methods known collectively as PARDES; it was reprinted several times. His renown is based chiefly on this work, which became popular also with the Ḥasidim. (3) "Peri Toar" (Beautiful Fruit), novellæ on the Shulḥan 'Aruk, Yoreh De'ah, dealing especially with Hiskiah de Silva's commentary "Peri Ḥadash," Amsterdam, 1742; Vienna and Lemberg, 1810. (4) "Rishon le-Zion," Constantinople, 1750—consisting of novellæ to several Talmudic treatises, on certain portions of the Shulḥan 'Aruk, on the terminology of Maimonides, on the five Megillot, on the Prophets and on Proverbs. (5) Under the same title were published at Polna, 1804, his notes on Joshua, Judges, Samuel, Isaiah, etc. See KUTTOWER, ABRAHAM GERSHON.

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L. G. M. B.

8. **Isaac Attar**: Talmudist of the eighteenth century, mentioned by Abraham Ankava in his "Kerem Ḥemed," Nos. 155, 167.

9. **Jacob Abenatar**: Member of the governing body of the Spanish-Portuguese congregation in Amsterdam in the year 1749 (De Castro, *l.c.* p. 39).

10. **Jacob b. Abraham ibn Attar**: Earliest known member of this family. He wrote a supercommentary upon Rashi to the Pentateuch, completing it in 1436. The manuscript is preserved in the Leuwarden Library, Holland (see Neubauer, in Roest's "Letterbode," ii. 83).

11. **Jacob ibn Attar**: Died March 24, 1583. Saadia Longo composed a poetical epitaph on Jacob which was published by Edelman in his "Dibre Ḥefeẓ," p. 14, and which described Jacob as a great scholar and influential man. He is perhaps identical with Jacob, the father of Abraham b. Jacob ibn Attar (Nacht, *l.c.* p. 34).

12. **Joseph ibn Attar**: Leader in the Jewish community of Lisbon shortly before the expulsion of the Jews from Portugal (Samuel b. Moses de Medina, Responsa, No. 371). L. G.

13. **Judah ben Jacob I. ibn Attar**: Rabbi and author; lived at Fez in Morocco toward the end of the seventeenth and the beginning of the eighteenth century. His name is found attesting a pamphlet in the year 1700. He was chief rabbi of Fez and enjoyed the reputation of a profound Talmudist and saintly man. Popularly he was supposed to have wielded miraculous powers; his biographer, Azulai, narrates that, being thrown once into a cage of lions, he remained there for twenty-four hours and then left it unharmed. He wrote in 1715 a work entitled "Minḥat Yehudah" (Judah's Offering), containing Midrashic explanations to various passages in the Pentateuch, portions only of

which have been published by Judah Koriyyat in his "Ma'or we-Shemesh," 1838.

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M. K.—G.

14. Judah b. Jacob II: Equally renowned as a Talmudist and secular scholar; flourished, probably at the end of the fourteenth century, in Spain. The Greek Joseph Kilti (or Kelti) dedicated to him a philosophical work, "Minḥat Yehudah" (Zotenberg, "Cat. des Manuscrits Hebr. de la Bibliothèque Imperiale," No. 707, 2). Carmoly (In Jost's "Annalen," 1839, p. 163) designates him as a Spanish exile, but without reason, for Kilti, in his dedication, speaks of him simply as "the Sephardi" (compare "Literaturblatt des Orients," x. 708).

15. Mordecai b. Reuben ibn Attar: Arranged with the printer Proops of Amsterdam to print the "Azharot" of Solomon ibn Gabirol and of Isaac b. Reuben; they were accordingly published in 1721 (Steinschneider, "Jüdische Typographie," p. 72). He is probably distinct from the Mordecai ibn Attar mentioned in the Responsa, "Mishpaṭim Yesharim," of Raphael Birdugu, p. 102.

16. Moses b. Ḥayyim: Talmudist of Miguenez, about 1700. Son of Ḥayyim (No. 6) and father of the celebrated Talmudist and cabalist Ḥayyim (No. 7). His daughter married Samuel b. Moses de Avila.

17. Moses b. Shem-Ṭob ibn Attar: Talmudist and philanthropist; died in Fez 1725. Moses, a man of great wealth and learning, distinguished himself by his philanthropy in founding schools for poor children, which he maintained. He was the father-in-law of Ḥayyim b. Moses ibn Attar and the son of Shem-Ṭob, who was the brother of Ḥayyim.

18. Obed b. Judah ibn Attar: Flourished in the seventeenth century; son of Judah (No. 13). He wrote a preface to his father's work, "Shir Miktam," and narrates many details of the latter's life.

19. Samuel ibn Attar: Published in 1605 the well-known little book, "Ḥibbar Ma'asiyot" (Collection of Stories). He is erroneously considered the author of the work "Zarzir Matnayyim" (Steinschneider, "Cat. Bodl." col. 2408).

20. Shem-Ṭob ibn Attar: Talmudist, mentioned by Ankava, *l.c.* No. 235. Perhaps identical with Shem-Ṭob ibn Attar, the brother of Ḥayyim ibn Attar, equally renowned as Talmudist and philanthropist. When he died (1700) the community of Fez sent a letter of condolence to his brother Ḥayyim, which is still existing in the Berlin Library (Nacht, *l.c.* p. 8).

21. Solomon ibn Attar: Distinguished and learned Tunisian; lived at the end of the eighteenth century. He is mentioned in Jacob Fetussi's work, "Berit Ya'aḳob," Leghorn, 1800 (Cazes, *l.c.* p. 183).

BIBLIOGRAPHY: Nacht, *Meḳor Ḥayyim*, pp. 2, 34; Steinschneider, *Introduction to the Arabic Literature of the Jews*, in *Jew. Quart. Rev.* xi. 341-343.

G. L. G.

ATTESTATION OF DOCUMENTS (Ḥatimah): The general rule of evidence is that a fact can be established only by the testimony of two witnesses. With the introduction of writing and the custom of making written records of the transactions, the strictness of the rule requiring the actual presence of the witnesses to deliver their testimony orally was relaxed, and a written instrument setting forth the fact and subscribed by two witnesses was considered evidence of equal validity. In Jewish law a written instrument by which a person bound himself to do or pay something was usually prepared by the witnesses or under their direction, and not by the person charged thereby; nor did the debtor or obligor, as a rule, sign the instrument. The distinction, therefore, between the attestation of witnesses in Jewish law and in modern law lies in the fact that in the latter the subscribing witnesses attest the genuineness of the signature of the debtor, whereas in Jewish law they attest the fact that the transaction purported in the instrument to have occurred actually did occur. It is the substance of the instrument, and not the signature of the obligor, that is proved by the attestation of the subscribing witnesses. The formula of attestation varies. An approved formula is the following:

> "We [the witnesses] have taken symbolic possession ["Kinyan sudar"] from............ . the son of............, according to all which is written and expressed above, with an article that may be used for taking symbolic possession, this......day of ......; and all is fixed and established.
> "............, the son of............, a witness.
> "............, the son of............, a witness."

An older formula reads simply:

> "We have written and signed our names here on this [date]; and all is fixed and established."
> [Names of witnesses.]

Inasmuch as the testimony of the subscribing witnesses goes to the substance of the instrument, the formalities required are numerous; and great strictness is observed in enforcing them, although such strictness is relaxed in the cases of bills of divorce and bills of manumission of slaves.

The witnesses must read the document word for word before they sign it. It is not sufficient if some one else reads it to them, though some authorities are of the opinion that it may be read to them by *two* other persons. If the document is prepared in a language unknown to one of the witnesses, and has been translated for him, the document is valid (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 45, 2).

Mode of Attestation.

The witnesses must know both parties and their names, or have them properly identified by others, for the obvious reason that in the absence of the signature of the party bound, fraud in the preparation of the instrument would be more possible. In the case of a bill of sale or an instrument of indebtedness, the later law somewhat relaxed the rule, and provided that the witnesses need know only the seller or the debtor, these being the persons to be bound respectively by these instruments (*ib.* 49, 2). According to Maimonides, however, the strict rule requiring the witnesses to know both parties can not be relaxed ("Yad," Malweh, xxiv. 3). The witnesses must sign their own names; and illiterate witnesses, unable to write, are incompetent; thus, even if some one have traced the signature for the witness and the latter have written the letters over the tracing, it is invalid; although some authorities are of the opinion that in such cases the witness is considered competent, especially so in cases of bills of divorce.

An attestation in the form "A. B. has authorized me to sign for him" is invalid, because of the general reason that the subscription of the witness is equivalent to testimony delivered in open court, and hence must be direct, and not hearsay. In some communities it became customary for public scribes to prepare all documents; in such cases the witnesses appeared before the scribe and, if illiterate, directed and authorized the scribe to sign for them. The formula in such cases was: "A. B. has authorized me to sign this document for him"; and where such custom prevailed, such attestation was considered valid (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 45, 5).

Connection with Body of Deed.

A peculiar rule of the Jewish law was that the signatures of the witnesses must be affixed at a distance of less than two lines from the body of the instrument. The history of this rule is interesting. The older Talmudic law, which had no special formula for documents whereby the end of the body of the document could be fixed beyond the danger of any addition thereto after the witnesses had subscribed, attempted to prevent the addition of such matter by the rule quoted by Rab Amram, "The last line proves nothing" (B. B. 162*a*); meaning that if any matter of importance was brought into the last line of the document, it signified nothing, because it was presumed that this last line had been interpolated, as the witnesses rarely signed their names so closely to the body of the document as not to leave a space wide enough for an interpolation.

Another rule is cited in the name of Rabbi Johanan: "Some of the substance of the document is repeated in the last line" (B. B. 161*b*). Thus, by summing up what had already appeared in the body of the document, the last line becomes of no importance whatever except as an indication of the end of the instrument. If, therefore, the signature of the witness is at a distance of a line or a little more than a line from the body of the instrument, no interpolation could take place. But if the signatures are two lines distant, then interpolation could take place, because in the first of these two lines some matter of importance could be added, and in the second the formula of repetition could be written. Hence the necessity for the rule that, in order to prevent any interpolation of this sort, the witnesses must sign within the distance of two lines from the body of the instrument, or the instrument is absolutely void (Ḥoshen Mishpaṭ, *l.c.* 6). The formula "Everything is fixed and established" (והכל שריר וקים) is universally recognized as the end of the instrument, and, as anything appearing thereafter would be immediately recognized as an interpolation, the strictness of the above rule seems to be unnecessary; yet the rule was nevertheless not relaxed, upon the ground that that which is not done according to the ordinance of the sages is not valid ("Be'er ha-Golah" on Ḥoshen Mishpaṭ, *l.c.*).

Deeds of Indebtedness.

An instrument of indebtedness duly attested by two witnesses is in some respects equivalent in its effect to an instrument which has been made a matter of public record at modern law. The debt thus secured becomes a lien on the property of the debtor; and the creditor may follow such property for the purpose of collecting his claim, even though the property has been transferred to third persons bona fide, because all persons are presumed to take such property subject to the lien of the debt, since the instrument of indebtedness attested by two witnesses is deemed to be such publication of the debt as to be legal notice to all the world (B. B. x. 8).

The rule of law providing that at least two witnesses must subscribe does not imply that the document has greater validity if more than two subscribe. It is simply a rule providing for a proper form of attestation; and two witnesses are sufficient. An instrument attested by only one witness is equivalent to the oral testimony of one witness; and if the obligation is repudiated by the person bound by the instrument, he is obliged to take the oath of purgation (B. B. x. 1; Ḥoshen Mishpaṭ, 51, 2). For although the instrument does not create a perfect obligation by reason of the fact that there is but one witness, it nevertheless raises the presumption of indebtedness, which the debtor is obliged to meet by taking the oath that he does not owe anything.

If a duly signed instrument is delivered in the presence of two witnesses, even though they are not the signers of the document, the creditor may follow the property of the debtor (*ib.* 7); although some authorities do not concede the same validity to the document that is delivered in the presence of two as to the one that is subscribed by two ("Beer Heṭeb" on Ḥoshen Mishpaṭ, *l.c.*). If a document is signed by a number of witnesses, some of whom are incompetent, some authorities require evidence that the witnesses last subscribing are competent (*ib.* 45, 12, gloss); but the general rule seems to be that if there are among the signers two witnesses who are competent, the instrument is valid, no matter in what order they have signed, unless it can be proved that all the signers have been simultaneously called to sign the document (*ib.* text). If there are only two witnesses, and one of them is incompetent, the instrument is invalid, even if it has been delivered in the presence of two qualified witnesses (Maimonides, "Yad," 'Edut, xiv. 6; see Shulḥan 'Aruk, Eben ha-'Ezer, 130, 17).

According to the Talmudic principle, where Jewish and non-Jewish laws differ, and the Jew is subrogated to the rights of the non-Jew, the case is decided according to the non-Jewish law; hence, if a non-Jew has sold an instrument of indebtedness to a Jew, it is the prevailing opinion of the jurists that the rights of the Jew are determined according to the non-Jewish law (Ḥoshen Mishpaṭ, 66, 25). If such instrument of indebtedness is signed by the witnesses at a distance of more than two lines from the body of the instrument, this does not invalidate such instrument, if the same is valid according to non-Jewish law (*ib.* 45, 17).

As stated above, the strictness of the rules concerning attestation of instruments is somewhat relaxed in the cases of bills of divorce and bills of manumission of slaves, since these instruments were always construed liberally in favor of the slave to be freed from bondage or the woman to be freed from matrimony. The subscription of the witnesses

Bills of Divorce and Manumission.

to the Geṭ was ordained by Rabban Gamaliel as a matter of public policy, in order to facilitate the proof of legal documents (Giṭ. iv. 3); but after this ordinance it was still for a long time maintained by the authorities that where there were no subscribing witnesses, but the geṭ had been properly delivered to the wife in the presence of witnesses, it was valid, and could be proved by the witnesses of the delivery (*ib.* ix. 4). Although the general rule required that the witnesses should be personally acquainted with the parties, yet in cases where the exigencies of the situation made it impossible to follow the usual formalities, a bill of divorce was permitted to be delivered to the wife, even though the witnesses did not personally know the parties (Giṭ. 66*a*). If the witnesses did not sign their full names, or omitted the words "a witness," following their names, it was nevertheless presumed that they wrote their names with the intention of being witnesses to the document, and hence the attestation was deemed valid (*ib.* ix. 8).

There was one exception to the general rule that two witnesses are sufficient to attest any instrument: this was a curious form of a bill of divorce known as "the folded geṭ." It was prepared in the following manner: A line was written, the parchment was then folded and fastened, and a witness signed on the back of the fold; then another line was written, and the parchment again folded and fastened, and this fold likewise attested by another witness; and as there were not less than three folds, there could not be less than three witnesses (B. B. x. 1, 2), because of the rule that the folded geṭ must have as many witnesses as it has folds; and if one fold was blank, the geṭ was called "a bald geṭ," and was void (Giṭ. viii. 9, 10). This form, however, was no longer used in Talmudic times. Such instruments are declared absolutely void by the later law (Ḥoshen Mishpaṭ, 42, 1, gloss).

Bibliography: Frankel, *Der Gerichtliche Beweis*, pp. 399 *et seq.*; Bloch, *Die Civil-Process-Ordnung*, pp. 53 *et seq.*; Klein, *Das Gesetz über das Gerichtliche Beweisverfahren*, pp. 17 *et seq.*; Amram, *Jewish Law of Divorce*, pp. 171 *et seq.* See also the articles Divorce, Deeds, Documents, Evidence.

J. Sr. D. W. A.

ATTIA, ISAAC B. ISAIAH: Talmudic scholar; lived in Aleppo in the nineteenth century. He was the author of the following works, published in Leghorn, 1821–31: (1) "Eshet Ḥayil" (A Virtuous Woman), explaining Prov. xxxi.; (2) "Wayiḳra Yiẓḥaḳ" (And Isaac Called), annotations on the Pentateuch, divided into three parts, the last two of which are entitled "Doresh Ṭob" (He Who Preaches Well) and "'Eḳeb 'Anawah" (For Modesty's Sake); (3) "Mesharet Mosheh" (The Servant of Moses), containing novellæ on Maimonides' Yad ha-Ḥazaḳah and its commentaries; (4) "Rob Dagan" (Abundance of Corn), with an appendix, "Ot le-Ṭobah" (A Sign of Good), on different halakic subjects, divided into two parts and arranged in alphabetical order; (5) "Tannia we-Shayar" (He Taught and Left Unexplained), and (6) "Pene ha-Mayim" (The Surface of the Water); two volumes of annotations on the Pentateuch.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 62; *Bibliotheca Friedlandiana*, p. 126.

L. G. I. Br.

ATTORNEY: A legal representative, empowered to plead on behalf of the person represented. Attorneys at law are unknown in Jewish law. The examination and cross-examination of the witnesses were conducted by the judges; and in criminal cases the law imposed upon the judges the duty of carefully guarding the prisoner's rights. Attorneys in fact were permitted to appear for their principals and conduct litigation, subject to certain restrictions.

Attorney for Plaintiff: The Talmudic law on the subject is found in the treatise Baba Ḳamma (70*a*). According to this passage, an Attorney was authorized to represent his principal only for the purpose of receiving property from a bailee or trustee, when there was no dispute concerning its ownership. If there was a contest as to the title to the property, the Talmudic law did not authorize an Attorney to appear.

At the law academy in Nehardea it was taught that an Attorney could appear only for the purpose of taking possession of real estate, but not to recover movable property. The Geonim, however, modified this Talmudic principle, and permitted attorneys to appear in contested cases also. Rabbi Hananeel of Kairwan, who lived during the eleventh century, reports that in his time it was lawful to appoint attorneys in all cases, whether the controversy was concerning movable or immovable property, and whether there was a contest or not (Tosafot, B. Ḳ. 70*a*, אמטלטלין); and this opinion was generally accepted in the later law (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 123, 1).

The power of Attorney had to be in writing, and to contain the words "proceed, litigate, acquire, and possess for thyself and compel the adversary to give up what is due," or words to that effect; and if such words were not used, the defendant was not obliged to answer the Attorney, and could plead in bar of the Attorney's right (B. Ḳ. *l.c.*; Maimonides, "Yad," Sheluḥin, iii. 1; Ḥoshen Mishpaṭ, 122, 4).

Relation of Attorney and Client.

It was at first thought that the relation of Attorney and client was like that of partners, and that the Attorney could retain one-half of what he collected; but the final decision was that their relation is like that of principal and Agent, and that the Attorney was obliged to account to his principal for all that he had done or received (B. Ḳ. *l.c.*). The principal was obliged to pay all the expenses of the Attorney and to indemnify him for all outlays; and all powers of Attorney were customarily drawn with a provision to that effect (Ḥoshen Mishpaṭ, 122, 6).

Persons Qualified to Act.

Any person could act as Attorney for another. Even women and slaves could be empowered. The principal's own slaves, however, were not permitted to represent him (*ib.* 123, 13); and, subject to certain regulations, even non-Jews were authorized to act as attorneys for Jewish claimants (*ib.* 14).

Unless specially authorized to do so, the Attorney could not appoint another Attorney in his place; and the principal could revoke the power of Attorney at his will (*ib.* 123, 4; 123, 3).

In case the principal appointed another Attorney, this was an implied revocation of the power granted to the first one, unless the second appointment was simply intended as a precautionary measure whereby the second Attorney was substituted only in case the first could not act (*ib.*).

If the subject of contention was a debt, the death of the principal revoked the power of Attorney; but if it was real estate, or if the Attorney had been given authority through the ceremony of symbolical seizure (Ḳinyan), the death of the principal was not a revocation of the power (*ib.* 1).

A husband could act as Attorney for his wife without any special power given to him, in controversies concerning those portions of his wife's property in which he had usufructuary rights; but he had no such implied power in matters concerning those portions of her estate the fruits of which she enjoyed (Giṭ. 48*b*; Ḥoshen Mishpaṭ, *l.c.* 8).

Members of a partnership or heirs of an estate of which no partition had been made could appear as attorneys for their copartners or coheirs without any special power given to them, because, their interest being joint, each is authorized to act for the others. If, however, one of the coheirs or copartners was absent in another city, and unable therefore to intervene personally in the case, if he so chose to do, he was not bound by the action of his coheir or copartner; and it was a rule, therefore, that in cases where a coheir or copartner appeared to represent the estate, the defendant might demand a production of the power of Attorney from absent parties interested (Ket. 94*a*; Maimonides, "Yad," Sheluḥin, iii. 3; Ḥoshen Mishpaṭ, *l.c.* 9).

Attorney for Defendant: The defendant was not entitled to be represented at court by an Attorney (Ḥoshen Mishpaṭ, 124, 1). The only case, it appears, known to the Talmudists, in which it was assumed that an Attorney (אנטלר, ἐντολεύς) might eventually be permitted to appear for the defendant, was one in which the high priest was sued (Yer. Sanh. ii., beginning 19*d*).

The principal reason for compelling the defendant to appear in person seems to have been the feeling that if he were obliged to face the plaintiff in open court, there would be a slighter probability of false plea or concealment of the truth on his part (Ḥoshen Mishpaṭ, *l.c.*; Beer ha-Golah, *ib.*).

Women of standing and scholars were respected to this extent, that they were permitted to make their statements in their own homes in the presence of the plaintiff; and the record of their statements was taken by the official recorder and presented to the court (Asheri Sheb. iv. 2; Ḥoshen Mishpaṭ, *l.c.*). See Agency, and Attorney, Power of.

J. SR. D. W. A.

ATTORNEY, POWER OF (Harshaah): An instrument empowering an agent to act on behalf of a principal. The following formula of a Power of Attorney is taken from "Naḥalat Shib'ah," chap. xliv.:

"A memorial of testimony taken before us witnesses whose names are subscribed below. On the......day of the month of......, in the year......of the creation, there came before us A, the son of B, and he said unto us, 'Be ye witnesses and acquire from me by symbolic seizure ["ḳinyan"] and sign this and give it into the hands of C, the son of D, that it may be unto him for a testimony and as proof that I do this voluntarily and of my own free will. I have given to the said C, the son of D, four ells of ground, and through them and through the aforesaid symbolic seizure, I empower and authorize the said C, the son of D, to be my attorney and representative ["murshah"=empowered, and "entelar"=ἐντολεύς, mandatory], that he may have power and authority to demand and collect the amount which E, the son of F, owes me on a certain instrument of indebtedness which I have transferred to him [my attorney]; "and now acquire it for thyself and all rights under it; and thy hand shall be as my hand; and thy mouth as my mouth; and thy act as my act; and thy release as my release; and everything that thou shalt do concerning the aforesaid debt shall be done as though I had done it myself"'; and thus the aforesaid A, son of B, said to the aforesaid C, son of D, 'Go litigate and acquire and lay out whatever is necessary for thy expense, and whatever shall be decided for thee in court I shall accept whether in my favor or against me, nor shall I have the right to say to thee I have sent thee to benefit me, and not to harm my cause'; and he shall also have power and authority to summon the debtor to court or to compromise with him or to extend the time of payment and to give acquittance. To all the above, the said A, son of B, bound himself by symbolic seizure and by the four ells of ground as aforesaid, and by a hand-clasp, and by an audible statement, and by a lawful oath, and under the sanction of the heavy ban to approve and ratify everything that the attorney may do. This letter of attorney shall not be invalidated nor shall its power be minimized by anything wrongful or detrimental forever; but it shall have permanent force and effect according to the effect of all letters of attorney that are customarily made among Israelites, according to the regulation of our sages of blessed memory, not as a mere 'asmakta' nor as a mere form. And we have taken symbolic possession from A, son of B, on behalf of C, son of D, according to everything that is written and expressed above by an object through which symbolic possession may lawfully be taken; and all is firmly fixed and established." (Signed by two witnesses.)

The Power of Attorney is, like most documents in Jewish law, prepared and signed by the witnesses and not by the parties. By the ceremony of symbolic seizure and by the conveyance of four ells of ground to the attorney, the latter became invested with all the powers specifically defined in the instrument.

The foregoing formula contains all the necessary and formal words required by the law. It enables the attorney to expend money on behalf of his principal in the prosecution of his claim, and whether well or ill spent, he is entitled to be repaid; and it furthermore authorizes the attorney to bring suit, to compromise, to grant an extension of time of payment, and to give a receipt or acquittance to the debtor.

For further explanation of the terms and phrases used in this formula, see articles Sheṭar, Asmakta, Attorney, Deed.

J. SR. D. W. A.

ATTRIBUTES: The fundamental and permanent properties of substance, so-called by logicians in contradistinction to accidents, which are modifications representing circumstantial properties only. Aristotle makes the distinction between "fundamental being" (*τὰ ἐν τῇ οὐσίᾳ ὄντα*) and its fundamental properties (*τὰ συμβεβηκότα*; "Metaphysics," iv. 30, 1025*a*, 30; and "De Animalium Partibus," i. 3, 643*a*, 27). Similarly the Arabian-Jewish philosophers discriminate between תואר, "attribute," and מקרה, "accident"; and the typical defenders of the Attributes, the Sifatiya, are called by these philosophers בעלי התארים, "accepters of attributes." The theory of Attributes was always an important problem of scholasticism, because of its intimate connection with the Christian doctrine of the Trinity. It came into prominence with Saadia's work, "Emunot we-Deot" (ii. 5, 53), in which the doctrine of Attributes is employed directly against the dogma of the Trinity. Saadia, who denies the positive attributes of God, with the exception of existence, unity, power, and wisdom, places the following alternative before Christian Trinitarianism: "God is either corporeal or incorporeal. If He be considered corporeal, positive attributes would indeed be possible, but then the idea of God would be open to the grossest anthropomorphism of the ignorant masses. If, on the other hand, God be considered incorporeal, He can possess no attributes (positive properties), for with the possession of attributes differences in God must be admitted, and differences can be predicated of that alone which is corporeal, not of that which is incorporeal." From this comparatively clear statement of the problem of Attributes it is apparent that it touches the very core of scholasticism. It is interesting, therefore, to inquire what attitude is assumed toward it by Judaism, with its fundamental and constant insistence on the unity of God, who possesses manifold spheres of work; with its many-sided forms of revelation; with its all-wise, all-good, all-powerful, all-animating God. Antithetically expressed, what is the relation of unity to multiplicity? Logically formulated, what is the relation of the individual to its species, of the species to its genus? Sociologically stated, what is the relation of human personality to the community, and of the community, on its part, to the state?

It is evident from the preceding that the question of the Attributes of substance—be this substance God, Nature, Atom, Monad (*ἓν καὶ πᾶν*), Idea, Will, the Unknowable—concerns the very highest problems of human intellect; the question being intimately entwined with the fundamental problems, not only of scholastic, but of all philosophy, with the problem, indeed, of universals. It is therefore not surprising that in the Arabian-Jewish philosophy there should be a division between the defenders and the opponents of the doctrine of Attributes; or that within the field of attribute-conception the most minutiose attempts at adjustment are evolved, as was so ably shown in the pioneer literary production of David Kaufmann, "Attributenlehre in der Jüdischen Religionsphilosophie," Gotha, 1877.

Though the problem of Attributes merited the most earnest consideration of the loftiest minds, the treatment it actually received was barren and unsatisfactory in the extreme. How great was the need for a scholarly consideration of the problem of Attributes is shown by the fact that as late as the seventeenth century much of the thought of a Descartes, a Locke, and a Spinoza was devoted to it, and that even in the nineteenth century there could occur such a vigorous discussion concerning the proper interpretation of Attributes as that which took place between J. E. Erdmann and Kuno Fischer. Descartes (in his "Principia Philosophiæ," i. 53, 1644) had drawn the distinction between "attributum" and "modus"; but Spinoza was the first to set the doctrine of Attributes in the very center of a system. "By attribute I understand whatever the mind conceives as constituting the essence of substance" ("Ethics," i., def. 4). God therefore is conceived as containing infinite Attributes, each one of which expresses His eternal essence (*ib.* prop. xi.). Of all of the divine Attributes, however, the human mind conceives but two, thought and extension ("Ethics," ii., prop. 1 and 2). While Erdmann explained these Attributes of Spinoza as being merely the modes of cognition in the mind considering them, Fischer maintained that they were real and separate forms of the substance's existence.

This modern example will serve to show that speculative metaphysics still has its attribute-problem. Indeed, even the natural sciences of to-day have, on their metaphysical side, attributive implications. Witness, for example, Häckel's naturalistic monism (see Ludwig Stein, in "Archiv für Geschichte der Philosophie," ii. 319, 1898; *idem*, "Sociale Fragen im Lichte der Philosophie," p. 516, 1897; *idem*, "An der Wende des Jahrhunderts," p. 894, 1899). The historical continuity of philosophy is evidenced by the fact that old problems are continually being revived and modified through the influence of new ideas. Each succeeding age presents for its own consideration the problem of Attributes—though clad in its own scientific phraseology. With scholasticism the problem of Attributes was a theological one; with Spinoza it was a mathematical one (the relation of the One to the Many); with Häckel it is a biological problem (the relation of the Organic to the Inorganic). Häckel's monistic conception of the universe (calling it "the conception of coming ages") is in substance that the forms of organic, as well as those of inorganic, matter are the necessary products of natural forces. It is readily seen, however, that his "natural forces" of the underlying substance are in truth just as attributive as any of the fundamental qualities of a Spinoza or of any section of scholasticism.

Certain basic problems of metaphysics recur at intervals throughout the ages, clothed always in the scientific dress of the period, and receive more or less adequate formulation according to some one or the other of the dominant scientific tendencies of the day.

K. L. S.

It is difficult to determine whether it was the influence of the Motazilites or the desire to convince his Karaite adversaries of the danger of always taking Biblical words literally, that actuated Saadia in raising the question of the divine Attributes. He was, however, the first among Jewish writers to do so; and the question having been propounded, it was thereafter considered by all the philosophers, each making an effort at its solution according to his respective school.

Saadia.

Saadia, like the Motazilites, denies all Attributes save those of existence, unity, power, and wisdom, inasmuch as these four, expressing as they do the very essence of God, involve neither multiplicity nor variety in Him; and furthermore because each of these four essential Attributes being necessitated by, or implying, the other, they can be reduced to one attribute. No other divine attribute found in the Bible can be taken literally without surrender to coarse anthropomorphism ("Kitab al-Imanat Wal-I'tikadat," ed.

Landauer, pp. 80–90). But Saadia, in admitting these four Attributes, did not foresee the objection of Maimonides, that these Attributes either add to the essence of God—and in that case they ascribe to Him accidents, which ascription is inadmissible—or are useless repetitions. Indeed these Attributes are in such predicament that if the question be asked, "What is God?" it should be answered, "God is God" (compare "Moreh," i. 52). This objection did not escape Bahya, whose theory of Attributes is accordingly more precise. The author of "Duties of the Heart" divides Attributes into two classes, those that indicate God's essence ("dhatiyat") and those that express His actions ("fa'iliyat"). The essential Attributes are those of existence, unity, and eternity, which, being every one of them necessitated by the others, are in fact but one. However, in describing God by these Attributes, it must be borne in mind that they do not present Him as an existing, eternal, and unique being, inasmuch as the sense generally attached to these expressions can not be applied to God, who is beyond our conception; they simply negative the possibility of His having the opposite Attributes ("Duties of the Heart," x.).

Baḥya.

Judah ha-Levi.

With Judah ha-Levi the question changes. While Saadia admits without reserve four essential Attributes, and while Baḥya does not object to three, provided they be taken negatively, and while both refuse to admit any other Attributes than these, Judah ha-Levi sees no harm in Attributes other than essential, provided they be used negatively. Accordingly he divides all Attributes found in the Bible into three classes, namely: into active ("taziriyah"), such as rich-making (מעשיר = he maketh rich), poor-making (מוריש = he maketh poor), etc.; into relative ("idafiyat"), such as blessed (ברוך), merciful (רחום), etc.; and into negative ("salbiyah"), which comprise all essential Attributes, inasmuch as all essential Attributes must be taken negatively. The names of God found in the Bible are all, except the Tetragrammaton, Attributes belonging to one or another of the three classes mentioned ("Cuzari," pp. 73 *et seq.*, ed. Hirschfeld).

Abraham ibn Daud, like Judah ha-Levi, admits all relative Attributes. As for the essential ones, there are eight by which God can be described, for the simple investigation of their mutual relations shows that they have not the same significations as are generally attached to them. These eight are unity, existence, immutability, truth, life, knowledge, power, and will ("Emunah Ramah," pp. 54 *et seq.*).

Maimonides.

Maimonides, on this question, adopts the theory of Aristotle. He divides the positive Attributes into four classes: (1) Those that include all the essential properties of an object. Such Attributes, however, can not be applied to God, because, as all philosophers agree, God can not be defined—definition being established only by giving the genus and the specific differentia. (2) Those that include only a part of the essential properties. Neither can these Attributes be applied to God, who, being incorporeal, has no parts. (3) Those that indicate a quality. These latter also are inapplicable to God, who, having no soul, is not subjected to psychical affections, that indicate the relation of one object to another. (4) Those that express actions or effects. At first sight the two last-mentioned Attributes can be applied to God, because, having no connection with His essence, they do not imply any multiplicity or variety in Him; but on closer examination it will be seen that even these present many difficulties. There is only one kind of Attributes by which God can be described, and those are negative Attributes.

Spinoza follows Maimonides to a certain degree. Like him he says that the essential Attributes of power and will do not exist in reference to God; for He can not have power or will as regards Himself (compare "Cogitata Metaphysica," part ii., ch. viii. § 2). He agrees with him likewise in declaring that God's essence is not complex but simple (*ib.* v., vi.). But while Maimonides concludes from this conception that all positive Attributes must be banished from God, Spinoza makes a distinction between proprieties and Attributes, and maintains that God is conceived by an infinite variety of Attributes, every one of which expresses His eternal essence ("Ethics," part i., prop. x.).

Bibliography: D. Kaufmann, *Attributenlehre in der Jüdischen Religionsphilosophie.*

K. I. Br.

AUB, HIRSCH: Rabbi and Talmudist; born, 1796, in Baiersdorf, a small town near Erlangen, the birthplace of a number of prominent Jews; died at Munich, 1876. He studied in Prague and became known as a Talmudist. In 1827 he was elected chief rabbi of Munich, which position he filled for forty-nine years. His congregation was composed both of Orthodox and of Reform Jews, but he held its various elements together by his love of peace, gaining through this strongly marked trait the name of "ba'al sholom" (peacemaker). In 1848 he was one of the principal workers for the emancipation of the Jews and the abolition of the law under which only a limited number of married Jews were allowed to live in each town. Aub was held in high esteem and favor by three kings of Bavaria, Ludwig I., Maximilian, and Ludwig II. The last-named decorated him, on his seventieth birthday, with the Cross of St. Michael. S.

AUB, JOSEPH: Oculist; born in 1846; died May 13, 1888, at Cincinnati, O. He attended the Talmud Yelodim Institute and the public schools, and later entered the Ohio Medical College, from which institution he was graduated in 1866. He then went to Erlangen, Bavaria, where he received the degree of M.D. After serving for a short time in the Austro-Prussian war, he studied at Paris and Berlin under the eminent oculists Liebreich and Albrecht von Gräfe, and then became assistant to Dr. Knapp in Vienna. On the latter's removal to New York, Aub settled permanently in Cincinnati, where his remarkable success as an operator soon insured him a large practise. Aub was one of the first to use the electromagnet for removing foreign bodies from the eye. He was oculist to the Cincinnati Hospital, and for five years professor of ophthalmology at the Cincinnati College of Medicine and Surgery. He was a frequent contributor on this subject to medical periodicals.

Bibliography: *Jewish Chronicle*, June 1, 1888, p. 7.

A. B. B.

AUB, JOSEPH: German rabbi; cousin of Hirsch Aub; born at Beiersdorf, in Bavaria, 1805; died May 22, 1880. He held various rabbinical posts for fifty years, first in Baireuth (1830–50), then in Mayence (1850–65), and, finally, in Berlin from 1865 until his death. Joseph Aub was distinguished as one of the first Bavarian rabbis who delivered their sermons in German and published them later in pamphlet form. He was a partizan of the Reform movement, but without losing the historic ground of Judaism. He founded a weekly entitled "Sinai" in 1846, but this independent organ met with mediocre success only. Among his writings on theological questions may be mentioned: "Betrachtungen und Widerlegungen," in two parts, 1839; "Biblisches Sprachbuch für den Vorbereitenden Unterricht in der Mosaischen Religion," 1868; "Grundlage zu einem Wissenschaftlichen Unterrichte in der Mosaischen Religion."

Bibliography: *Allgemeine Zeitung des Judenthums*, 1880, p. 359.

S. A. S. C.

AUB, LUDWIG: Author and poet; born Aug. 4, 1862, in Munich, Germany. He is a grandson of the rabbi Hirsch Aub, of Munich. When his father, Max Aub, a lawyer, was recalled to Munich from the little town of Uffenheim, Franconia, where he held an office under the government, Ludwig entered the gymnasium of his native city.

From early boyhood he gave evidence of that all-absorbing love for books which afterward led him to seek employment with different firms of booksellers in Vienna and Leipsic, until he himself became a dealer in rare books. This occupation gave him a comprehensive knowledge of modern German literature and, at the same time, put him in touch with men calculated to stimulate his literary tastes. Unfortunately a serious affection of his eyes not only forced him to give up his business, but has seriously interfered with his literary career. Aub has occasionally championed Jewish interests against anti-Semitic attacks.

His first attempt as author was with "Abriss der Deutschen Literaturgeschichte," Leipsic, 1888. The "Münchner G'stanzl'n," a book of poems in the North-Bavarian dialect, which appeared in 1889, met with pronounced success. In the same year Aub, in collaboration with Thom, published a collection of aphorisms and epigrams under the title of "Gnomen und Kobolde."

Aub is president of the Orion Literary Association in Munich, which he founded, and is a regular contributor to German periodicals and newspapers.

Bibliography: Eckardt, *Die Didaktische Literatur*; Hinrichsen, *Das Literarische Deutschland* (index); Brünner, *Schriftstellerlexikon*, s.v.

S. A. S. C.

AUBRIOT, HUGUES: A provost of Paris, France; born at Dijon; died in Burgundy in 1382. He was in office at the accession of Charles VI. (1380), when the populace, irritated beyond endurance by the taxes levied upon them, demanded of the king that "Jews and usurers be expelled from Paris" (J. des Ursins, "Histoire de Charles VI."). Without waiting for the king's action, "some of the lower classes . . . ran about the city, . . . entered about forty of the Jewish houses, robbing them of plate, jewels, clothes, and bonds" (*ibid.*). For four days the dwellings of the Jews were attacked and thus pillaged. The mob rushed upon the terrified Hebrews, cut their throats and tore from the arms of mothers infants whom they hurried to the churches so that they might be baptized (Halphen, "Legislation Concernant les Israélites," Introduction). Aubriot earnestly pleaded the cause of the Jews before the king, and through his influence succeeded in obtaining a royal decree, ordering the restoration of the children to their mothers and the restitution of all property taken from the Jews.

For thus championing the cause of the Jews, Aubriot incurred the hostility of the Church, which denounced him as being secretly a Jew, and accused him of various crimes, including that of immorality with Jewesses (J. des Ursins, *l.c.*; compare Sauval, "Antiquités de Paris," ii., book x.). Aubriot was finally compelled to do penance and was condemned to perpetual imprisonment on bread and water.

He was confined in the Bastile, but about a year later (1382) was released by the mob, during the riots of the "Maillotins." Unfortunately for the Jews, the rioters, unrestrained in their fury (Félibien, "Histoire de la Ville de Paris"), fell upon them, massacring great numbers, and pillaging their homes ("Ordonnances des Rois de France," vi.).

Of the survivors of this massacre some fled, while others were baptized; the moneys and other valuable property being given to the Chapel of Vincennes (Léon Kahn, "Les Juifs à Paris," p. 31).

Bibliography: Grätz, *Gesch. der Juden*, viii. 39; Bédarrides, *Les Juifs en France*, p. 248; Depping, *Les Juifs dans le Moyen Age*, p. 184.

G. S. K.

AUER, LEOPOLD: Hungarian violinist; son of a poor house-painter; born in Veszprim, Hungary, June 7, 1845. His musical talent manifested itself early. When only four years old he marched in front of the revolutionary troops, beating the drum, and exciting patriotic enthusiasm among the spectators. He received his first musical education from Ridley Kolene at the Conservatory at Budapest; then went to the Vienna Conservatory, where he studied under Dont (1857–58); and completed his studies with Joachim at Berlin. He was musical conductor at Düsseldorf from 1863 to 1865, and at Hamburg from 1866 to 1868. On the invitation of the St. Petersburg Musical Society he succeeded Wieniawski as professor of the violin at the conservatory there. Appointed soloist of the imperial theaters (1873), with the title "court-soloist to the Czar," he conducted the concerts of the imperial court-singers (1880–81), and later led the concerts of the Russian Imperial Musical Society (1887–92). Auer still occupies this last position (1902). From 1881 to 1888 he made a number of tours through Europe as a solo violinist, and participated in the musical festivals at Carlsruhe (1885) and Düsseldorf (1888).

His eminence as a talented musical instructor is attested by the many renowned violin-players that have been among his more than forty pupils; of them Kolakovski, soloist of the Imperial Theater at Moscow; Krasnokutski, Pusternakov, Galkin, Mlynarski, Korguyev, and Krüger, the last four soloists of the Imperial Musical Society of St. Petersburg, and many more celebrated artists of the imperial theaters of St. Petersburg. Some of his compositions, among them "Tarantelle de Concert" and "Rhapsodie Hongroise" for violin and piano, and transpositions for the violin, have been published by Bote and Back in Berlin, and by Fr. Kistner in Leipsic.

Bibliography: *Entziklopedicheski Slovar*, ii. St. Petersburg, 1893; Ehrlich-Legge, *Celebrated Violinists*, 1897, *s.v.*; Riemann, *Musiklexikon*, 1900, *s.v.*; Baker, *Biographical Dict. of Musicians*, New York, 1900.

s. H. R.

AUERBACH: A family of scholars, the progenitor of which was **Moses Auerbach,** court Jew to the bishop of Regensburg, about 1497. One of his daughters, who went after her marriage to Cracow, is the reputed ancestress of the celebrated R. Moses Isserles (רמ״א).

Another branch of the family settled at Vienna. A near relative, **Meshullam Solomon Fischhof-Auerbach,** occupied such an eminent position in the community of Vienna that he married Miriam, the daughter of a well-known rabbi and physician Leo Lucerna (Judah Löb Ma'or-ḳaṭon). She died July 29, 1654 (Frankl, "Inschriften," No. 202). In his old age it was his misfortune to be driven from Vienna and exiled (1670) with his coreligionists. Before his death (1677) he had the satisfaction of seeing his sons occupy honorable positions. Nearly twenty years before, his son **Menahem Mendel Auerbach** was called as rabbi to Reussnitz, Moravia, after having officiated as assessor to the rabbinate at Cracow. The pupil of such men as Lipmann Heller, Joel Särkes, Joshua b. Joseph, at the Talmud school in Cracow, Menahem Mendel attained such a reputation as a Talmudic authority that the rabbis of large foreign communities submitted difficult questions to him for decision. (For detailed account of his career see separate article.)

The best known among Mendel's brothers is **Simon,** who at the age of 23 wrote a penitential poem, on the occasion of an epidemic that broke out among children in Vienna, in 1634. This poem passed through several editions, under the title "Mish'on (*sic*) la-Yeladim" (Support to Children), Frankfort-on-the-Main, 1711. The author died March 11, 1638, at Eibenschütz. The poem was printed by the grandson of the author, Meshullam Solomon Fischhof, who added a commentary, "Rab Shalom" (Much Peace). He also published several prayers and hymns of Israel Nagara, with additions of his own (Frankfort-on-the-Main, 1712).

Hayyim, a second brother of Menahem Mendel, settled at Cracow, but later returned to Vienna as assessor of the rabbinate, dying there Oct. 7, 1665. A third brother, **Benjamin Wolf,** settled at Nikolsburg, and was held in high esteem as elder of the community, even officiating temporarily as chairman of the college of the rabbinate. His testament, printed together with the work "Meḳor Ḥokmah" (Source of Wisdom), which contains an abundance of worldly wisdom and pious reflection, was published by his son, **Meshullam Solomon,** assessor of the rabbinate at Nikolsburg, who published an ethical work at the same time. Menahem Mendel's successor as rabbi of Krotoschin was his grandson who bore the same name (the son of Moses Auerbach—died May 9, 1739), and was president of the congregation of Krotoschin and of the Synod of the Four Lands. He was the son-in-law of Rabbi Saul of Cracow. A son of the Simon Wolf mentioned above was **David Tebele,** surnamed "Ha-Kadosh" (the Holy), who died as rabbi of Prague. His name was commemorated by his son Samuel, the author of "Ḥesed Shemuel" (Samuel's Charity), Amsterdam.

A member of the same family was Phineas Auerbach, president of the Jewish court at Cracow (1695), and author of "Halakah Berurah" (Lucid Law), a commentary on Oraḥ Ḥayyim.

Hirsch Auerbach belongs to another branch of the family. He was first assessor of the rabbinate at Brody, fleeing thence to Germany with a part of the community to escape exorbitant taxation and the machinations of informers. After wandering from one place to another he settled at Worms, whither he had been called in 1733 to R. Löb Sinzheim's college, and was appointed rabbi in the same community in 1763. He died at Worms May 3, 1778, in the 88th year of his life, his pious wife Dobresch (daughter of the president Isaac at Brody) dying a few weeks before him. His son, born at Brody, **Abiezri Selig,** was at first rabbi at Edenkoben, then at Buxweiler, where he died 1767; his wife was the daughter of Isaac Sinzheim, rabbi at Trier and Niederehnheim.

D. L. L.

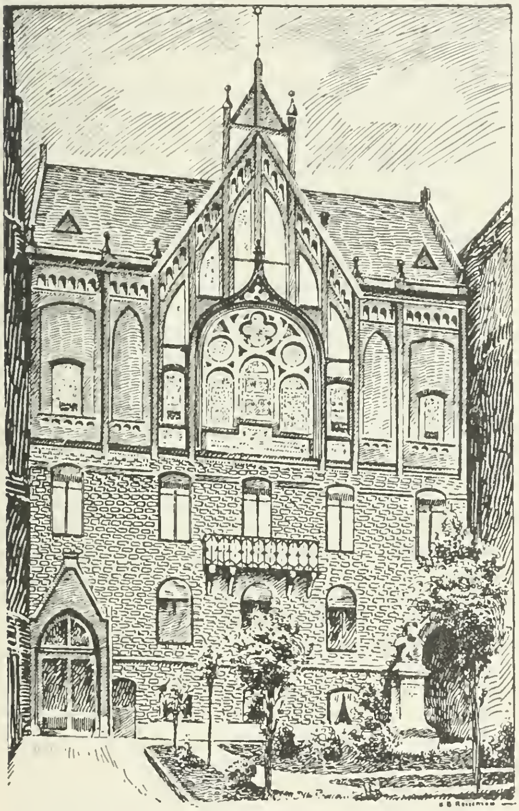
AUERBACH, ABRAHAM BEN ABIEZRI SELIG: German rabbi; born at Buxweiler, Alsace, in the middle of the eighteenth century; died at Bonn Nov. 3, 1846. Being a descendant of an old rabbinical family, he was destined from his childhood for the rabbinate, and was educated first by his grandfather at Worms, and later by his uncle, David Sinzheim, subsequently president of the central consistory at Paris. Under the latter's direction, Auerbach acquired not only extensive Talmudic knowledge, but a secular education as well. When, owing to the efforts of Cerfberr of Medelsheim, a Jewish community had been formed at Strasburg, Auerbach was charged with its administration. At the outbreak of the Reign of Terror in France, Auerbach, on account of his connection with Cerfberr (who as former contractor to the royal army was suspected by the revolutionists), was thrown into prison where he remained a whole year. On leaving Strasburg he was appointed rabbi at Forbach, then at Neuwied, and in 1809 at Bonn. In 1837 he resigned the latter position, ostensibly on account of his great age, but really to have his son succeed him in his place.

Auerbach was the author of several liturgical poems and prayers, and of a poem on the abolition of the poll-tax, entitled "Dibre ha-Mekes we-Beṭuloh" (History of the Tax and its Abolition), still extant in manuscript. The poem was dedicated to Cerfberr, who by his intervention brought about the abolition. A specimen of the poem was given by Fuenn, who was the possessor of the manuscript. Auerbach left seven sons, among whom the best known was Benjamin Hirsch Auerbach, rabbi at Darmstadt and Halberstadt, who died in the latter city Sept. 30, 1872.

Bibliography: Fuenn, *Keneset Yisrael*, p. 277; *Allgemeine Zeitung des Judenthums*, 1839, No. 98, p. 593.

L. G. I. Br.

AUERBACH, BARUCH: Educator and philanthropist; born in Inowrazlaw, in the province of Posen, Prussia, Aug. 14, 1793; died at Berlin, Jan. 22, 1864. He was the founder and life-long director of the Jewish Orphan Asylum, Berlin. Being the son of a poor rabbi, the days of his boyhood were spent in the study of the Talmud and other Jewish literature. In 1817 he went to Berlin, following his elder brother, Dr. I. L. Auerbach, who at that time enjoyed some reputation in the Jewish community as a minister and preacher. After pursuing his studies at the university, where he paid special attention to the classical languages, he became, in 1829, principal of a school for Jewish boys in Berlin.



Baruch Auerbach Orphan Asylum, Berlin.
(After a photograph.)

In 1833 he took under his care, into his own house, four orphan children, for whom no special provision had been made; and from this small beginning grew the noble institution now connected with his name.

In 1843, when 15 boys were under Auerbach's care, he took also some Jewish girls left without parents into his house, and ten years later the institution had grown so much that 50 boys and 26 girls were housed in a special building in the Oranienburgerstrasse, Berlin. The institution has since been moved to the Schönhäuserallee, Berlin. Nearly 300 children were cared for during his lifetime; and on the day of his death there were 70 orphans in the asylum, while the total amount of funds collected by Auerbach's indefatigable efforts reached the sum of 600,000 thalers (about $450,000), in addition to the beautiful and valuable grounds of the asylum.

Nothing gives a clearer insight into both the spirit of the institution and the character of its founder than his own oft-repeated words: "Orphans are not merely poor children, but children without parents; to raise and bring them up, an orphan asylum should give those children not merely bread and a shelter, but parental love also, and practical training."

s. H. Ba.

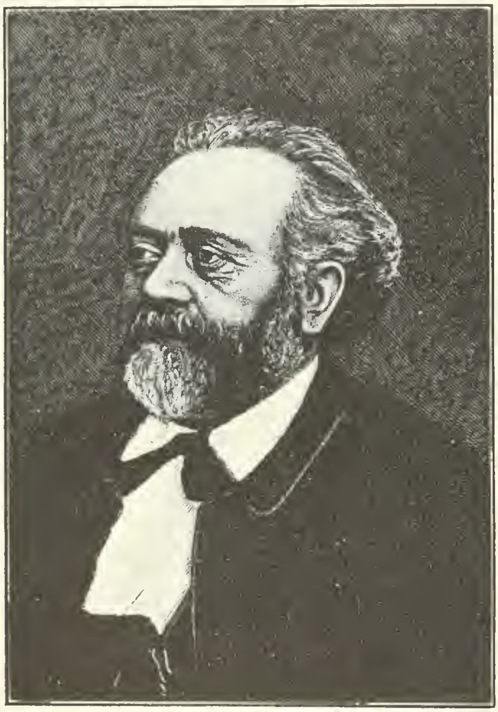
AUERBACH, BENJAMIN HIRSCH: One of the most prominent leaders of modern German orthodoxy; born at Neuwied in 1808; died at Halberstadt Sept. 30, 1872. His father, Abraham Auerbach—a descendant of an old rabbinical family which traced its origin back to Menahem Auerbach, one of the exiles of Vienna—was on the maternal side a nephew of Joseph David Sinzheim, the first president of the French Sanhedrin, and after having held various rabbinical positions became rabbi of the consistory of Bonn. Benjamin received his first instruction from his father, subsequently studying at the yeshibot of Krefeld and Worms. Well equipped with Talmudic learning he entered the University of Marburg, where he studied from 1831 to 1834. Immediately afterward he was called to the rabbinate of Hanau, but declined, preferring the call to Darmstadt, as chief rabbi (Landesrabbiner) of the grand-duchy of Hesse, for which office no less a personage than Zunz was his competitor. His position was, however, very difficult, as he was strictly Orthodox, while the majority of the congregation were Liberal. He remained for twenty-three years, but was forced to resign in 1857. He went to Frankfort-on-the-Main, where he busied himself with literary work until, in 1863, he was called as rabbi to Halberstadt, in which post he served until his death.

As a scholar and author, Auerbach ranks among the first in his party. He was among the first Orthodox rabbis that preached in pure German; and his text-book for religious instruction enjoys deserved popularity. In the controversy aroused by the publication of Zacharias Frankel's "Darke ha-Mishnah," he naturally sided with Frankel's opponents, defending the view of the divine origin of the rabbinical law. Besides numerous sermons, he published: (1) "Lehrbuch der Israelitischen Religion," 1839, 3d ed., by his son Selig Auerbach, Giessen, 1893; (2) "Berit Abraham, oder die Beschneidungsfeier und die Dabei Stattfindenden Gebete und Gesänge. In's Deutsche Uebersetzt und mit einer Ausführlichen Literarhistorischen Einleitung Versehen," Frankfort-on-the-Main, 1869, 2d ed., 1880; (3) "Ha-Zofeh 'al Darke ha-Mishnah," a criticism of Frankel's "Introduction to the Mishnah," Frankfort-on-the-Main, 1861; (4) "Mishnat R. Nathan," notes on the Mishnah, written by Nathan Adler of Frankfort, who had been Abraham Auerbach's teacher, Frankfort-on-the-Main, 1862; (5) "Sefer ha-Eshkol," an edition of the ritual code of Abraham of Narbonne, Halberstadt, 1863; and (6) "Geschichte der Israelitischen Gemeinde Halberstadt," Halberstadt, 1866.

BIBLIOGRAPHY: Geiger's *Jüd. Zeit.* i. 127, 195, 253; *Allg. Zeit. d. Jud.* 1857, pp. 269, 282; *Dr. B. H. Auerbach, ein Lebensbild*, in Meyer's *Kalender* for 5645, Halberstadt, 1884; various reports in the newspapers of his time; also private communications from his grandson, Dr. Isaac Auerbach, at Leipzig. Fürst, *Bibl. Jud.* i. 72; Jost, *Annalen*, 1839, Nos. 33, 37, 43; Jost, *Neuere Geschichte der Israeliten von 1815 bis 1845*, i. 17, iii. 160; Fuenn, *Keneset Yisrael*, p. 279; Zeitlin, *Kiryat Sefer*, 8.

S. D.

AUERBACH, BERTHOLD (BARUCH): German author; born in the Black Forest village of Nordstetten, Germany, Feb. 28, 1812; died at Cannes, France, Feb. 8, 1882. He was one of eleven children, and received his earliest training from a well-equipped German teacher named Frankfurter and from the local Protestant minister. Intended by his father for the rabbinical profession, Auerbach was early initiated into Jewish studies, and in his twelfth year was sent to the Talmud school at Hechingen, and afterward to Carlsruhe, to complete his rabbinical training. In the latter town, however, he soon gave up his Talmudical studies entirely, and devoted himself to secular branches. He attended the Stuttgart Obergymnasium to prepare for the university, and at Tübingen (1832) studied law. Coming, however, under the influence of David Friedrich Strauss, author of "Das Leben Jesu" (whom he ever held in reverence), he exchanged the study of law for that of history and philosophy, to which subjects he continued to devote himself (1832–35) at Munich under Schelling, and at Heidelberg under Daub and Schlosser. Spinoza now became Auerbach's ideal philosopher and guide, and remained so throughout the whole period of his literary activity. Like others among the student-corps, Auerbach manifested something of the democratic spirit; and, as the result of a governmental investigation, he was imprisoned for three months at Hohenasperg (1837).



Berthold Auerbach.

His Early Writings.

The period was one of petty despotism in Germany, and Auerbach suffered the rigors of university discipline to such an extent as to compel him to abandon his university career and to turn to literature for a livelihood. In 1836, in reply to Wolfgang Menzel's attack on the "Junge Deutschland," for all of whose literary and political sins he held the Jews responsible, Auerbach had published his first pamphlet, "Das Judenthum und die Neueste Literatur" (Stuttgart), wherein he pleaded for a fuller recognition of Jewish ideals; but the age was hardly ripe for such progress: the days of '48 had not yet dawned. He also wrote, under the pseudonym of "Theobald Chauber" (an anagram of his name), a biography of Frederick the Great, Stuttgart, 1834–36, and numerous articles for periodicals. His early works were romances illustrating various types of Jewish thought and activity. Thus, in 1838, together with N. Frankfurter, he continued the "Gallerie der Ausgezeichneten Israeliten Aller Jahrhunderte; Ihre Portraits und Biographien" (3d and 4th instalments), begun by Spazier. Along this same line was his other book, "Spinoza, ein Historischer Roman in Zwei Theilen" (Stuttgart, 1837, newest edition, with supplement, "Ein Denkerleben," 1880); half story, half philosophical dissertation, in which his admiration for the Jewish thinker attained the point of glorification. It was followed by "Dichter und Kaufmann" (Stuttgart, 1839; 4th revised ed., 1860; 7th ed., 1871), based on episodes in the life of Moses Ephraim Kuh, a luckless Breslau poet, and wherein he drew a lively picture of the Jews in the time of Moses Mendelssohn.

Auerbach's idealism, however, was not to limit itself to heroes of the Ghetto: he was to enter a broader field and do his share in arousing the German people to a sense of national unity long before the battle of Sedan. To familiarize the German of the North with the character and temperament of the German of the South (after having published, in 1841, a German translation of Spinoza's works, with biography, in five volumes, and, in 1842, a popular treatise, "Der Gebildete Bürger, ein Buch für den Denkenden Menschenverstand"), he published his incomparable "Schwarzwälder Dorfgeschichten," Mannheim, 1843, which at once gave their author international fame. It was an epoch-making work in the history of German literature, and was translated into almost all European languages. What is particularly noteworthy therein is the success of Auerbach, a Jew, in describing all the depth of the religious life of the Christian peasant. That an atmosphere of "Spinozism" breathed through these most artless tales did not materially detract from their charm. In his second collection of "Dorfgeschichten" (Mannheim, 1848, 1853), stronger characters and more complex plots were substituted for the idyllic backgrounds of his former literary attempts. In the interval between these two works, Auerbach published a treatise descriptive of his literary methods, "Schrift und Volk, Grundzüge der Volksthümlichen Literatur," and from 1845 to 1848 issued a very popular calendar, called "Gevattersmann."

In Breslau, in 1847, he married Augusta Schreiber, who died the following year in childbirth. This bereavement prevented him from taking any very active part in the Revolution of 1848. He nevertheless went to Vienna, where he witnessed the October days, and described his impressions of those stormy scenes in his "Tagebuch aus Wien; von Latour bis Windischgrätz," Breslau, 1849. He married again in Vienna soon after, espousing Nina Landesmann, a sister of the poet Hieronymus Lorm, and in 1849 settled in Dresden, whence, ten years later, he removed to Berlin, which then became his permanent abode. There he came into contact with the foremost writers and artists of the Prussian capital, and was received at court; but spent every summer in his native village in the Black Forest, seeking there recuperation and new inspiration for his literary labors.

A couple of plays produced by him, a tragedy, "Andreas Hofer," and a drama, "Der Wahrspruch," Leipsic, 1860, were not at all successful; nor did he have better fortune with his next novel, a tale of modern life, entitled "Neues Leben," Mannheim, 1851. He therefore reverted to his village tales; publishing "Barfüssele" in 1856 (30th ed., 1896; illustrated by Vautier, 1872), "Joseph im Schnee" in 1861 (illustrated by Kindler, 1867), and "Edelweiss" in the same year. From 1858 to 1869 he edited a "Volkskalender," which numbered among its collaborators the most famous writers. He then again essayed a romance of modern life, this time most successfully; and to-day his "Auf der Höhe," Stuttgart, 1875, and "Das Landhaus am Rhein," Stuttgart, 1868, are numbered among the best works of German prose fiction.

As Patriot.

Auerbach was a fervent German patriot, and took the deepest interest in the unification of Germany. During the Franco-Prussian war (1870–71) he was attached to the headquarters of the grand duke of Baden (a great admirer of the poet), and gave vent to his patriotic enthusiasm first in his "Wieder Unser! Gedenkblätter," Stuttgart, 1871, and again in his novel, "Waldfried; eine Familiengeschichte" (1874). He again resumed his "Dorfgeschichten" in "Nach Dreissig Jahren" (1876).

The productions of the last four years of Auerbach's life show some traces of increasing age. To this period belong "Landolin von Reutershofen," Berlin, 1878; "Der Forstmeister," 1879; "Brigitta," Stuttgart, 1880. To complete the list of his writings, the following may be added: "Deutsche Abende," a number of speeches and lectures, Stuttgart, 1866; "Zur Guten Stunde," illustrated by Menzel, Kaulbach, L. Richter, and Meyerheim, Berlin, 1872; and "Tausend Gedanken eines Collaborators," 1876.

Attitude Toward Judaism.

Auerbach's attitude toward Judaism receives ample illustration from many a character and passage in his stories. He strove to diffuse the kindliest sentiments among those of all creeds. His world-philosophy was a species of exalted patriotism, conjoined with a pure idealism; but it was destined to suffer a severe shock when anti-Semitism arose in Germany, and, despite the triumph of the German national idea, a wave of pessimism followed closely on the nation's victories. Private troubles may have contributed their share to his unrest: his second marriage had not brought him happiness. He found philosophy and life in ominous opposition, which, to one of his gentle mold, was a deep disappointment. For many years Auerbach, at least publicly, held somewhat aloof from Judaism, though always a Jew in heart and soul. But aroused in his last years, by Theodor Billroth's anti-Semitic work, "Warum Studiren Unsere Juden Medizin?" he openly took up the defense of his coreligionists.

When the blood-accusation was revived in Russia, Auerbach issued an appeal, "An Alle Männer der Wahrheit und Sittlichkeit" ("To All Men of Truth and Morality"), and he also addressed an open letter of thanks to Dr. von Döllinger, president of the Academy of Sciences in Munich, for his courageous speech in behalf of the Jews. In 1880 (July 14) he had the satisfaction of attending the unveiling of the Spinoza monument at The Hague. Auerbach, who had devoted his entire life to the glorification and realization of German ideals, lived to hear himself stigmatized by the Judæophobes as a foreigner, without share or interest in anything German. The anti-Semitic agitation, then centered in Berlin, and family cares broke down the health of the poet. In the fall of 1881 he went for his health to Cannstadt, but, becoming worse there, he removed to the milder climate of Cannes. There he died, just as extensive preparations were being made to celebrate his seventieth birthday.

His Letters.

The inner life of Berthold Auerbach is abundantly illustrated by his works; but it receives its fullest light and interpretation in his "Briefe an Seinen Vetter, Jacob Auerbach," issued by the latter (in accordance with the author's request) in 1884, with a preface by Spielhagen. These letters extend over a period of 52 years (1830–82), and contain in Auerbach's own words "all that was most important in the development of his general and individual life." They form a mirror, in which his every mood is reflected, and wherein his genuine nature is depicted with an artlessness and naturalness typical of the man. They form the best commentary upon his philosophy, politics, and religion; and throughout them all, two points are constantly expressed; viz., love for the Black Forest and enthusiasm for Israel.

Auerbach always possessed a love for dramatic art, and at his death there was found among his papers a series of studies relating to the stage. These were published under the title "Dramatische Eindrücke," Stuttgart, 1892.

A complete edition of Auerbach's works in 22 volumes was published at Stuttgart in 1863–64; the most recent edition is that of 1892–95 in 18 volumes. His posthumous works were acquired in 1897 by the Schwäbische Schillerverein, and deposited in the archives of Marbach. A biography of Berthold Auerbach is now (1902) being prepared by Arnold Bettelheim, of Vienna.

Bibliography: *Allg. Zeit. des Jud.* xlvi. 126, 157; Friedrich Theodor Vischer, *Berthold Auerbach, ein Nachruf*, 1882; Wilhelm Goldbaum, in Westermann's *Monatsheften*, No. 305, pp. 606 *et seq.*; Zabel, *Berthold Auerbach*, 1882; Ludwig Solomon, *Berthold Auerbach, eine Biographie*, 1882; Ludwig Stein, *Berthold Auerbach und das Judenthum*, 1882; Ed. Lasker, *Berthold Auerbach, eine Gedenkrede*, Berlin, 1882; D. Frischmann, *Berthold Auerbach*, in *Ha-Yahudi, He-Asif*, 1889, i. 159-171; Rudolf Krauss, *Schwäbische Literaturgeschichte*, 1899, ii. 288, 299, and *passim*.

S. A. S. I.

AUERBACH, ELIEZER BEN HAYYIM. See Auerbach, Isaac ben Ḥayyim.

AUERBACH, FELIX: German physicist; born Nov. 12, 1856, in Berlin. He was only twenty years old when he graduated from the university of his native city, and received the degree of Ph.D. upon the presentation of an excellent thesis, "Untersuchungen über die Natur des Vokalklanges," which appeared in Poggendorff's "Annalen der Physik und Chemie" for 1876. Continuing his studies at the University of Berlin until 1879, he was in that year appointed assistant in the Physical Institute of the University of Breslau. In 1890 Auerbach was appointed assistant professor of physics in Jena University, which position he continues to occupy.

Among Auerbach's scientific contributions is a treatise on hydrodynamics, "Die Theoretische Hydrodynamik. Nach dem Gange der Entwickelungen in der Neuesten Zeit in Kürze Dargestellt," Brunswick, 1881, which received the prize of the Reale Istituto Veneto di Scienze, Lettere ed Arti, and was subsequently translated into Italian (Milan, 1882). Auerbach is also the author of numerous papers of a more technical nature in the "Archiv für Physiologie," in Poggendorff's "Annalen der Physik und Chemie," in the "Nachrichten der Königlichen Gesellschaft der Wissenschaften und der Georg-August Universität zu Göttingen," etc. Short notices of his scientific contributions may be found in the annual "Die Fortschritte der Physik," G. Reimer, Berlin.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterbuch*, Leipsic, 1898; *Deutscher Universitäts-Kalender*, ed. Ascherson, Berlin.

S. A. S. C.

AUERBACH, HAYYIM B. ISAAC: Rabbi at Lencziza, Russia, and author; of the first half of the nineteenth century. He was the contemporary and friend of R. Akiba Eger of Posen and of R. Solomon Posner of Warsaw. He wrote "Dibre Mishpaṭ" (Words of Judgment), published at Krotoschin, 1835—a halakic work, with additions by his sons Menaḥem and Isaac. Compare Auerbach, Isaac b. Ḥayyim.

Bibliography: *Shem ha-Gedolim he-Ḥadash*, i. letter ח.

L. G. P. B.

AUERBACH, ISAAC B. HAYYIM: Polish rabbi; lived in the first half of the nineteenth century; was first rabbi at Dobria, near Kalisz, then at Plock; later he succeeded his father, Ḥayyim Auerbach, as rabbi of Lencziza, government of Warsaw, Poland. He wrote "Dibre Ḥayyim" (Words of Life), Breslau, 1852, a pilpulistic disquisition on the Shulḥan 'Aruk, and on other rabbinical codes ("posḳim"). His work includes a pilpulistic treatise, "Mayim Ḥayyim" (Living Waters), by his father, Ḥayyim Auerbach, and additions and notes by the author's brother Eliezer.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.; preface to the author's *Dibre Ḥayyim*.

L. G. A. R.

AUERBACH, ISAAC (איזיק) B. ISAIAH (also known as **Reis**): Grammarian, and exponent of Rashi; flourished toward the beginning of the eighteenth century at Fürth, Amsterdam, and Frankfort-on-the-Main. The works of Auerbach, which are enumerated below, are particularly interesting because of the history of their origin, which curiously illuminates the educational condition of the German Jews of the period. Auerbach, who, like all Jewish scholars of his time, devoted himself exclusively to the study of the Talmud, relates that, as regards certain passages, Rashi's commentary on the Bible was to him a closed book, because even the simplest elements of Hebrew grammar were unknown to him.

The scholars of Fürth, however, were not only incapable of expounding the difficult passages in Rashi, but ridiculed Auerbach's peculiar taste for Hebrew philology. He thereupon left Fürth and went to Amsterdam, where for ten years he studied Hebrew grammar with Samuel Posen. As the fruit of his labors he published (Wilmersdorf, 1718) "Girsa de-Yanuḳa" (The Boy's Study), an elementary grammar with paradigms in Hebrew and Judæo-German. This—one of the first elementary Hebrew grammars written by a Jew—met with such success, particularly in Frankfort, where Auerbach had meanwhile settled, that the author soon afterward published his second Judæo-German grammar (Fürth, 1728), entitled "Shuta de-Yanuḳa" (The Boy's Talk). The Hebrew and German elementary book of Baruch (Bendet) b. Michael Moses Meseritz (Altona, 1808; Breslau, 1814), entitled "Girsa de-Yanuḳta" (The Study of Childhood), is based on excerpts from these two works.

Auerbach had not forgotten that he had been first stimulated to the study of grammar by the works of Rashi; and he now published his comments and explanations on Rashi's commentary on the Pentateuch (Sulzbach, 1730; Fürth, 1762), under the title "Beer Reḥobot" (Well of Enlargement); also reissued, after the death of the author, by his son Aaron and extended by him to the Five Rolls. This book may be ranked among the best supercommentaries that have been written on Rashi's Bible commentary, and has proved of great benefit both to teachers and to pupils. Auerbach also translated into Judæo-German the "Beḥinat 'Olam" of Jedidiah b. Abraham Bedersi, which, under the title "Zaphnath-paaneah" (Gen. xli. 45, "revealer of secrets"; LXX, "savior of the world"), was first published at Sulzbach in 1743, and has since been frequently reprinted. Appended to this work is Auerbach's Judæo-German translation of Bedersi's "Baḳḳashat ha-Memin."

Auerbach's father was a martyr; but the occasion on which he met death is not known.

Bibliography: Fürst, *Bibliotheca Judaica*, i. 72, 73; Fuenn, *Keneset Yisrael*, p. 589; Steinschneider, *Cat. Bodl.* col. 908; idem, *Bibliographisches Handbuch*, No. 143.

L. G.

AUERBACH, ISAAC LEVIN: A German preacher, educator, and author; born at Inowraclaw, Prussia, March 21, 1791; died at Dessau July 5, 1853. He was the son of Levin Isaac Auerbach, rabbi of Inowraclaw, and brother of Baruch Auerbach, the well-known founder of the Jewish Orphan Asylum in Berlin. Isaac belonged to that small band of Jewish young men in Berlin who, in the first quarter of the nineteenth century, paved the way for reforms in Judaism. After receiving an education in Bible and Talmud from his father and at Lissa, he went to Berlin, where he devoted himself to the study of languages and science. His attainments and abilities must have been considerable, for he was appointed preacher at the Jacobsen temple, in which also Kley, Günsburg, and Zunz delivered their German sermons. His next position was on the teaching staff of the Jewish girls' school of Berlin, and finally he was called to the temple of Leipsic, where he officiated for more than twenty-five years.

Auerbach's activities were chiefly directed toward a reform of the divine service. He considered it first an exigency of changed conditions; secondly, the most potent factor in the improvement of the whole religious and ethical life. Likewise he pointed out the necessity of establishing schools, and pleaded for a spirit of toleration in all religious and political matters. These ideas pervade his works and sermons, of which the following were published: (1) "Sind die Israeliten Verpflichtet Ihre Gebete Durchaus in Hebräischer Sprache zu Verrichten?" Berlin, 1818—arguing on rabbinical grounds for the introduction of the German language into the service; (2) "Die Wichtigsten Angelegenheiten Israels," Leipsic, 1828—containing nine sermons; (3) "Die Aufnahme Israels in die Grosse Gemeinschaft der Nationen," Leipsic, 1833; (4) "Israels Jüngste Heimsuchung," Leipsic, 1840—on the Damascus affair; (5) "Das Verständniss der Zeit," Leipsic, 1845—on the reform tendencies in Judaism.

BIBLIOGRAPHY: Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 19–20.

S. M. B.

AUERBACH, JACOB: Educator and author; born at Emmendingen, Baden, Nov. 14, 1810; died Oct. 31, 1887. He received his early education in Carlsruhe, where, in the autumn of 1827, he met his cousin and, later, brother-in-law, Berthold Auerbach, the famous novelist, with whom he formed ties of close and lasting friendship. When, on account of straitened circumstances, Jacob was compelled to abandon his studies at the University of Heidelberg, Berthold came to his assistance. In Wiesbaden, where the young scholar was called to occupy the position of a religious teacher after his graduation from the university, he became one of the most intimate friends and enthusiastic followers of Abraham Geiger. Called to Frankfort-on-the-Main in 1842, his time was occupied for nearly forty years with his duties as religious teacher in the Jewish community and (after 1848) at the gymnasium, and with occasional sermons at the "Andachtssaal." He was pensioned by the government in 1879; and, in recognition of his services at the Frankfort Gymnasium, he was decorated with the Order of the Red Eagle.

Among Auerbach's contributions to Jewish history and literature are his essay on "Lessing and Mendelssohn," 1867, and a "History of the Jewish Community of Vienna from 1784." His most valuable work, however, was the publication of the letters received by him from Berthold Auerbach, covering the period from the time of the separation of the two friends at Carlsruhe in April, 1830, to the death of the novelist, Feb. 8, 1883. These letters, which appeared in two volumes under the title "Berthold Auerbach: Briefe an Seinen Freund Jacob Auerbach," Frankfort-on-the-Main, 1884, and in which the whole character and individuality of Berthold Auerbach were unconsciously revealed, form an excellent autobiography of the writer.

Jacob was also the author of several educational works and of the "Schul- und Hausbibel," 1858, which had a wide circulation in Jewish communities in Germany.

S. A. S. C.

AUERBACH, JOSEPH DANZIGER: Author of "Darke Yesharim" (Paths of the Righteous), a treatise on ethics and morals in the Yiddish dialect, published in Amsterdam in 1758.

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books British Museum*, p. 63; Benjacob, *Ozar ha-Sefarim*, p. 120.

D. A. R.

AUERBACH, LEOPOLD: German physician and biologist; born at Breslau April 27, 1828; died there Sept. 30, 1897. He studied in Breslau, Leipsic, and Berlin, receiving his doctorate in 1849. The following year he began the practise of medicine in Breslau, and at the same time devoted himself, under the direction of Purkinje, to the study of histology and neuropathology. In 1863 he became docent at Breslau University, and remained in that position nine years, when he was promoted to the rank of assistant professor of general biology and histology, which he held for a quarter of a century.

His chief contribution to science is in the domain of cellular biology and histology, in which he attained considerable eminence. The results of his weighty studies on the cell are embodied in the "Organologische Studien" (parts i. and ii., Breslau, 1874), which treats of the structure, chemical constitution, and life-history of the cell-nucleus, and of the early stages of development of the fertilized ovum. Auerbach belongs to the class of modern biologists whose investigations not only paved the way toward the elucidation of important problems in biology, but raised wholly new questions regarding the mechanism of the development and rôle of the cell in hereditary transmission. His researches have materially advanced the knowledge of cell-life and cell-structure. According to Oscar Hertwig, Auerbach established satisfactorily that during cell-division the nucleus does not become dissolved, but becomes metamorphosed. Auerbach also made the important discovery that during conjugation the nuclei of oval eggs rotate so that the axis of the spindle coincides with the longest diameter of the egg. To his cytological researches must be added his investigations on the lymphatics of the intestines as well as his discovery of the cellular structure of the capillaries and his work on the physiology of muscle. Besides his "Organologische Studien," which he published separately, Auerbach contributed a number of papers to medical and biological journals and to the transactions of several scientific societies. During half a century of active scientific work he published: "De Irritamentis Nervorum, Studia Critica," Berolini, 1849; "Ueber Psychische Thätigkeiten des Rückenmarks," in Günsberg's "Zeitschrift für Medicin," 1853, iv.; "Ueber die Erscheinung bei Oertlicher Muskelreizung," in "Abhandlungen der Schlesischen Gesellschaft für Vaterländische Cultur," 1861, pp. 291, 326; "Ueber Perkussion des Muskels," in "Zeitschrift für Rationelle Medicin," 1862; "Bau der Blut- und Lymph-Capillaren," in "Centralblatt für die Medicinische Wissenschaft," 1865; "Lymphgefässe des Darmes," in Virchow's "Archiv," 1865, xxxiii.; "Ueber einen Plexus Mesentericus," Breslau, 1862; "De Ventriculo Carnoso Avium," 31 pp., Breslau, 1863; "Wahre Muskelhypertrophie," in Virchow's "Archiv," 1871; "Ueber den Einfluss Erhöhter Temperatur auf die Nervösen Central Organe," 28 pp., Heidelberg, 1880.

Auerbach is the author also of several scientific monographs which appeared in the "Zeitschrift für Wissenschaftliche Zoologie," in Reichert-Du Bois' "Archiv"; in the "Verhandlungen der Berliner Medicinischen Gesellschaft"; in the "Verhandlungen der Preussischen Akademie der Wissenschaften zu Berlin"; and in Ferdinand Cohn's "Beiträge zur Biologie der Pflanzen."

Bibliography: Anton Bettelheim, *Biographisches Jahrbuch und Deutscher Nekrolog*, 1898, ii. 35; J. Pagel, *Biographisches Lexicon der Hervorragenden Aerzte des 19ten Jahrhunderts*, p. 59; A. Wernich and A. Hirsch, *Biographisches Lexicon Hervorragender Aerzte Aller Zeiten und Völker*, i. 226; Jos. Tyson, *The Cell Doctrine*, 2d ed., Philadelphia, 1876; Ed. B. Wilson, *The Cell in Development and Inheritance*, 2d ed., pp. 5, 106, 127, 132, New York, 1900; *Quarterly Journal Microscopical Science*, 1876, xvi. 131; Hertwig-Campbell, *The Cell*, pp. 199, 218, 219.

s. W. S.

AUERBACH (JUDAH), LOEB B. ISRAEL: Galician Talmudist of the second half of the eighteenth century. He is the author of "Meḥoḳeḳ Yehudah" (The Lawgiver of Judah), Lemberg, 1792, a commentary on those sections of the Oraḥ Ḥayyim of Joseph Caro's Shulḥan 'Aruk which treat of the regulations for Passover. The work consists of two distinct parts, entitled respectively (1) "Ḥuḳḳe 'Olam" (Eternal Laws), which gives the halakic decisions briefly, and (2) "Ḥuḳḳe Da'at" (Laws of Knowledge), which gives discussions of the preceding.

Bibliography: Fürst, *Bibl. Jud.* i. 73; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 337.

L. G.

AUERBACH, MEIR B. ISAAC: Talmudist and chief rabbi of the Ashkenazim in Jerusalem; born Feb. 10, 1815, at Dobria near Kalish, Russian Poland; died May 8, 1878, at Jerusalem. He was rabbi at Kalish when, in 1860, actuated by his love for the Holy Land, he removed to Jerusalem, where he organized the congregation and yeshibah Ohel Jacob, and subsequently became chief rabbi of the Ashkenazim. He also organized an independent board of Sheḥitah for the Ashkenazim. This action was opposed by the "ḥakam bashi," David Ḥazan, and his Sephardic congregation, who controlled the Sheḥitah. They were upheld by the Mussulmans, who favored the Jewish mode of killing animals, which corresponded with their religious belief and custom, and who would not eat meat slaughtered by Christians or by Ashkenazic Jews, the latter not being recognized by them as sons of Abraham. This greatly hampered the undertaking of the Ashkenazim, as none but Christians would buy the surplus of the Sheḥitah, and, being excluded from the Mussulmans' trade, the Ashkenazim found the Sheḥitah quite expensive. Auerbach appealed to the ḥakam bashi to intercede on behalf of the Ashkenazim, and requested him to obtain from the Turkish government the recognition of the Ashkenazic Jews as sons of Abraham. The ḥakam bashi hesitated, and Auerbach threatened him with excommunication for refusing to perform his plain duty and to do justice to the Ashkenazim. At last in 1864 the ḥakam bashi was not only obliged to remove his objection, but actually compelled to establish the fact before the Ottoman authorities that as regards their religion there was no difference between the Sephardim and Ashkenazim.

Auerbach and Rabbi Samuel Salant in 1866 organized the Central Committee known as the "Wa'ad ha-Kelali" in Jerusalem, as an agency for the distribution of funds from the charity-boxes all over the world for the Ashkenazic poor in Palestine, the income from which from the United States alone amounts to about $20,000 per annum. In 1875, on the occasion of the visit of Sir Moses Montefiore to the Holy Land, Auerbach protested in an open letter addressed to Montefiore (in Hebrew and English, London, 1875) against the charges of unfair manipulation of the gifts sent to the poor in Palestine.

Auerbach is the author of "Imre Binah" (Words of Understanding), novellæ on Oraḥ Ḥayyim and Yoreh De'ah, and responsa on Ḥoshen Mishpaṭ, Jerusalem, 1871–76; of annotations to his father's "Dibre Ḥayyim," and to Loeb Guenzburg's "Ture Eben." He left many manuscripts on Talmudical subjects, which are still unpublished. Auerbach was known as a great pilpulist.

A "bet ha-midrash" has been founded in Jerusalem to perpetuate Auerbach's memory.

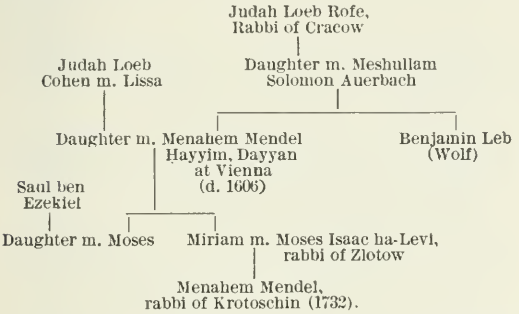
Bibliography: J. Schwartz, *Tebuot ha-Areẓ*, ed. Luncz, pp. 500, 501; A. Amshewitz, *Moshe we-Yerushalayim*, pp. 81–96, Warsaw, 1879; M. N. Auerbach, *Zekut Abot*, Jerusalem, 1895, Introduction; *Allgemeine Zeitung des Judenthums*, 1878, p. 363.

L. G. J. D. E.

AUERBACH, MENAHEM MENDEL BEN MESHULLAM SOLOMON: Austrian rabbi, banker, and commentator; born in Vienna at the beginning of the seventeenth century; died at Krotoschin, Posen, July 8, 1689. He was descended from the well-known Auerbach-Fischhof family, both his father, Meshullam Solomon, and his maternal grandfather, Rabbi Judah Loeb Rofe, being members of the Vienna Ghetto.

Auerbach received a Talmudic education, and was a pupil of Joel Särkes (ב"ח), of Joshua ben Joseph of Cracow, and of Menahem Mendel Krochmal of Nikolsburg. He married the daughter of Judah Loeb Cohn of Cracow (died 1645), and then settled in Cracow with his brother Ḥayyim. For many years Auerbach held the position of dayyan of the Cracow community, being at the same time engaged in the banking business with his brother. Later, both returned to Vienna, where Menahem remained after his brother's death in 1666, up to the expulsion of the Jews from Vienna by the emperor Leopold I. in 1670. Benjamin Leb (Wolf) Fischhof, probably the youngest of the brothers, was also expelled at the same time, and became rabbi in Nikolsburg.

After the expulsion Auerbach became rabbi at Rausnitz, Moravia, and in 1673 of Krotoschin, where for sixteen years and until his death he occupied the double position of rabbi and parnass of the district of Posen. In Krotoschin he established a yeshibah, which soon became known throughout Poland, and to which he devoted much of his time and energy (Eliakim ben Meïr, "Responsa," § 61). His son Moses was parnas of the district of Posen, one of the leaders of the Synod of Great Poland, and president of the Assembly of Kobylin in 1733. The following pedigree exhibits the relationship of this branch of the Auerbach family:



Auerbach was the author of "'Aṭeret Zekenim" (The Crown of Old Men; compare Prov. xvii. 6), a commentary on Oraḥ Ḥayyim, a division of the Shulḥan 'Aruk, printed at Dyhernfurth, 1720, and republished in most editions of that work. He also left in manuscript "'Akeret ha-Bayit" (The Barren One of the House; compare Ps. cxiii. 9), a commentary on another division of the Shulḥan 'Aruk; namely, Ḥoshen Mishpaṭ.

Bibliography: Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, pp. 172 *et seq.*, Vienna, 1889; H. N. Dembitzer, *Kelilat Yofi*, passim, Cracow, 1888; I. Eisenstadt-S. Wiener, *Da'at Ḳedoshim*, passim, St. Petersburg, 1897–98.

G. H. R.

AUERBACH, MESHULLAM SOLOMON.

See Auerbach, Menahem Mendel, and Auerbach Family.

AUERBACH, PEREZ B. MENAHEM NAHUM: Polish Talmudist; flourished in the first half of the eighteenth century. He was the author of the work, "Peër Halakah" (Ornament of the Halakah), Zolkiev, 1738, which contains novellæ to the Talmud, to the commentaries on the Talmud, and to Maimonides' Yad ha-Ḥazaḳah. The section in the treatise Pesaḥim (14*a*, 21*a*), known as the "section of R. Ḥanina, the chief priest," is treated in a particularly exhaustive manner.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 455; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 64.

D. L. G.

AUERBACH, PHINEAS BEN SIMON WOLF: Rabbi and Talmudist; lived at the end of the seventeenth and beginning of the eighteenth century. He was chief of the court of justice at Cracow ("bet din"), but on account of the persecutions of the Jews in Poland he was forced to leave his native country (1714), settling later at Frankfort-on-the-Main, where he married the daughter of the rabbi, Joseph Samuel. He is the author of "Halakah Berurah" (The Clear Law), a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim (Wilmersdorf, 1717). This work contains, mainly, solutions of questions on which the Aḥaronim had widely divergent opinions.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 6750, 7196; Wolf, *Bibliotheca Hebræa*, iii. 1843*b*; Azulai, *Shem ha-Gedolim*, s.v. *Pinḥas*; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 53.

L. G. A. R.

AUERBACH, SAMUEL B. DAVID TEBELE: A cabalistic commentator on the Bible; flourished in the seventeenth century. His father, David, died as a martyr during the persecution of the Jews in Poland, and he himself narrowly escaped a similar fate, first at Lublin, Oct. 16, 1655, and then at Reisen, near Lissa. Auerbach was the author of a work entitled "Ḥesed Shemo El" (Mercy, Its Name Is God, the letters of "Shemo El" corresponding with those of "Samuel," the author's name). This work, published at Amsterdam in 1699, contains Midrashic and cabalistic explanations of Genesis, of no value whatever. However, of considerable value to the historian, as records of an eye-witness, are the numerous scattered references to the persecution of the Jews of Poland during the years 1648 and 1655.

Bibliography: Gurland, *Le-Korot ha-Gezerot*, v. 75; Steinschneider, *Cat. Bodl.* col. 2409; Zunz, *Literaturgesch.* 439.

K. L. G.

AUERBACH, SIMEON.

See Auerbach Family.

AUERBACH, SIMON (ZE'EB) WOLF B. DAVID TEBELE: Talmudist and rabbi of several large communities; born at Posen about 1550; died Nov. 12, 1631, at Prague. His father was either rabbi or, at least, an eminent Talmudic authority in Posen; and his father-in-law was Solomon b. Jehiel Luria, whom he succeeded, after the latter's death, in the rabbinate of Lublin (1578–84). Before this, however, he had officiated as rabbi of the communities of Turbin and Lubomil, Poland. At Lublin he had a bitter quarrel with the celebrated Talmudist of that town, Meïr b. Gedaliah (Maharam). The latter apparently had at this time no official appointment at Lublin, but was the leader of one of the largest yeshibot; and by virtue of his great Talmudic authority, he had it in his power to make it very unpleasant for the rabbi of his community. Although the two men had been friends before Auerbach entered upon his office (compare MaHaRam, Responsum No. 27), this relation was disturbed when Auerbach, as rabbi of the community, became the superior of MaHaRam. In addition there was an ancient feud between Luria and Maharam's father, which passed over to their sons.

Auerbach left Lublin, in order to accept the rabbinate of Przemysl, retiring after a few years to Posen, as he had private means. In 1621 he was appointed chief rabbi of his native place.

Auerbach's great reputation is evident from the fact that the community of Posen set aside in his favor the statutory law under which no native of the city could be appointed chief rabbi. In Posen, also, Auerbach's position was not entirely pleasant; for, while he was chief rabbi, Benjamin of Morawczyk was the "rosh yeshibah" (head of the college), and difficulties frequently arose between the two. Hence Auerbach, who had refused a call to Vienna as rabbi in 1628, accepted that position in the following year. He did not stay there long, however, being appointed chief rabbi of Prague, and district rabbi of Bohemia. While in office at Prague he had a quarrel with his predecessor, Lippmann Heller, who had been removed from office by the government.

Auerbach wrote several works, none of which has been preserved, nor are any of the names of his many pupils known. According to the testimony of his contemporaries, Auerbach was not only a renowned Talmudist, as is evidenced by the positions he held in the largest community of Poland and of Austria, but a man of inflexible and fearless character, as his controversies with many of his colleagues have demonstrated.

Bibliography: Bloch, *Simon Wolf Auerbach, Oberrabbiner von Grosspolen*, in *Gedenkbuch zur Erinnerung an David Kaufmann*, Breslau, 1900; Lewinstein, in *Ha-Goren*, i. 41-43 (many of whose statements are inaccurate; *e.g.*, there was in Amsterdam no Solomon Aboab, who is alleged to have been the umpire in a controversy between Auerbach and Maharam); Lieben, *Gal-Ed*, pp. 75, 76 (epitaph), German part, p. 62; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, pp. 23, 24, Lublin, 1899 (see also the remarks therein of Harkavy, Buber, and Lewinstein; it is doubtful whether the period given by Nissenbaum for Auerbach's activity at Lublin is correct).

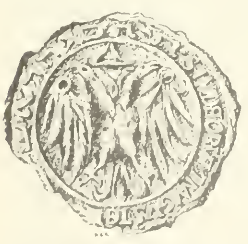
K. L. G.

AUERBACH, SOLOMON HEYMANN: Hebrew scholar; born at Posen at the end of the eighteenth century; died there in 1836. He translated Habakkuk into German with explanatory notes (Breslau, 1821). He also collaborated in the translation of the Bible undertaken by Zunz, for which he furnished the translation of Ecclesiastes, on which book he wrote also a Hebrew commentary (Breslau, 1837).

Bibliography: Steinschneider, *Cat. Bodl.* col. 763; Winter and Wünsche, *Jüdische Literatur*, iii. 745.

L. G. I. Br.

AUGSBURG: Capital of the districts of Swabia and Neuburg, Bavaria. According to tradition, it is one of the oldest Jewish communities in Germany. The first documentary mention of the city is in 1259; but individual Jews of Augsburg are spoken of earlier. Of the six houses belonging to the church-chapter, and mortgaged in 1259 by Bishop Hartmann of Augsburg, one is described as "a Jewish house."



Seal of the Jews of Augsburg, 1298.
(From "Literaturblatt des Orients.")

Affluence of Jews.

In 1276 the congregation possessed a synagogue and a cemetery. The chief occupation of the Jews of Augsburg was money-lending; trade in meat and wine was also permitted with certain limitations. In 1316 the Jews of Augsburg must have been affluent, for the city of Munich mortgaged its revenues to them for six years. Thirteen years later the Jews (that is, the revenues from them) were pledged by the emperor to the counts of Oettingen, and by the latter to the family of Hoheneck. In 1364 the council of Augsburg acquired possession of them.

The city owed large sums to the Jews, and to liquidate them instituted, in 1341, forced loans from the citizens. The bishop's debts to the Jews were canceled in part by Charles IV. When the Black Death raged in 1348, and the Jews in Augsburg were massacred, the emperor pardoned the burghers for the crime. In 1349 the bishop again received Jews into the city, but six years later transferred to the city council both the duty of protecting them and the privilege of taxing them. The emperor demanded 10,000 gulden (1 gulden = 41½ cents) from the Jews of Augsburg in 1373; and the council vainly sought to protect them from this amercement. In 1384 they had to pay to the council 22,000 gulden; and in 1385 King Wenzel canceled all debts owing to the Jews. King Sigismund, in 1429, pledged them to Count von Pappenheim, to whom they had to pay 200 gulden yearly. The council bought back this right from Pappenheim in 1439. A year later 300 Jews were expelled from the city, and the gravestones in their cemetery were used in the construction of a city hall. In 1456 Frederick III. demanded that the city deliver to him "all his privileges"; he was appeased by the payment of 13,000 gulden, for which the city retained the right to admit or to expel Jews. From that time no Jews were permitted to dwell in Augsburg. In 1540 the council decided that Jews might stay no longer than a day and a night in the town; and they had to pay the officer who accompanied them during their stay one "sechser" for the service. In 1601 it was forbidden to borrow money of Jews.

The Jews Persecuted.

During the Thirty Years' war some Jews came to Augsburg. These were officially plundered from time to time under threat of being expelled; in 1649 they were again driven out; and in 1680 the former edicts of expulsion were revived and intensified. While the War of the Spanish Succession raged, a few Jews again ventured into the city; and in 1704 there were 62 families resident there. In 1718 even their temporary sojourn was again forbidden. From 1741 to 1745, Jews were again permitted to dwell in Augsburg on account of the War of the Austrian Succession. In 1742 they were 36 families; but they were driven out again in 1745. The council made an agreement with the Jews of the surrounding villages in 1751 to the effect that for the yearly payment of 1,100 gulden they might have free admission to the city for trading-purposes. In the years following, the council endeavored to restrict their commercial undertakings; but in 1791 edicts were issued, protecting the Jews against ill-treatment and pillage. They were again in the city during the French war of 1796.

Of interest is the medieval seal of the congregation, with its inscription, partly in Latin and partly in Hebrew, surrounding a two-headed eagle, and with a conical hat above all ("Literaturblatt des Orients," 1842, col. 73). In "Monatsschrift," 1861, (p. 280) mention is made of a "Jewish congregational dance-house" in Augsburg (1290). Numerous Hebrew books, distinguished for their beautiful typography, were printed there between the years 1514 and 1543.

Ancient Congregational Dance-House.

Of the various rabbis of the congregation of Augsburg mention must be made of the venerable Senior, who in 1348, an eighty-four-year-old sage, was assassinated while poring over his books. Elijah of Augsburg wrote a commentary upon Moses of Coucy's "Sefer Mizwot Gadol" (Semag), which exists in manuscript in the Vatican library; Jacob Weil, son of Judah, one of the most distinguished rabbis in Germany in the fifteenth century, was also of Augsburg. The cemetery adjacent to the town served as the burial-place for five communities of Swabia. The new congregation has been in existence since 1861. In 1862 Dr. Hirschfeld was appointed rabbi; and he was succeeded by Heinrich Gross. The congregation now (1900) numbers 1,156 members.

Early Hebrew Printing.

Hebrew typography is coeval with the study of the Hebrew language in Germany. In 1514 Erhard Oeglin printed the Decalogue and several parts of the New Testament in Boeschenstein's "Elementale Introductorium in Hebraeas Literas," which is embellished with an elaborate border, falsely ascribed to Hans Holbein. Actual printing in Hebrew was practised by the traveling printer Ḥayyim Schwarz, who in 1533 completed the Megillot and Rashi's Commentary on the Pentateuch as the first printed production in Augsburg. On Jan. 19, 1534, the Passover Haggadah was completed; and in the same year there was published at Augsburg by an anonymous author a guide to correspondence which became very popular during the seventeenth century. Previous to 1536 there successively appeared a daily prayer-book ("tefillah"), a festival prayer-book ("maḥzor"), and a penitential prayer-book ("seliḥot"), all according to the German ritual.

With his son Isaac and his son-in-law Josef b. Yakar, Schwarz in 1540 published the "Ṭurim" of Jacob b. Asher, and "Abḳat Rokel" (The Merchant's Spicebox), a work ascribed to one Makir. These were followed by the Book of Kings (1543), and the Book of Samuel (1544), both in Judæo-German rime. All of these typographical productions are exceedingly beautiful, and may be classed among the rarest specimens of the printer's art. In 1544 Paulus Æmilius, later professor at Ingolstadt, edited at Augsburg a Judæo-German Pentateuch.

Bibliography: Stobbe, *Die Juden in Deutschland Während des Mittelalters*, Brunswick, 1866; idem, *Gesch. der Juden in der Reichsstadt Augsburg*, Augsburg, 1803; Salfeld, *Martyrologium des Nürnberger Memorbuches*, p. 244; *Die Augsburger Juden in Mittelalter*, in *Israelit*, 1873, Nos. 8–12; and the literature collected by Burkhardt and Stern, in *Zeit. für Gesch. der Juden in Deutschland*, iii. 109, 110; Steinschneider, *Zeitschrift für die Gesch. der Juden in Deutschland*, pp. 282–287; idem, *Cat. Bodl.* col. 1395; Ersch and Gruber, *Encyklopädie*, § 2, xxviii. 49.

G.—J. A. F.

AUGURY: Originally, prophesying by the flight of birds; but later the term was applied to all forms of foretelling (*augur = avi-gur*, οἰωνὸς, οἰωνισταί, etc.).

Augury was first systematized by the Chaldeans. The Greeks were addicted to it; and among the Romans no important action of state was undertaken without the advice of the augurs. In fact, the belief in augury has existed at all times, among the uncivilized as well as the most civilized nations, to the present day, the wish to know the future continually giving rise to some art of peering into it.

Kinds of Augury.

The various species of Augury, however, depend on the conditions of external nature, race peculiarities, and historical influences. The future was foretold by the aspect of the heavens (Astrology); by dreams, lots, oracles, and such things; or spirits were invoked (Necromancy), and the Teraphim and Urim and Thummim were questioned. As these forms of prognostication, as well as the pagan method, Divination, are treated under their several headings, this article will be devoted to Augury in the strict sense of the word, including, however, all predictions dependent on chance happenings. All signs and intimations coming under the concepts "niḥush" (whisper) and "siman" (omen) belong to Jewish Augury, the history of which may be divided into Biblical, Talmudic, and medieval periods.

Flight of Birds.

——**In Bible Times:** The observation of the flight of birds for the purpose of prophesying, or as a prognostication, is not expressly mentioned in the Bible. That it was not unknown, however, is shown in Eccl. x. 20, "for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." This knowledge may also be assumed in view of the fact that among the Arabs the raven was a bird of omen. The Greek version several times translates "naḥash" by *οἰωνὸς*; but this word, like the Latin "augurium," means any kind of prognostication, and not merely that by the flight or the cry of birds. It is nevertheless a curious fact that tradition also originally applied the prognostication designated by naḥash to the omens derived from animals. Joseph practised hydromancy. He divined (naḥash) the future by pouring water into a cup, throwing little pieces of gold or jewels into the fluid, observing the figures that were formed, and predicting accordingly (Gen. xliv. 5, according to Dillman's commentary). Laban found out in a similar way (naḥash) that God blessed him on account of Jacob (Gen. xxx. 27). King Manasseh also practised this species of divination (II Kings xxi. 6; II Chron. xxxiii. 6). Another method consisted in observing the signs from staves planted upright or flung on the ground ("Cyril of Alex." in Winer, "B. R." ii. 673), a method that is not identical with the arrow oracle (Hosea iv. 12; perhaps Ezek. viii. 17; compare Num. xvii. 16 *et seq.*). Ezekiel (xxi. 26 [A. V. 21]) speaks of the arrow oracle of the king of Babylon; but the prophet Elisha also directs the Israelite king Joash to shoot two arrows through the window in order to find out whether Joash will vanquish the Aramaic king (II Kings xiii. 14–19).

Hydromancy, Rhabdomancy, and Belomancy.

Accidental occurrences (*ἀψυχα*) are of great importance in divination, and may be taken as omens (*σημεῖα* = "siman"). Eliezer, Abraham's servant, said: "I stand at the well . . . and the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I

Omens, Accidental and Others.

may drink; and she shall say, Drink, and I will give thy camels drink also, let the same be the wife appointed by God for Isaac" (Gen. xxiv. 12–19). Jonathan, when he is about to attack the Philistines, says: "Behold, we will pass over unto these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this shall be a sign unto us" (I Sam. xiv. 8–11). The prophet Isaiah even gives to the pious king Hezekiah a sign, as an indication that he will get well (II Kings xx. 9). The Lord commands Gideon to choose those warriors who lap the water with their tongues like a dog, but to reject those who get down on their knees to drink (Judges vii. 5). The diviners advised the Philistines to send back the Ark of the Lord in order that the deaths among them might cease:

> "Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them. And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. And see, if it goeth up by the way of his own coast to Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us. . . . And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left" (I Sam. vi. 7–12).

King David listens to a sound in the tops of the trees when he asks God whether he shall go against the Philistines (II Sam. v. 24), a fact that reminds us of *φυλομαντεία* and "siḥat deḳalin" (compare below; also "elon me'onenim," Judges ix. 37; and Baudissin, "Studien zur Vergleichenden Semitischen Religionsgesch." ii. 194, note 4). The incident of Balaam, who attempted prognostication on a hill, refers perhaps to some divination of this kind, since he too uses the characteristic word "naḥash" (Num. xxiii. 23). It is highly improbable that the Hebrews prognosticated from the drifting of the clouds, as has been assumed from מעונן (derived from ענן, cloud); nor was any attention paid to the lightning flash, which belonged to Augury among the Romans.

The Law strictly and repeatedly forbade all Augury (Lev. xix. 26; Deut. xviii. 10, etc.). The interpretation of signs, however, as in the case of Eliezer and Jonathan, where nothing was done in the way of conjuration, was not considered to be Augury.

——**The Talmudic Period:** Augury is more frequently referred to in post-Biblical times, but it would be rash to assume therefore that it was more widely practised. As among the classical peoples of antiquity and among the Germans to-day, the arts of Augury proved effective only with the person who believed in them, and only such a person was injured by them (Yer. Shab. 8*d*; Bab. Ned. 32*a*; L. Blau, "Das Altjüdische Zauberwesen," p. 77, note 4). The prohibition in Lev. xix. 26 (לא תנחשו, "neither shall ye use enchantment") is referred by Sifra on that passage (ed. Weiss, p. 90) to divination by means of weasels, fowls, and stars, meaning the omens found in the flight and cries of birds and in similar signs; while Sifre, Deut. 171 takes it in a still more general sense, saying: "Who is a menaḥesh [enchanter]? He, for instance, who says: 'My bread fell out of my mouth'; or 'My staff out of my hand'; or 'A snake crept to my right'; 'A fox ran to my left and his tail crossed my path'; furthermore, he who says: 'Do not begin anything to-day, because it is the new moon'; or 'It is Friday'; or 'It is the Sabbath evening.'" In the parallel passage, Sanh. 65*b*, other evil omens are added; namely, if a man's son calls after him; if a raven croaks at him, or a deer gets in his way; and more explicitly, if one avoids being the first to pay the tax.

The belief in animal omens was widely spread among the Babylonians, who also divined by the behavior of fish, as was well known (Lenormant, "Die Magie und Wahrsagerei der Chaldäer," p. 473; Blau, *l.c.* pp. 45 *et seq.*; Pauly-Wissowa, "Real-Encyklopädie der Classischen Alterthumswissenschaft," iv. 1397, *ἰχθυομαντέια*). Snake and cloud omens were also known (Levy, "Chal. Wörterb." ii. 102*b*).

Flight and Cries of Birds.

Augury proper was known among the Jews, but was considered as a foreign Roman or Arabic art. Josephus narrates ("Ant." xviii. 6, § 7; xix. 8, § 2) that a bird (an owl) alighted on the tree against which Agrippa was leaning while a prisoner at Rome; whereupon a fellow prisoner, a German, prophesied that he would become king, but that if the bird appeared a second time, it would mean he would die. The third of the Sibylline Books (line 224) says about the Jews: "They do not consider the omens of flight as observed by the augurers." In the account of the martyrdom of Isaiah ("Ascensio Jesaiæ," ii. 5) it is stated that in the time of King Manasseh not only magic and other crimes increased, but also Augury by the flight of birds, which is denoted by "we-niḥesh" (II Kings xxi. 6). According to the Aristeas Letter (§§ 165 *et seq.*), the weasel is the symbol of the informer. This apparently has some connection with the *auspicium*.

Augury and astrology are "the wisdom of the East," mentioned in I Kings v. 10 (Pesiḳ. 33*b*, יודעים במזלות וערומים בטייר). By the "bird of the air" (Eccl. x. 20) is meant the raven, in Augury, says a Palestinian teacher of the Talmud of the third century (Lev. R. xxxii. 2; compare 'Aruk, *s.v.* טייר זה העורב בחכמת הטיירין; Blau, *l.c.* p. 48, note 2). The Arabic expression itself, as well as the mention of the raven, the bird of omen of the Arabs, proves that Arabic Augury is here referred to. When Rab 'Ilish was in prison a man who understood the language of the birds interpreted to him the cry of a raven as meaning "'Ilish" (flee!), "'Ilish" (flee!). Rab paying no attention—the raven being proverbially a liar—a dove addressed him, and when her cry was interpreted in the same way, he obeyed the warning and escaped, since the dove means Israel; that is, the dove is Israel's bird of omen (Giṭ. 45*a*, bottom). The place where the flight of birds was observed is also mentioned (טירונא; Targ. Yer. to Num. xxxi. 10; compare Sifre on the passage, and Levy, *l.c.* ii. 157*a*). With one exception the doves of Herod cried *Κύριε*, *Κύριε* (lord, lord!); and when this one was taken to task by the others, she cried *χείριε*; that is, "Herod was a slave"—whereupon she was killed by the followers of Herod. R. Kahana understood this conversation (Ḥul. 139*b*; 'Aruk, *s.v.* קר; Levy, *l.c.* ii. 324*a*).

The Romans also understood the language of the birds (Pauly-Wissowa, *l.c.* i., lxxvii. 51; lxxxvi. 29). Judah does not dare, even in a whisper, to advise the emperor Antoninus to proceed against the nobles of Rome; for the birds carry the voice onward ('Ab. Zarah 10*b*; compare Lenormant, *l.c.* p. 451). God is angry each day for one minute (Ps. xxx. 6) during the first three hours; that is the time when the comb of the cock turns white, or when not a single red stripe is to be found in his comb, and he stands on one leg. R. Joshua ben Levi, who wanted to seize this moment to curse a heretic who had offended him, tied a cock and watched him intently, and in doing so he involuntarily fell asleep (Ber. 7*a*; 'Ab. Zarah 4*b*; Sanh. 105*b*).

The Babylonians divined also by flies (Lenormant, *l.c.* p. 472). In this connection arose perhaps the saying that no fly alighted on the table of the prophet Elisha (see BEELZEBUB). The language of trees, which the ancient peoples, especially the Babylonians, are said to have understood, was probably known to the Babylonian Jews as early as the eighth century (Blau, *l.c.* p. 47; "Knistern des Lorbeers Glückbringend," in Pauly-Wissowa, *l.c.* i. 66, note 24). Thus Abraham learned from the sighing of the tamarisk-tree that his end was nigh (see ABRAHAM, TESTAMENT OF). Lev. xix. 26, לא תעוננו is translated by the Septuagint *κληδονίζεσθαι*; *i.e.*, to divine by sounds and noises (compare Grünbaum, in "Z. D. M. G." xxxi. 253 *et seq.*).

Prognostications.

To interrogate Chaldeans (Pes. 113*b*, etc.) or to practise divination in general is not permitted. He who abstains from so doing is admitted into a section of the heavens which even the ministering angels may not enter (Ned. 32*a*). But since desire often outbalances precept, a fundamental difference was made by setting up the rule: "There is no such thing as divination, but there are prognostications" (שאין נחש יש סימן, א׳ע׳פי, Yer. Shab. 8*c*; Bacher, "Ag. Pal. Amor." ii. 25, note 5). The Romans also distinguished between greater and lesser divinations, calling the latter signs (*σημεῖα*, "signa," סימן; see Derenbourg-Saglio, "Dictionnaire des Antiquités Grecques et Romaines," ii. 293*b*, bottom). Such, for instance, are the signs of Eliezer (Gen. xxiv.), of Jonathan (I Sam. xiv.), and also Gen. xxxviii. 11, and xlii. 36; the last-named also leading to the conclusion that every sign had to be repeated three times. In consequence of this distinction even the most eminent amoraim made use of certain signs. Rab looked upon it as a favorable omen if the ship that ferried him came to meet him, but as a bad omen if it was not ready. Samuel opened his Bible for a chance intimation. Johanan made a boy recite a Bible verse with the same purpose. When in passing a school he heard a boy say "Samuel has died" (I Sam. xxv. 1), he took it as an omen and did not visit the amora of that name as he had intended to do. The expression "a house, a wife, and a child give signs" must mean that signs may be taken from them, Rashi to the contrary notwithstanding (Yer. Shab. 8*c*, bottom; Ḥul. 95*b*; Gen. R. lxxxv. 5, commentaries).

Boys were often used by diviners to peer into the future, being for that purpose bewitched by magic formulas (Pauly-Wissowa, *l.c.* iv. 1399). The Talmud says, curiously enough (B. B. 12*b*, where two cases are cited): "Since the destruction of the Temple, prophecy has been given into the hands of the insane and of children." The Jewish view is not far removed from the Greco-Roman one; namely, that the insane were possessed by demons. Bewitchment was strictly forbidden, as was generally the interrogation of demons, except by means of oil or eggs, to find a lost article; but "the princes of oil and of eggs lie" (Sanh. 101*a*; compare DEMONOLOGY and DIVINATION). This view of R. Johanan (died 279) explains that he often sought advice from boys with the formula, "Tell me thy verse!" meaning the verse which the boy had just learned, or which came into his mind at that moment (Ḥag. 15*a*; Meg. 28*b*; Giṭ. 57*a*, 68*a*, etc.; Horowitz, "Sammlung Kleiner Midrashim," p. 69, "mah pasukekem"). The same teacher of the Talmud says that if any one happens to remember a verse of the Bible early in the morning, it is a prophecy in miniature (Ber. 57*b*), the prophetic element being in such cases the accidental. He looked upon a voice which he heard accidentally behind him as being a divination, and followed it; for it is written (Isa. xxx. 21), "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." But, says the Talmud, the voice must be an unusual one, such as a man's voice in a city, or a woman's voice in a desert (Yer. Shab. 8*c*; Bab. Meg. 32*a*). Other teachers of the Talmud also paid attention to this kind of voice, which was called BAT ḲOL. Two persons intending to visit a sick teacher said, "We will be guided by the Bat Ḳol," whereupon they heard one woman say to another, "The light has gone out." Then they said, "It shall not go out, and may the light of Israel never be extinguished" (*ib.*). As among other peoples, the Jews also considered the last words of the dying as divinations. Thus Eliezer ben Hyrkanus and Samuel ha-Ḳaṭan prophesied the martyrdom of several scholars (Sanh. 68*a* and 11*a*; Pauly-Wissowa, *l.c.* i. 92, note 11).

Other Omens.

Some other omens must be mentioned, called "siman," although not all strictly belonging to the subject in hand. It is a bad sign for any person to make a mistake in his prayers, but a good sign to know them fluently (Mishnah Ber. v., end; compare Talmud 34*b*, bottom, and 24*b*, top). It is a bad sign for the remainder of the year if it rains after Nisan or at the Sukkot festival; or if the wine does not turn out well; or if the Feast of Weeks fall on the fifth of the month. If there is fine weather on the day of that feast it is a good omen for the world (Mishnah Ta'anit 12*a*, 2*a*; Ab. R. N. i. 4; Tosef., 'Ar. i. 9; see Ab. R. N. ii. 33 and Sifre i. 112, and in general Levy, "Neuhebr. Wörterb." and Krauss, "Griechische und Lateinische Lehnwörter," under the word סימן). It is a good sign for sick people to sneeze (Blau, *l.c.* p. 163; Tylor, *l.c.* i. 98–100, German ed.). Generally much attention was paid to omens (סימנא מלתא היא an omen is a thing to be considered). In order to find out if one will live the year through, one must take a candle during the ten days between New-year and the Day of Atonement, and light it in a house where there is no draft; if the candle burn to the socket, that one will live the year through. In order to know if some matter of business will succeed, one must feed a hen; if she grow fat and plump, the matter in hand will succeed. In order to know if one will return home from a journey, one must go into a dark room, and if one see there the "shadow of the shadow," one will return. The Talmud discourages, however, recourse to these oracles given by R. Ami, as a person becomes low-spirited if they are unfavorable (Ker. 5*b*, bottom; Hor. 12*a*). The first form of Augury reminds of pyromancy; the second, of the feeding of chickens (the "tripudium" of the Romans).

——**In the Middle Ages:** It may be said in general that the philosophers were averse to Augury, as well as to any other form of superstition. This is true especially of Maimonides, who, although bound by the Talmudic tradition, was not inclined to make any concessions on this point (Hilk. 'Ab. Zarah xi. 4, 5). The Talmudists, again, for whom the Talmud was the decisive authority, could not accept all the utterances and stories found therein. Hence a curious discrepancy between theory and practise arose, as indeed is found in the Talmud itself. While, on the one hand, everything that at all suggests idolatry is strictly forbidden, much, on the other hand, is permitted, or practised in spite of the interdiction, probably in consequence of overwhelming popular opinion (see Ṭur and Shulḥan 'Aruk, Yoreh De'ah, 178–179, together with the commentaries). Expressly heathenish practises, however, were mercilessly condemned. The mystics readily accepted all such beliefs, since all superstitious practises coincided with their views of the world. Moreover, a part of the people could never wean itself from these views.

Germany and France.

As Güdemann has shown in his "Gesch. der Cultur der Juden in Frankreich und Deutschland," the Jews of Europe were greatly influenced by the superstitions of the peoples in the midst of whom they were living. A few examples only may here be given. Judah the Pious (died 1216 at Regensburg), who was highly venerated by his contemporaries, and especially during the thirteenth century, gives in his "Book of the Pious" a mass of superstitions. He condemns on the whole the "interpretation of signs, which to-day is so much practised in Israel," and declares that the choosing of a day (for instance, starting children in their schooling only on the new moon) is idolatry. He admits, however, that there are certain reliable signs, of which he would rather not speak in order not to lead others into superstition. Thus the itching of the foot indicates that one will go to an unknown place; of the ears, that one will hear something new; of the eye, that one will see or read something new; of the hand, that one will receive money (Güdemann, *l.c.* i. 200 *et seq.*, §§ 59 and 162). This superstition is so firmly rooted as to be given credence to-day. Any one who, during the night or the day, sees his own shadow or form with closed mouth and eyes will die soon (*l.c.* § 547).

R. Moses of Coucy (about 1250) explains קסם קסמים (Deut. xviii. 10) to be a form of divination still practised in Slavonia at his time. Slivers of wood, from which the bark had been removed on one side, were thrown into the air, and according as they fell on the peeled or on the barked side, the omen was favorable or unfavorable. Flames leaping up on the hearth indicated that a guest was coming. Cup and nail divination was practised. Children were made to look into glasses filled with water, into crystals, etc., while invoking a demon, the pictures they saw being then interpreted. For nail divination the children looked upon the finger-nail (Güdemann, *l.c.* §§ 82 and 208, note 1). Asher ben Jehiel thought it permissible to find out a thief by means of divination (Yoreh De'ah, 179), a proceeding that elsewhere is described in detail (Güdemann, *l.c.* § 208, note 1). In France and Germany in the thirteenth century the future was foretold by means of the "name of interpretation" ("shem ha-meforash"), a species of the name of God, to the astonishment of the Spaniard Naḥmanides (*l.c.* § 222).

"Nishmat Ḥayyim."

The book "Nishmat Ḥayyim," by Manasseh ben Israel, a celebrated Dutch rabbi, is a mine of information respecting all kinds of superstition. Although a highly educated man, well versed in the knowledge of his time, one who could even enter into negotiations with Cromwell regarding the return of the Jews to England, the author believed in every superstition. In the nineteenth chapter of the third treatise of his book he rejects the opinion of Maimonides, who declared all the black arts to be lies and deceptions, and refers for the veracity of rhabdomancy even to the Chinese and the wild Africans. He knows the kinds of divination mentioned above, and speaks also of chiromancy and others.

The cabalistic works, to which Manasseh's book belongs, include of course also other directions for foretelling the future, a practise that obtains even to-day among the uneducated and among persons given to mysticism. In Baden, Germany, coins and beans are used, the diviner prognosticating according to their position and the stamp on the coins. An earlier form of divination, for finding a drowned person, was to let a wooden bowl float on the water. Wherever it stopped, the corpse lay on the bottom (Grünwald, "Mitteilungen," i. 111). On pagan methods of prognostication (κατ' ἐξοχήν), see DIVINATION.

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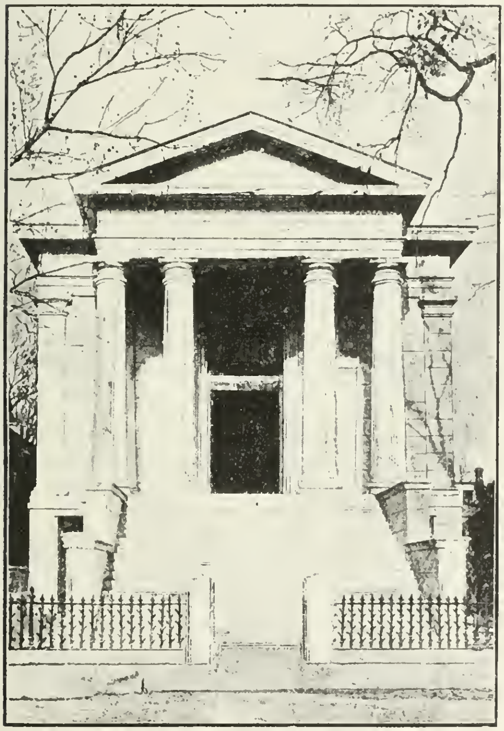
K. L. B.

AUGUSTA: The capital of Richmond county, Georgia, received its first Jewish settlers about 1825, when a Mr. Florence arrived with his wife. About a year later, Isaac and Jacob Moise and Isaac Hendricks and his wife came there from Charleston; their number was added to by others from the same place, and subsequent to 1844 Jews from Germany began to find their way to Augusta (Markens, "The Hebrews in America," p. 113). It has a congregation, Children of Israel, organized in 1850. The religious services were originally held in a hall, where the Sunday-school children also received their instruction. The first rabbi was Rev. H. S. Jacobs, who held that position from 1860 to 1865. During the Civil war many Israelites from Charleston came to Augusta, thus considerably increasing the members of the congregation. During that time a cemetery was acquired and a benevolent society formed. Henry S. Jacobs was called to New Orleans, and was succeeded by Rev. Fisher-Fux, 1869. Rev. A. Blum was called to the pulpit, and he succeeded in getting a permanent building. Until then the services were strictly orthodox, a mixture of the Portuguese and Ashkenazic rites. In the fall of 1870 the synagogue was completed and dedicated by its minister. Family pews were introduced, an organ and mixed choir took the place of the old chanting, the Jastrow prayer-book was adopted, and the Sunday-school placed on a modern footing. Rev. Levinson was minister, 1871-76; E. S. Levy, 1876-86; Leo Reich, 1886-87. In 1887 A. Blum was recalled, but remained only one year. J. H. M. Chumaceiro was minister from 1888-94; the present rabbi is J. Feuerlicht.



Synagogue at Augusta, Ga.
(From a photograph.)

The congregation has, besides the benevolent society, a ladies' aid society, and a Sunday-school with five teachers, attended (1900) by fifty pupils. There is also a Russian Polish congregation in Augusta, called Adas Jeschurun; this synagogue is on Tenth and Greene streets.

Prominent Israelites of Augusta have been: Samuel Levy, who was judge of the probate court from 1866 to 1877; Isaac Levy, who held the position of sheriff for many years; Hon. Adolph Brand, who was a member of the Georgia legislature.

The Jewish population of Augusta numbers about 600 in a total of 47,000. The Israelites are mostly merchants, but there are some cotton brokers and lawyers.

A. A. Bm.

AUGUSTI, FRIEDRICH ALBRECHT (originally **Joshua ben Abraham Herschel**): German author; born at Frankfort-on-the-Oder in 1691; died at Eschberge May 13, 1782. He received the usual Jewish education of that time. According to a biography, printed anonymously during his lifetime and probably inspired by him, he left home very young in the company of a meshullah, or collector of alms for the poor of Palestine of the name of Yekutiel, intending to accompany him to the Holy Land. While on the way Augusti was taken captive by Tatar robbers and sold as a slave in Turkey. He was ransomed and set free at Smyrna by a wealthy Jew from Podolia, and went to Poland, spending several years in Pintzov, which is now in the government of Kielçe, in Russian Poland. Here the Jews and Socinians lived on terms of intimate friendship, and through them young Augusti became acquainted with secular knowledge, especially Latin, an uncommon accomplishment for a Jew in Poland at that time. He visited Cracow and Prague, and, returning to Frankfort, started from there on a journey to Italy. While living in Sondershausen in 1720, he was maltreated by a gang of robbers that broke into the house in which he resided, and was found apparently lifeless on the following morning. He recovered, however, and during his convalescence became acquainted with a clergyman of that place, who succeeded in converting him to Christianity. With much pomp and ceremony Augusti was baptized on Christmas day, 1723, in the presence of the duke of Saxe-Coburg-Gotha and other notables, and soon after began to study theology at the Seminary of Gotha. In 1727 he went to Jena and afterward to Leipsic. He was appointed assistant professor at the Gymnasium of Gotha in 1729, and in 1734 became minister of the parish of Eschberge, in which position he remained until his death. The famous theologian Johann Christian Wilhelm Augusti was his grandson.

Augusti published several works in Latin and German, of which "Das Geheimniss des Sambathian" (The Mystery of the Sambathian), the fabulous river mentioned in Talmudic literature, which casts stones during six days of the week and rests on Saturday, is probably the most curious. His work on the Karaites, mentioned by Fürst in his "Geschichte des Karäerthums," vol. iii. 66, 67, of which the full title is "Gründliche Nachrichten von den Karaiten, Ihre Glaubens-Lehren, Sitten und Kirchen-Gebräuche" (Erfurt, 1752), is full of inaccuracies and extravagant statements. Baumgarten, in his "Nachrichten von Merkwürdigen

Büchern," vol. i. 341-351, exposes many of these, and justly refuses to believe Augusti's claim that his sources were rare manuscripts which, after he had used them, were partly burned and partly stolen, and of which no duplicates remained. The best proof of his negligence or ignorance of the subject is that he wholly ignores the דד מרדכי (Dod Mordecai), the full description of the Karaites and Karaism which was written by the Karaite Mordecai ben Nissim, at the end of the seventeenth century for Prof. Jacob Trigland of Leyden, and published with a Latin translation with Trigland's "De Karæis" by Johann Christian Wolf in 1714. Augusti also confuses Judah ben Tabbai, who lived at least a century before the common era, with Judah ha-Nasi, who flourished about three hundred years later.

The "Life of Augusti," by an anonymous author, published in 1751 by Weber, is also reviewed and severely criticized by Baumgarten in the volume cited above (pp. 337–340). The Christian critic displays sufficient familiarity with Jewish affairs and customs to disprove the biographer's claim that Augusti, before his conversion, was a rabbi at Sondershausen, and proves that in reality he was a schoolmaster and possibly a slaughterer of animals or "shoḥet." Several other biographies of Augusti were written, mostly for missionary purposes, one translated into English by Macintosh, London, 1867.

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G. P. Wi.

His Complex Character.

AUGUSTINE: The greatest and most important of the Latin church fathers; born Nov. 13, 354, at Tagaste, a town of Numidia; died at Hippo Aug. 28, 430. After a riotous youth as a heathen, he became first a devotee of the Manichean confession, and then after nine years was converted to Christianity by Ambrosius, in 386. He became presbyter in 392 and bishop in 395, and eventually the greatest pillar of the Catholic Church. This remarkable round of religious experience indicates very well the complexity of Augustine's character; for in it were combined qualities the most opposite, such as overexuberance of fancy and sharpest critical acumen; vehement prejudice and delicate consideration; romanticism and scholasticism; glowing sentimentalism and hair-splitting casuistry. As a result, Augustine's writings are sometimes introspective in the extreme, frequently soaring into the heights of religious adoration of the Divine Being; at other times he concentrates attention upon the Christian dogma, and attacks with pitiless logic, sometimes indeed with subtle casuistry, all deviations from the strict and rigid faith of the Church. Of introspective writings are his "Confessions," a work translated into nearly all the languages of civilization; of quite another kind are his letters and sermons, his dogmatic and exegetical treatises, and his polemics. These curious psychological contrasts in Augustine—who was too sensuous for a philosopher and too precise for a poet—make it impossible to discern any definite system in his writings, his doctrines having no common foundation, being, indeed, for the greater part mutually contradictory. On the one side he may be said to have been a forerunner of Descartes and of the modern theory of perception and psychology, and yet, on the other side, he leaned toward mysticism. One might just as easily find connecting-links between Augustine and Luther as between the former and the fathers of the Inquisition. This conflict in Augustine's principles is perhaps nowhere more strikingly revealed than in his attitude toward those two constituents of Christianity, Hellenism and Judaism. His conception of the Deity reveals throughout a strongly marked trace of Hellenism, derived by way of Neoplatonism; and yet, on the other hand, one can not help noticing his stringently legalistic Jewish views, which, curiously enough, are most apparent when he is endeavoring to combat Judaism.

His Theory of Man.

The foundation of his doctrine concerning man was that he is a "massa peccati," incapable of raising himself to virtue, and can find the means of approaching God through the mediation of Jesus alone. This doctrine is so foreign to the essential spirit of Judaism that it may serve to indicate the extreme point in the divergence of Christianity from its origin in Judaism. Yet grace, according to Augustine, is the result of faith and love; and these, inconsistently enough, he interprets in true Jewish fashion—faith as involving adherence to the law and love as combined with fear. "Quæ caritas tunc perfecta, cum pœnalis timor omnis abscesserit," is his expression ("Perf. Just." x. 22), which recalls the terse saying of the Talmud. "Where joy [the feeling of communion with God] is, there also must be fear" (Ber. 30*b*).

Of the Church.

Another specifically Jewish conception, dominating Augustine as none other of the church-fathers, is his doctrine concerning the Church; a conception which indeed has exerted signal and decisive influence upon the whole development of Christian theology. The system of Jewish theocracy, by which the welfare of the individual was conditioned by his reception into the community through the sacrament of circumcision, was turned into a Christian form by Augustine in the conception of the holy institution of the Church, upon incorporation with which the salvation of the individual is made dependent. Connected with his doctrine of the Church is also his well-known theory of predestination. Since the Church is the only means of salvation, it results that all not belonging to it ("civitas diaboli," as Augustine calls it, in contradistinction to the "civitas dei") are excluded from salvation. The old particularism of Judaism, without which the Christian Church would never have spread among the heathen, thus survives in somewhat modified form in the teachings of the greatest Christian genius of all time.

Of Scripture.

The fact that Augustine, in the presentation of his tenets, very frequently arrives at conclusions opposed to his principles, is partly owing to his very sweeping theory of inspiration. Scripture, including the Greek translation—that legacy from the Alexandrian Jews to the Church—has, for Augustine, divine dignity as well as authority. As a consequence he considers a thing true because it is stated in the Bible, and it is stated in the Bible because it is true. In this tenet, moreover, he makes no distinction between the Old Testament and the New Testament: "Novum testamentum in veteri latet, vetus in novo patet"; that is, the Old Testament is the concealed New, the New is the revealed Old. How little may be expected exegetically from such a standpoint can be easily understood.

His Rationalism.

Not infrequently he gives rationalistic explanations of Biblical anthropomorphisms, which approximate closely to the teachings of both older and later Jewish scholars. Thus, for instance, the statement that Creation took place all at once, and not in six days—that, in other words, "before" and "after" can not be predicated of the Creator, but only of things created ("De Genesis a Lit." iv. 56, v. 12)—is found in Jewish sources (Tan., ed. Buber, i. 2) ascribed to R. Nehemiah, a tanna of the middle of the second Christian century. He explains God's speaking, as a voice "per aliquam imperio suo subditam creaturam" (*l.c.* ix. 3), and the same is said by Maimonides ("Moreh," ii. 33), and similarly before him by Saadia Gaon ("Emunot we-De'ot," iii., ed. Leipsic, p. 77; compare also Schmiedl, "Studien über Religionsphilosophie," pp. 253–256), who is followed by the majority of Jewish religious philosophers. Rationalism, however, constitutes the smallest portion of his exegesis, which is superabundantly allegorical or typological. Having learned much of his allegorical conception from Ambrose, Origen, and Philo, while at the same time he is not disinclined to allegorize for himself, the curious result is that he interprets the same image differently, even contradictorily, in divers passages. Thus the moon is indifferently explained as representing either carnal man, the Church, or mortality; the clouds are prophets and teachers, but also dark superstitions. He gives much room to the typological interpretation of the Old Testament, which, as mentioned, contains and conceals the New Testament. Biblical history, as well as the laws contained in it, is transformed by Augustine into a history of Christianity and its tenets. Thus, Abel, Seth, and Joseph represent different aspects of Jesus: as crucified, as risen from the dead, and as translated to heaven. Noah's Ark is the Church; in the two lower stories are Jews and heathens; in the third, faith, hope, and love.

His Typology.

Augustine Opposes Jerome.

Augustine's lack of critical conception of the Old Testament is shown by his opposition to Jerome's undertaking to make a Latin translation of the Scriptures from the Hebrew. To portray as vividly as possible the dangers of such an innovation, he informed Jerome in a letter of the fierce tumult which had arisen in an African congregation, when the bishop adopted the Vulgate, rendering "ivy" instead of the Septuagint "gourd" (in Jonah iv. 6); and what was even of deeper importance, as he narrates, the bishop had had to declare Jerome's translation faulty upon appealing to the authority of a certain Jewish scholar ("Epist. Aug." 171). When, on the other hand, in another letter (82) to Jerome, Augustine suddenly declares himself convinced of the necessity for his undertaking, this must not be considered as a change of conviction on his part, for in the same epistle he declares that the ruling Church translation, "gourd," must be maintained in spite of its erroneousness. He foresaw that he would have to yield sooner or later in a struggle against a man of such upright character and learning as Jerome was acknowledged to be.

Information from Jews.

On the other hand, Augustine did not despise assistance from African Jews—who however, were not among the most learned of the race—upon obscure passages in the Old Testament. Although the passages in which he quotes directly from such Jewish sources are few, much that is of haggadic and even halakic origin points to at least oral communication with Jews. His remarks about the material of Jewish tradition are important, "quas non scriptas habent, sed memoriter tenent, et alter in alterum loquendo transfundit, quas Deuteroses vocant" (c. Advers. leg. ii. 2). This would indicate that the Jews of Africa in the beginning of the fifth century possessed only an unwritten Mishnah (Deuterosis), and Rabbi's Mishnah could not therefore have been written down. The only two Haggadot mentioned by Augustine as definitely of Jewish origin are a legend concerning Adam's second wife (see Ginzberg, "Die Haggada bei den Kirchenvätern," p. 61) and the story of Abraham in the fiery furnace. The latter, however, he may possibly have drawn from Jerome ("Quæstio" in Gen. ix.). Of the many rabbinical traditions that he does not describe as Jewish, the following examples may serve: Light created by God on the first day of Creation is not the earthly light (De Gen. v.); the same view is given by the Baraita in Ḥag. 12 and Gen. R. iii. 6. The moon was created when full, because God created nothing imperfect (Gen. ii. 31); wherefore also Adam was created as a perfectly developed man (*l.c.* vi. 23), which is identical with an old Haggadah ascribed in the Talmud (Ḥul. 30*a*) to R. Joshua b. Levi, who flourished about 230. Augustine's teaching that Adam was created by God Himself directly, and not by God's word as everything else was, is also of Jewish origin (see Ginzberg, *ib.* p. 21).

His remarks on the Heptateuch contained much that is rabbinical, but he may have received it from the Roman deacon, Hilarius. His rationalistic explanation of the "sons of God" (Gen. vi. 2) by *viri justi* is that of R. Simeon b. Yohai (flourished 150; see Gen. R. xxvi. 5). (For the rabbinical sources of his statements that Noah was a hundred years in building the Ark; that he, Noah, possessed such control over the animals therein that even the lions lived on hay; that Rebecca before the birth of her sons inquired of Melchizedek concerning herself, see Ginzberg, *ib.* pp. 75, 77, 118.) Rabbinical influence is also recognizable in the statement that Rebecca, by means of her prophetic powers, discovered Esau's plans of vengeance against Jacob (compare "Quæst." 81 with Gen. R. lxvii. 9); and also in the interpretation in Gen. xxxvi. 31, of the word "king," as meaning Moses (*l.c.* cxxi.), which coincides with the rabbinical interpretation of Deut. xxxiii. 5, where also the word "king" is applied to Moses. Augustine gives interpretations that can be described as halakic (*l.c.* Ex. 162); in agreement with the Rabbis (Bab. Pes. 5*b*), he interprets

Ex. xxiii. 18 as a prohibition against having leavened bread in one's possession when bringing the paschal lamb into the house. The offense committed by the sons of Aaron (Lev. x. 1) is understood by Augustine (Lev. x. 31) as being their use, in their sacrifices, of fire from some outside source and not from the altar; following in this interpretation Akiba's teaching (Sifra, *ad loc.*), which is the accepted one among the Jews. In this same passage Augustine has a rabbinical interpretation received from his Jewish teachers, which, as now evident, is obviously the result of a mistake either in writing or in comprehension. The Rabbis very ingeniously connect the passage Leviticus x. 3 with Ex. xxix. 43; but Augustine's Jewish teacher confused the word ונעדתי ("and I will meet"), with which this verse begins, with the word הודעתני ("Thou hast let me know"), occurring in Ex. xxxiii. 12; and thus gave foundation for Augustine's polemic.

Polemic Against Jews.

His dependence upon Jewish tradition did not, however, prevent him from reproaching the Jews for not understanding, or not wishing to understand, the O. T. In his "Tractatus Adversus Judæos" he endeavors, as his main object, to prove from Scripture that the Law is fulfilled in Jesus, and that therefore Christians may rightfully have recourse to the O. T. even if they do not observe the Law. His endeavor to prove the Messianic character of Jesus from Psalms xliv., xlviii., and lxx. is very far-fetched; as well as his plea for the rejection of the Jews, based on Isaiah ii. and Mal. i. 10, 11. He says on this point, "If the Jews in the Isaiah passage [verse 5] understand 'the house of Jacob' to be equivalent to 'Israel,' because both names were borne by the patriarch, they only show how incapable they are of comprehending the true contents of the O. T." "The house of Jacob" means the rejected Jews, while "Israel" designates the Christians. The results of such polemics—which, however, belong to the weakest and least important productions of his pen—were, of course, quite inconsiderable. Jewish natural intelligence sufficed to warn them against such conceptions of Scripture.

Jewish References to Augustine.

In view of the almost exclusively Aristotelian character of the Jewish philosophy of the Middle Ages, Augustine's Neoplatonism remained entirely unknown to them. As Kaufmann ("Attributenlehre," p. 41) observes, it is highly improbable that Saadia's polemic against the Christians, who desired to prove the Trinity from the personification of the divine attributes (Being, Living, Knowing), was directed against the Augustinian doctrine of the Trinity, the *memoria*, *intelligentia*, and *voluntas* of God. The agreement of Saadia and Augustine concerning the creation of time (Kaufmann, *l.c.* 307) is based upon the fact that both depend upon the Platonic sentence, "Time came into being with the heavens" ("Timæus"). Judah Romano (born 1292) and Isaac Abravanel (died 1508) cite Augustine by name, as do likewise a number of anonymous writers about the same period. For the relation of the Keneset Yisrael (Jewish Church of the Cabalists) to Augustine's doctrine of the Church, see the articles CABALA, ZOHAR.

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G. L. G.

AUGUSTINUS RICIUS. See RICIUS.

AUGUSTOW: District town in the government of Suvalk, Russian Poland, on the River Netta and the Lake Biale. In 1887 the Jewish population was nearly 5,500—about half the total population.

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H. R.

AUGUSTUS (called later **Caius Julius Cæsar Octavianus**): The first Roman emperor that bore the honorary title of "Augustus"; born Sept. 23, 63 B.C.; died at Nola, Campania, Aug. 19, 14 C.E. He was the son of Caius Octavius. In his attitude toward the Jews he continued the friendly policy of his uncle, Julius Cæsar, who had made him his sole heir. With a great anxiety to arouse and to further at Rome interest in the national religion, he combined a broad tolerance for other faiths. Though he sanctioned the course of his nephew Claudius, who, while touring the Orient, had neglected to sacrifice at the Temple of Jerusalem, he showed his sympathy clearly on other occasions, both by sending gifts to the Jewish sanctuary and by causing the daily sacrifice to be offered up in his name.

His Edicts.

Augustus renewed the edicts which Julius Cæsar had promulgated in behalf of the Jews living at Cyrene and in Asia Minor, granting them perfect freedom of worship, sanctioning the collection of money for the Temple, and proclaiming as inviolable their sacred books and synagogues (Josephus, "Ant." xvi. 6, §§ 1-7). Particular regard was paid to their Sabbath; neither on that day, nor on its eve after the ninth hour, could the Jews be required to appear in court; while in Rome, if a public distribution of corn occurred on a Sabbath, needy Jews were entitled to claim their share on the day following. The contemporary Jewish population of Rome was quite considerable, as appears beyond question from the several synagogues the origin of which may be traced to the Augustan age. To one synagogue the name "of the Augustesians" (συναγὼγ Αὐγυστησίων) was given, in honor of the emperor.

The friendship between Augustus and Herod the Great began after the victory at Actium (Sept. 2, 31 B.C.), which rendered the former sole ruler of the Roman domain. Herod lost no time in passing over to the side of the victor, to whom he proffered all

Friendship with Herod.

the homage and loyalty which thitherto he had yielded to Antony. Augustus, accepting the offer, confirmed the royal position of Herod and bestowed upon him, after the suicide of Antony and Cleopatra, all the provinces of which he had been bereft through the influence of the latter (Josephus, "Ant." xv. 6, § 7). He tried also to aid the harassed Jewish king in his domestic troubles, by effecting a temporary reconciliation between him and the two sons of Mariamne, Alexander and Aristobulus (*ib.* xvi. 4, § 4). Herod showed his appreciation of his patron's favors by naming his new capital, built up out of Samaria, "Sebastè" (Greek for "Augustus," which title the emperor had just then assumed), in honor of the emperor, and its magnificent seaport, which occupied twelve years in the building, "Cæsarea" (*ib.* xv. 8, § 5; 9, § 6).

Judea During His Reign.

Under Augustus, moreover, Judea forfeited the actual or nominal independence it had possessed for a century and a half, and was made a Roman province. After the death of Herod (3 C.E.), an embassy of fifty prominent men from Jerusalem betook itself to Rome to protest against the continuance of the tyrannical rule of the Herodian dynasty, and to plead with Augustus for the annexation of Judea to Syria, and the appointment of a mild magistracy which would leave to Judea internal autonomy. About 8,000 Roman Jews joined the delegation, which was received by the emperor at the Temple of Apollo. The preliminary result of this movement was that Augustus divided Herod's realm between Archelaus—whom he appointed ethnarch, promising him the kingly title if good conduct should warrant such reward—and Philip and Antipas; making liberal provisions, also, for Salome, Herod's sister, and for his two daughters (*ib.* xvii. 11, § 5). At this juncture Augustus rendered another good service to Judea by unmasking and punishing a pretender to Herod's throne, who, emerging from Sidon, had passed for Alexander, one of Mariamne's slain sons, and who, on his triumphal journey from Puteoli to Rome, had gained many a follower among the credulous Jews (*ib.* xvii. 12).

Augustus Banishes Archelaus.

The rule of Archelaus, however, was tyrannous; and about ten years after his accession another embassy of leading Jews appeared before Augustus with an arraignment of his cruel despotism. The emperor thereupon summoned him to Rome, and banished him and his wife, Glaphyra, to Vienne, a city of Gaul, now in the Isère department, France. His wealth was confiscated, while Quirinius, a prominent senator, accompanied by Coponius, was delegated to Syria and Judea (6–7 C.E.) for the purpose of taking a census of those provinces and of introducing the Roman system of poll and property taxation, as well as of making the proper disposal of the belongings of Archelaus.

The census proved highly unpopular, particularly among the Zealots, a band of resolute republicans led by Judas the Galilean, or the Gaulanite, and by Zadok, who saw in this innovation a menace to national and personal liberty, and opposed it accordingly, though without permanent success. In some places open resistance even may have occurred (Josephus, "Ant." xviii. 1, § 1; xx. 5, § 2; *idem*, "B. J." ii. 8, § 1; 17, § 8; Luke ii. 1–3; Acts v. 37). Judea thus became wholly a Roman province of the second order, not incorporated into Syria, as Josephus says, but having an imperial representative in the person of a procurator, who resided at Cæsarea.

New marks of loyalty were shown to Augustus by his Herodian protégés. Antipas fortified Sepphoris, the chief city of Galilee, dedicating it to the emperor; while the new fortress at Betharamptha he named "Julias," after the emperor's wife. Similarly, Philip built an important city at the head of the Jordan valley, styling it "Cæsarea Philippi," in distinction from its namesake built by Herod the Great; while he enlarged and embellished Bethsaida, near the Lake of Gennesaret, and called it also "Julias," after the daughter of Augustus (Josephus, "Ant." xviii. 2, § 1).

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G. H. G. E.

AUGUSTUS II., THE STRONG: Elector of Saxony 1694–1733, and from 1697 king of Poland with the title Frederick Augustus I.; born at Dresden May 12, 1670; died at Warsaw Feb. 1, 1733. He confirmed the privileges of the Jews, following the example of his predecessor, John Sobieski (1674–96); but while that monarch always manifested a friendly disposition toward them, Augustus II., with his lavish expenditures—which impoverished Poland and laid the foundations for her future misfortunes—was quite indifferent to the condition of the Polish Jews, who had hitherto always been protected by the throne. This indifference was in face of the fact that the Jewish bankers—Oppenheimer of Vienna, Liebmann of Berlin, and Meyer and Lehmann of Dresden—furnished the greater part of the 10,000,000 thalers used by Augustus to buy up the Polish nobles for the purpose of securing the throne. Another Jew, Berend Lehmann (b. 1659 at Halberstadt), furnished the money necessary for his coronation at Warsaw, and in order to do this he negotiated the sale of the hereditary estate of Quedlinburg to Brandenburg for 340,000 thalers (according to Vehse and Gretschel). But this indifference with regard to the protection of the Jews may be explained by the fact that Augustus was also indebted to the Jesuits of Vienna, who furnished a part of the funds for the purchase of the Polish throne, taking his jewelry as security. With the aid of the Jesuits he attempted to corrupt the inconstant Poles with money, and by intrigues to keep them in dependency; for this purpose he even tried to change the electorate to a hereditary order.

Assisted in Election by Jews.

That he personally favored certain Jews is evident from his letter dated Sept. 23, 1707, in which he praises Berend Lehmann for his services, fidelity, and good character. The same friendly tone marks a letter of protection dated March 27, 1708, authorizing Berend Lehmann's family and servants, and also his brother-in-law, Jonas Meyer of Hamburg, to settle at Dresden (see Berend Lehmann).

During his reign the discipline in the Polish army became very lax, and the Jews suffered much from the violence and robbery of the soldiers. The Catholic clergy ordered the enforcement of the decree of the Council of Basel instituting conversionist sermons in the synagogues, which decree had hitherto remained a dead letter. In vain did the Jews ask to be relieved from such sermons, pointing out their futility. Often this preaching could be maintained only with the aid of military force, as, for instance, at Lemberg in 1721. The land-owners, synods, and courts took energetic measures against the renting of inns by Jews. The poll-tax was collected from the Jews through their "kahals" with more energy than ever before, even after the long wars with Charles XII. of Sweden had ruined the Jews. At the Diet of 1717 in Warsaw, the Jewish poll-tax was still more increased. The gentry (*shlyakhta*), the merchants, and the gilds soon observed that the Jews no longer enjoyed the favor of the throne, and their attitude toward them became more and more hostile. The ordinances of the Catholic Church exceeded in hostility to the Jews those passed in the seventeenth century. The animosity between the Jews and the Christians at this period was more of a religious than of an economico-social nature, as had been the case in the preceding period. The persecution of the adherents of non-Catholic creeds, of dissident Christians and Jews, was the predominating policy of Poland in the time of Augustus II. The Catholic synod of 1720, held at Lovich, passed an edict, "that the Jews shall not dare to build new synagogues or to repair the old ones," threatening them with the courts of the Church.

Measures Against the Jews.

At the end of his reign Augustus II. abandoned himself to a life of pleasure, and his last years, characterized as they were by boundless luxury and corruption of morals, hastened the downfall of Poland.

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H. R.

AUGUSTUS III.: Elector of Saxony, and as such Frederick Augustus II., king of Poland; son of Augustus II., "the Strong"; born at Dresden Oct. 17, 1696; died there Oct. 5, 1763 Like his father, he was brought up in the Protestant religion, but secretly embraced Catholicism in 1712, although he did not formally announce his conversion until 1717. Without the abilities of his sire, he inherited his passions, and, following his example, distinguished himself by the splendor of his feasts and the extravagance of his court. Like his predecessors, he continued the privileges of the Jews in Poland; but under him they became but a dead letter. Neither he nor his favorite, Count Brühl—who was the actual ruler of both countries—did anything to protect the Jews from the attacks of the Catholic clergy and the Christian merchants.

Soon after Augustus had ascended the throne (April 4, 1733), he issued an edict, levying, almost without distinction of age, sex, or state, a special tax (*Leibzoll*) on every Jew passing through Dresden (Codex Augustus, iii. 10). Only on a petition of the Jews of Dresden, presented by their delegate, Elias Berend Lehmann, children under ten years of age were exempted by virtue of an edict issued Sept. 24, 1733. In Poland, in the same year, the synod of Plotzk endorsed the medieval dictum, "that the Jews ought to be tolerated in Christian countries only to remind us of the torments of Christ, and with their wretched position of slaves to serve as an example of God's just chastisement of the unbelievers."

The reign of Augustus was very unfortunate for the Jews of Poland. Blood-accusations and destruction of Jewish property, synagogues, and cemeteries were of frequent occurrence; and in the courts the cunning lawyers of the Catholic Church always succeeded in convicting the innocent victims of the Jesuits. In vain Baruch Yavan, agent of Count Brühl, appealed to that obdurate statesman for aid in behalf of the unfortunate Polish Jews. The minister made liberal promises, but referred Yavan to the nuncio of the pope. From 1758 to 1760 the pontiff repeatedly instructed his representatives in Poland to prevent the spread of these accusations (the falsehood of similar ones had been stated as early as the thirteenth century by a bull of Innocent IV.); but it proved easier to inculcate such prejudices in the masses than to root them out.

During this reign the Frankists appeared in Poland, and caused great disturbances among the Jews, enjoying the protection of the clergy, and even of the king himself. At the same time Dembovski, archbishop of Lemberg, with the aid of the clergy, police, and the Frankists, began to confiscate copies of the Talmud and works of rabbinical literature, which were gathered in Kamenetz-Podolsk, and burned by the thousands. This hostility to the Talmud, which extended throughout the country as far as Lemberg, lasted till Dembovski's death (Nov. 17, 1757). In Dresden an order was issued Aug. 16, 1746, restricting their right to trade in that city and prohibiting them from building synagogues and from meeting in any place for prayer. See Frankists.

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H. R.

AURANITIS. See Hauran.

AURUM CORONARIUM: A tax paid to the emperor by all the Roman provinces. Originally it was a voluntary contribution toward the golden crown to be offered to those to whom a "triumph" was given, and to the emperors (compare Cicero, "In Pisonem," xxxvii.); but later it became a statutory tax. The emperors who displayed moderation in it—Augustus (compare Dio Cassius, book 51, p. 458, ed. Hanover, 1606), Hadrian, and Antoninus Pius—were much praised on that account by the Augustan historians.

The Romans also applied the term "Aurum Coronarium" to the yearly tribute paid by the Jews of Rome for the maintenance of the patriarchate. The name of the tribute was of itself objectionable to the Roman emperors, as implying regal rights in the patriarch, and they sought in every way to prevent its payment: even Julian the Apostate, otherwise friendly to the Jews, asked the patriarch Julus to absolve the Roman Jews from paying it.

The Aurum Coronarium pressed heavily upon the Romans, and still more upon the Jews in Palestine, where the Roman functionaries could impose it arbitrarily. The Talmud relates that at the time of the patriarch Judah I. all the inhabitants of Tiberias fled in order to avoid the payment of this tax (B. B. 8*a*, where it is called דמי כלילא). See APOSTOLÉ.

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G. I. BR.

AUS OF ḲURAIẒA: A poet belonging to the Jewish tribe of Ḳuraiẓa in Medina. When this tribe was besieged by Mohammed, the wife of Aus saved her life by embracing Islam and summoned her husband to do likewise. He refused to follow her example, improvising the following verses:

"When next we met, she bade me turn
My faith to hers, but I declined:
Come back, then, false one, to the fold,
To Israel's law by God defined!

"By Moses and his code we live,
In his commandments will we walk:
Mohammed's faith is bad in sooth;
'Tis nothing but insensate talk.

"Both we and he believe our own
To be the truest, straightest road:
That one is right whose natal faith
Doth guide him to the blest abode."

The second verse now reads, "How *good* is the religion of Mohammed," but such an alteration is common in antagonistic poems handed down by Moslem litterateurs. To the same poet is attributed another poem of similar character.

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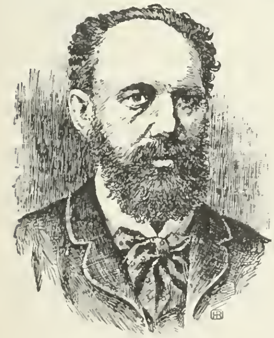
G. H. HIR.

AUSPITZ, HEINRICH: Austrian dermatologist; born at Nikolsburg, Moravia, Sept. 2, 1835; died May 23, 1886, at Vienna, barely two years after succeeding Zeissl. Auspitz acquired his medical training at the University of Vienna, where he was a pupil of Brücke, Skoda, Rokitansky, Oppolzer, and Hebra; and upon being received as privat-docent at his alma mater, in 1863, lectured on dermatology and syphilis. He was appointed director of the general clinic of Vienna in 1872, and, as soon as a vacancy occurred in the faculty of the university, he was promoted to the position of associate professor in 1875, having still charge of the courses in dermatology and syphilis.



Heinrich Auspitz.

Among his most important contributions to medical science are: "Anatomie des Blatternprocesses," in Virchow's "Archiv," 1863; "Die Lehren vom Syphilitischen Contagium," Vienna, 1865; "Die Zellen-Infiltrationen der Lederhaut bei Lupus, Syphilis, und Skrophulose," in "Medicin. Jahrbücher," Vienna, 1866; "System der Hautkrankheiten," Vienna, 1881, besides a great number of papers and articles which have appeared on the pages of the "Vierteljahresschrift für Dermatologie und Syphilis"—a journal founded (1869) and edited by him—and which had considerable influence on the pathology of skin-diseases. He became a convert to Christianity.

His views, often novel and striking, raised no little discussion and debate; but it is universally conceded that dermatology is indebted to him for a beneficial and fruitful impetus, and for many important and lasting contributions. Especially is this true in regard to his "System der Hautkrankheiten" (translated into French by Doyon under the title "Traité de Pathologie et de Thérapeutique Générales des Maladies de la Peau," Paris, 1887. The same excellence of treatment and originality of thought characterize the chapter (on general pathology and therapeutics of skin-diseases) that H. Auspitz prepared for Ziemssen's "Handbuch der Speciellen Pathologie und Therapie" (vol. xiv.).

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S. A. S. C.

AUSPITZ, JACOB: Geographical writer; lived at Budapest, Hungary, in the first quarter of the nineteenth century. He was the author of "Beër ha-Luḥot" (Explanation of the Tablets), consisting of five Biblical maps, copied from a Latin source, and of copious annotations of the same. The maps represent: (1) The spread of mankind after the Deluge; (2) the migrations of the Hebrew tribes in the desert; (3) their camps; (4) the Mediterranean and the projected division of Palestine; (5) Palestine, according to Jewish and Gentile sources. The work was published at Vienna in 1818.

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S. M. B.

AUSPITZ, RUDOLF: Austrian member of parliament and leading manufacturer; born at Vienna July 7, 1837. He is a member of one of the oldest and most prominent Jewish families of Moravia, which settled in the city of Auspitz, whence it derived its name. One of his ancestors, Abraham Auspitz, was chief rabbi of Moravia during the latter part of the eighteenth century; his grandfather, Lazar Auspitz, was the founder of the well-known firm of L. Auspitz (at present [1901] "Auspitz Enkel"), manufacturers of woolens, the leading members of which are Rudolf and his elder brother Karl Auspitz, Elder von Artenegg.

Auspitz received his early education in his native town, attending the Technische Hochschule. To complete his education he visited Berlin and Paris, being interested in the natural sciences, and returned to Austria in 1858. He has since taken an active part in the industrial and political life of his country.

When, in the middle of the last century, the manufacture of beet-sugar was being introduced into continental Europe, Auspitz was one of the first large landowners and leading capitalists to encourage the industry. Combining business enterprise with capital and knowledge, he founded in 1863 a company for the production of sugar from beets. In this undertaking he was very successful; and in 1862 his company absorbed the great sugar manufacturing concern of Count Chorinsky in Bisenz. By this transaction his firm, under the style of "Die Rohatetz-Bisenzer Zucker Fabriken Rudolf Auspitz und Co.," became the only sugar manufacturers in northern Moravia. His grandfather having made the name Auspitz prominent in the woolen trade, Rudolf has now made it equally prominent in the sugar trade. Not only in the business world was he conspicuous, but also in the political field which, he entered in 1871 as the successful candidate for the Moravian Landtag, representing the district comprising the cities of Gaya, Butschowitz, and Wischau from 1871 to 1884, and from 1884 to 1900 the chamber of commerce of Brünn. In 1873 he was also elected a member of the Austrian Reichsrath for the district Auspitz-Wischau. He was also a member of the chamber of commerce for Lower Austria from 1888 to 1892, and since 1900 he has been trustee of the Jewish congregation of Vienna.

Auspitz has always belonged to the German Liberal party, in whose caucuses he has taken a prominent part, and whose platforms have been ably advocated and successfully defended by him. He has been very active in the meetings of the houses of which he has been a member.

Auspitz's wide knowledge of economics, his sagacity and enterprise as a merchant and manufacturer, and his manifold connections in the export and import trade have made his advice much sought after in state and national legislation. During the controversy between Austria and Hungary in 1898 he was one of the mediators through whose untiring energy the seemingly irreparable breach between the two constituents of the dual monarchy was finally and satisfactorily healed (1901).

In 1899 Auspitz was a member of the house committee of the Reichsrath for the investigation of the anti-Semitic movements in Holleschau and Wsetin, Moravia; and in 1900 he was chosen speaker of the committee of leading Jews of Vienna, which waited on the Austrian minister-president Freiherr von Körber, to protest against the anti-Semitic excesses in Austria.

Auspitz, in spite of his political and other duties, has still found leisure for scientific researches, the fruits of which are embodied in his well-known work (edited jointly with R. Lieben), "Ueber die Theorie des Preises."

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, No. 17, p. 371; private sources.

s. F. T. H.

AUSSEE: Town in Moravia, Austria. It had a Jewish community in the seventeenth century. In 1622 Emperor Ferdinand II. presented the town to Prince Karl of Lichtenstein, on condition that none but Catholics should be permitted to reside there; and as late as 1834, out of a population of 4,534, only 24 were Protestants. In 1688 the dean of Müglitz gave orders for the erection of a synagogue at Aussee. This building was destroyed in 1722 under the following circumstances: During the services on the eve of Yom Kippur a Catholic priest entered the synagogue and began to preach a missionary sermon to the people assembled for worship. The officers of the congregation asked him to withdraw; but he persistently refused to do so, and they were compelled to eject him. When the Jews brought charges against the priest for disturbance of the peace, he claimed that they had assaulted him. After a protracted lawsuit a decision was rendered to the effect that the synagogue be destroyed and that no other be built. Of those charged by the priest with assault three men were branded with a hot iron and exiled; while the fourth, a man seventy-four years old, was sentenced to work upon a Catholic church then in course of construction. Thirty-two years elapsed before permission was granted the Jews to establish three places of worship; and none of these was allowed to bear the name or to have the appearance of a synagogue. It was not until 1783 that permission was given to build a regular synagogue (Abraham Broda, "Megillat Sedarim"); and when this was dedicated Abraham Prostiz was chosen rabbi. Other rabbis were Israel, brother of R. Manli Fuchs, of Kromau; Loeb Pollak, and M. Duschak. David ben Jacob Szczebrszyn, author of notes on the Targumim, is said to have occupied the rabbinate in the seventeenth century.

Under the law of March 21, 1890, relating to the legal conditions of the Jewish congregations in Austria, the community of Aussee was amalgamated with the neighboring communities; and, through personal and local considerations, Mährisch-Schönberg became the seat of the Jewish communal district.

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D. E. B.

AUSTERLITZ: Town in Moravia, Austria. Its Jewish congregation is one of the oldest in the province; according to some historians, dating from the beginning of the twelfth century. Records seem to point to a tribute paid by the Jews to King Wenzel in 1288, which revenue he presumably turned over to the Teutonic Knights when they obtained possession of the domain. The payment of this tribute was continued to the successors of the Knights, the counts of Kaunitz. A record in the archives of the present congregation of Austerlitz shows that the Jewish tribute for the year 1757 included pepper, ginger, and other spices. The Jewish merchants visited all the Mediterranean ports, and dealt extensively in the natural and artificial products of the Orient; and it was for this reason that the tribute mentioned was exacted from them, not only by the local secular and ecclesiastical officials, but even by the papal court itself.

Jewish Community in Twelfth Century.

The fact that as late as 1798 the Jewish community was ordered, under penalty of legal enforcement, to pay arrears amounting to 503 florins, 3 kreutzers = $200, indicates that this tribute had been exacted from them for a considerable period.

The relations existing between Jews and Christians were at all times friendly. During the Hussite movement, which in 1550 had its headquarters at Austerlitz, no change in the friendly relations between Jews and Christians had occurred; at least the movement was not provocative of any ill-feeling toward the Jews. A striking testimony of this friendly feeling even at a much later date is the fact that on the occasion of the closing of the monasteries by Joseph II. (1780–90), an abbot deposited his valuables with a poor Jew, who later, on finding with no little difficulty the dwelling of the depositor, returned to him intact all he had received from him.

Known as "the White City."

The main occupation of the Jews was trading, and the chief articles sold by them were starch and lime. In connection with this fact it is interesting to note that in Jewish records still extant Austerlitz is called "'Ir Laban" (the White City). The Jewish inhabitants numbered about 445 individuals, occupying thirty-four houses, one of which bears the inscription "Moses Abraham in the year 1523."

When Maria Theresa issued the edict restricting the number of Jewish families in the province of Moravia to 5,100 (later to 5,400), Austerlitz was permitted to shelter 72 Jewish families. Charitable societies for the sick and needy, and schools, established about that time, are still in existence.

According to manuscripts left by R. Josef Weisse, the following ministers officiated at Austerlitz as rabbis: in 1560, R. Löb, a contemporary of R. Moses Isserles, with whom he was in correspondence for some time; in 1570, Jacob, son of Moses, a contemporary of Rabbi Loewe ben Bezaleel; in 1594, Ḥayyim Meling, son of Rabbi Isaac Meling, of Prague; in 1620, Baer Eilenburg; in 1643, Joel Glogau; in 1659, Mordecai; in 1690, Abraham, son of the author of "Bet Yehudah"; in 1703, Nathan Feitel; in 1770, Simḥa Leipnik; in 1780, Elijah Hirsch Istels; in 1790, Jacob Gleiwitz; in 1811, Gerson Buchheim, great-grandfather of Dr. Gustav Karpeles, editor of "Die Allgemeine Zeitung des Judenthums" at Berlin; and in 1845, Hirsch Duschak, who had received a thorough rabbinical training, and possessed wide secular knowledge.

Jewish Synods Meet at Austerlitz.

In 1662 and in 1724 Jewish synods held their sessions at Austerlitz, passing the important resolutions now embodied in the שי״א תקנות (311 regulations) (see TAḲḲANOT). A noteworthy incident took place in 1805, when a French officer of high rank asked the rabbi to summon ten Jews that he might say "kaddish" for a deceased member of his family.

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D. E. BA.

AUSTERLITZ: Name of a Jewish family. As is the case with all names derived from places, the surname "Austerlitz" does not necessarily signify that all the persons so named belong to one family. It denotes that an ancestor of the person came from that place or was for some time a resident there. In the tombstone inscriptions of the old cemetery at Prague this name occurs after 1620. The name is also found in Prague among those of Jews banished from Vienna in 1670, and in other localities in Austria and Hungary. Of the members of this family known in literature and communal life, the following may be mentioned:

Aaron b. Meïr Austerlitz: Secretary to the rabbinate of Berlin, 1775.

Baruch b. Solomon Austerlitz: Rabbi in Cologne and preacher at Prague at the beginning of the eighteenth century; grandson of Baruch, an exile from Vienna. He was son-in-law of the "primator" (president of the congregation), Samuel Tausk, or Taussig, of Prague. He wrote approbations ("haskamot") to an edition of the Midrash Rabbot printed at Frankfort-on-the-Oder, 1705, and to the 'Aruk ha-Ḳaẓer, Prague, 1707. One of his sermons was published in Prague, 1713. His daughter became the second wife of R. Moses Ḥarif (Brandeis).

Hirschel Austerlitz: A communal leader exiled from Vienna in 1670. In 1675 he, together with Hirz Coma, Max Schlesinger, Solomon Wolf, and Solomon Auspitz, signed a petition to Emperor Leopold I., praying that the Jews might be allowed to resettle in Vienna.

Mayer Austerlitz: Now rabbi in Eperies, Hungary; was one of Hildesheimer's earliest pupils.

Moses b. Joseph Austerlitz: A scholar and promoter of Jewish learning; lived in Vienna, but when the Jews were expelled from that city and from Lower Austria (1669), he removed to Nikolsburg, Moravia. His house was the resort of scholars, especially after the fire of Prague in 1689. Thus he helped to support the cabalist Moses ben Menahem Graf, author of "Wa-Yaḳhel Mosheh" (And Moses Gathered); Judah b. Nisim, author of "Bet Yehudah" (The House of Judah); and Isaac Ẓoref, author of "M'ozene Ẓedeḳ" (Just Scales), all of whom speak highly of him.

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D. M. B.

AUSTRALIA: The island-continent between the Indian and Pacific oceans. In more senses than one it has been a land of sunshine to the Jews. Nurtured and reared on British traditions, Australia has inherited the national characteristics of the mother-country. The spirit of democracy, so strong in Australia, has always manifested itself as a unified current that absorbs in itself all the varied elements of race and religion. Religious freedom accordingly has always been granted in full measure as soon as the colonies received legislative independence. Amid such conditions it was only natural that the Jews who settled there should find a cordial welcome and a hospitable home.

Australia offered its great undeveloped resources to all who were willing to develop them. Many Jews embraced the opportunity and prospered. Though the Jews of Australia have never aggregated much more than 15,000 out of a population of three and a half millions, they have appreciably assisted in the development of the country, and many of them have gained distinction. A few have devoted themselves to agriculture; but the majority found here as elsewhere that manufacturing and trade offered inducements well suited to their capabilities. Industry has been largely developed by them; and in the raising of sheep and cattle they have been particularly prominent. In science, art, and literature Jews have been active participants; and in the government of the colonies they have had an honorable share.

Social Position.

As Australia itself has been developed in but little more than a hundred years, it is not surprising that the formation of the earliest Jewish community was not accomplished before the end of the first quarter of the nineteenth century. Sydney, the capital of the mother-colony of New South Wales, contains the oldest Hebrew congregation. Its early history is recorded in "Sydney in 1848," which states that there were about twenty Jews in the colony in 1817, and that these were "little versed in the faith of their ancestors." Nevertheless, they were sufficiently attached to their religion to form themselves into a Jewish society for the purpose of attending to the interment of their dead. In 1820 the Jews obtained their own "bet ḥayyim" or burial-ground by applying to the Rev. Dr. Cowper, who allotted to them the right-hand corner of the Christian cemetery. The death of one Joel Joseph prompted the application; and he was the first Jew buried there. During the next ten years there was no great increase in membership; and the services of the society were not called for more than once a year. The account continues:

Earliest Jewish Congregation.

> "In 1827 and 1828 the worldly condition of the Hebrews in the colony improved considerably, in consequence of the great influx of respectable merchants; and this, with other circumstances, has raised the Hebrews in the estimation of their fellow-colonists. About this period Mr. P. J. Cohen having offered the use of his house for the purpose, divine worship was performed for the first time in the colony according to the Hebrew form, and was continued regularly every Sabbath and holiday. From some difference of opinion then existing among the members of this faith, divine service was also performed occasionally in a room hired by Messrs. A. Elias and James Simmons. In this condition everything in connection with their religion remained until the arrival of Rev. Aaron Levi, in the year 1830. He had been a dayyan, and, duly accredited, he succeeded in instilling into the minds of the congregation a taste for the religion of their fathers. A Sefer Torah [scroll of the Law] was purchased by subscription, divine service was more regularly conducted, and from this time may be dated the establishment of the Jewish religion in Sydney. In 1832 they formed themselves into a proper congregation, and appointed J. B. Montefiore as the first president."

In the same year the first Jewish marriage was celebrated, the contracting parties being Moses Joseph and Miss Nathan. Three years later a Mr. Rose came from England and acted as the ḥazan, shoḥet, and mohel. He was succeeded by Jacob Isaacs. The condition of the Jews improved to such an extent that in 1844 they erected a handsome synagogue in York street, in which they continued to worship for more than thirty years.

Following upon the formation of the Sydney community, Jews began to assemble in Victoria, and congregations sprang up in the towns of Melbourne, St. Kilda, Geelong, Bendigo, and Ballarat (1853). The congregations of Geelong and Bendigo are now (1902) extremely small, in fact all but non-existent. In South Australia, Jews settled considerably later than in Victoria; and it was not till 1871 that they were numerous enough to erect a synagogue in the capital city of Adelaide. Somewhat later still, the Brisbane (Queensland) congregation took form. For more than twenty years (1865–1886) they continued to hold services in the Masonic Hall; and at the end of that period they were able to build a commodious synagogue in Margaret street, with a seating capacity of 400.

Congregations and Synagogues.

The youngest of the Australian communities is that of Perth, the capital of West Australia, the formation of which in 1892 was due to the great influx of people into the western colony after the discovery of gold in the nineties. The Jewish congregation grew rapidly; five years after the first "minyan" (the minimum of ten males over thirteen years of age necessary to form a congregation for divine service) gathered in the colony, a handsome synagogue was built and consecrated in Brisbane street. Each of the colonies, except South Australia, has witnessed the rise and decline of a congregation. In New South Wales there was at one time a flourishing community in Maitland. A synagogue was built there in 1879; but owing to adverse circumstances most of the Jews left for other parts, and now little more than sufficient to form a minyan remains. The same fate has befallen the congregation of Toowoomba in Queensland, where in 1879 the Jews built a beautiful house of worship on their own ground, and under such favorable conditions that within a few years the synagogue was entirely free from debt. It is now used only on the high holy days by the few living at Toowoomba. Rockhampton, also in Queensland, has suffered similarly.

Perhaps the shortest career was that of the Coolgardie community in Western Australia. In 1896 a number of Jews, attracted by the rich gold-fields, were in that city. They at once obtained a grant of land from the government, collected subscriptions, and forthwith proceeded to build a synagogue. Within three years, however, such a thinning-out had taken place that the remaining members were unable to pay the debt on the synagogue; and the building was sold by the creditors to a Masonic body and converted into a Masonic hall.

Decline of Congregations.

Jews have been mayors of nearly all the capital cities of Australia, as well as of many smaller towns. The title of justice of the peace, which is only conferred upon men highly respected by their fellow-citizens, has been gained by a very large number of Jews, as many as thirteen receiving that distinction at one time (1897) in New South Wales alone. The Hon. H. E. Cohen is on the bench in Sydney; and the appointment of chief justice was offered to, accepted and held by, Sir Julian Salomons. The agent-generalship of New South Wales, the premier colony, has been administered by two

Jews, Sir Saul Samuel, Bart., K.C.M.G., one of the most prominent and successful Jews in Australian politics, and Sir Julian Salomons.

Jews in Public Life.

A goodly number of Jews have sat in the various parliaments; and, in proportion to the population, a large percentage have held ministerial portfolios. Indeed, the highest office attainable was held by a Jew, when, for a short time in 1899, V. L. Solomon was premier of South Australia. Sir Julius Vogel, whose history, however, belongs to New Zealand, was also premier for many years.

Distinguished in Politics.

The foremost among the Jews that have figured as pioneers in Australia is Jacob Montefiore, a cousin of Sir Moses Montefiore. South Australian history records him as one of the founders of the colony; and he was selected by the British government to act on the first board of commissioners, appointed in 1835 to conduct its affairs. His portrait hangs in its National Gallery, and his memory is perpetuated by Montefiore Hill, one of the leading thoroughfares of Adelaide. J. B. Montefiore's activity was not confined to South Australia. With his brother Joseph he gave an impetus to, and left his impress upon, the progress of New South Wales. Jacob owned one of the largest sheep-runs in the colony, and founded and for many years acted as director of the Bank of Australasia. The firm that the two brothers established in Sydney in its early days ranked among the first of the business houses of that city. The close connection of these brothers with the colony is further evidenced by the township of Montefiore, which stands at the junction of the Bell and Macquarie rivers in the Wellington valley. Joseph Montefiore was the first president of the first Jewish congregation formed in Sydney in 1832.

The Hon. V. L. Solomon of Adelaide is remembered for the useful work he achieved in exploring the vast northern territory of his colony, the interests of which he represented in Parliament. M. V. Lazarus of Bendigo, known as Bendigo Lazarus, also did much to open up new parts in the back country of Victoria. The coal industry of Victoria received a great impetus from the persistent advocacy of the Hon. Nathaniel Levi, who for many years urged the government of Victoria to develop it. The cultivation of beet-root for the production of sugar and spirits likewise owes its existence as an industry to Levi's ceaseless efforts. In his labors on behalf of this industry he published in 1870 a work of 250 pages on the value and adaptability of the sugar-beet. In western Australia the townships of Karridale and Boyanup owe their existence to the enterprise of M. C. Davies, a large lumber merchant.

Jew Establishes the First Theater.

It is noteworthy that in the theatrical history of Australia a Jew, Barnett Levy, stands as the pioneer. A record of that fact is found in the following entry in "Sydney in 1848," a work published in that year: "In the late twenties His Excellency Sir R. Bourke granted Barnett Levy a license for dramatic performances, with a restriction that he should confine himself to the representation of such pieces only as had been licensed in England by the Lord Chamberlain." Levy was at that time the owner of the original Royal Hotel in George street, and he fitted up the saloon of that establishment as a theater, where the first representations of the legitimate drama in the colony were given. The encouragement that this undertaking received induced the enterprising proprietor to enlarge his sphere of action. He built a theater called the Theater Royal, which was opened in 1833.

Journalism and Art.

In the course of the half-century of communal life in Australia, four important Jewish journals appeared: "The Australian Israelite" was issued from 1870 to 1882 in Melbourne, and was edited by S. Joseph, a practised journalist, who also conducted "The Tamworth News"; "The Jewish Herald" of Melbourne has been published, first weekly and then fortnightly, from 1885 onward, under the joint editorship of Rev. E. Blaubaum and Maurice Benjamin; "The Australian Hebrew," conducted by Jacob Goldstein, appeared for only eighteen months in 1895-96; "The Hebrew Standard" was first published in 1897, under the directorship of Alfred Harris.

In the domain of art two Jews, E. P. Fox and Abbey Alston, have done good work. Paintings by both these artists have been hung in the Melbourne National Gallery. In the Adelaide Gallery hangs a tribute to the memory of H. Abrahams for the services he rendered to the progress of art in Australia. Two Jews of Australian birth have attained to some distinction as writers—S. Alexander and Joseph Jacobs. During the South African war Jews contributed their quota to the Australian contingents to the number of 15. The numbers of Jews in the Australian colonies at the census of 1891 were as follows:

New South Wales........	5,484	Tasmania	84
Victoria..................	6,459	Western Australia... ...	129
South Australia..........	840	New Zealand............	1,463
Queensland..............	809		
		Total..................	15,268

The following estimate has recently been given of the Jewish population of Australasia for 1899: New South Wales, 8,140; Victoria, 5,820; South Australia, 1,110; Queensland, 930; Tasmania, 550; Western Australia, 850; New Zealand, 2,270. Total, 19,670.

See Adelaide, Melbourne, and Sydney.

J. D. I. F.

AUSTRIA :* Empire in Europe now united with the kingdom of Hungary; its territorial extent has changed considerably during the past thousand years.

From the Earliest Times to the Charter of Frederick II. (1238): The date of the first settlement of the Jews in Austria, like that of almost all other European countries, is enveloped in obscurity. Folk-lore speaks of a Jewish kingdom supposed to have been founded in Austria, 859 years after the Deluge, by a Jew or pagan called Abraham, who came from the wonderland "Terra Ammiracionis" to Auratim (Stockerau) with his wife, Susanna, and his two sons, Salim and Ataim. This country was ruled over by seventy-two princes down to 210 B.C. It is possible that the Jews themselves in Austria, as in other countries, invented such fables in order to free themselves from the accusation of having participated in the crucifixion of Jesus; but more likely the whole story is an invention of the chroniclers, who wanted to present to their readers interesting tales (Pez, "Scriptores Rerum Austriacarum," i. 1046 *et seq.*, quoted by Scherer, "Rechtsverhältnisse der Juden," 1901, i. 112). The first reliable report of the existence of the Jews in Austria is found in a law respecting tolls issued at Raffelstätten during the reign of Louis the Child, 899–911, article 9 of which reads: "Lawful merchants—*i.e.*, Jews and other merchants—whencesoever they come, whether from this or any other country, shall pay a just toll on their slaves and on other merchandise, as has been the case under the former kings" (Pertz, "Monumenta Germaniæ," Leges, iii. 480). From this statement it would appear probable that Jews lived in those days in Austria. The first documentary evidence comes, however, from the twelfth century. Duke Leopold V. (1177–94), who did a great deal for the development of commerce in Austria, had a Jewish "mintfarmer" (master of the mint) called Shlom, who was engaged in a litigation with a Vienna monastery about the possession of a vineyard. Shlom was assassinated by a mob of Crusaders, because he had had arrested a servant of his who had stolen some money and had subsequently taken the cross ("Quellen zur Gesch. der Juden in Deutschland," ii. 92; "Emeḳ Habaka," ed. Wiener, p. 37). A synagogue in Vienna is first mentioned in 1204; somewhat later appear Krems, Wiener Neustadt, Tulln, Klosterneuburg. As in all German cities, Jewish settlements ("Judendorf," "Vicus Judæorum") were found in Austria in those days. Vienna must have been a considerable community; for in the first half of the twelfth century one of the most prominent rabbis of the time, Isaac ben Moses, author of the compendium on ritual "Or Zarua‘," lived there, as well as Abigdor ben Elijah ha-Kohen and his brother Eliezer. At the same time Moses ben Ḥasdai חקן (of Tachau?) was living in Wiener Neustadt. Others are mentioned in Mordecai ben Hillel's (died Aug. 1, 1298) glosses to Alfasi. During the first half of the twelfth century the Jews of Vienna must have been a very influential factor in commercial and political life, because Duke Frederick II. the Belligerent (1230–46) prohibited on their advice the exportation of corn and wine from Austria during his war with Hungary (Pertz, *l.c.* ix. 706); and, if the statement of this chronographer be exaggerated, it is certainly significant that in the charter which Emperor Frederick II. granted to the citizens of Vienna (1237) he should have agreed that no Jew should henceforth hold office. The emperor, who was at war with the duke and who naturally desired to have the good-will of the citizens of Vienna, must have made this concession upon the complaint of the citizens. That the sentiment with regard to the Jews was far from friendly appears from the fact that the emperor expressly states that the Jews, because of their crime—*i.e.*, for having killed Jesus—should be held in everlasting servitude ("cum imperialis auctoritas . . . Iudæis indixerit perpetuam servitutem"). A year later the emperor granted to the Jews of Vienna a charter in which the Jews are called, for the first time in Germany, the emperor's serfs ("servi cameræ nostræ"); and although this expression is meant in the first sense to assert the emperor's right over the Jews, it is, with regard to the fact that the emperor considers them as condemned to eternal servitude, a matter of some importance.

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* In the present article no reference is made to Hungary or to the former Italian provinces of Austria or to the Austrian Netherlands; Bohemia, Galicia, and the other outlying provinces of contemporary Austria are only treated in so far as they are connected with the history of the monarchy as a whole.

Important Rabbis.

"Servi Cameræ Nostræ."

Charter of Emperor Frederick II. (1238): The jurisdiction over the Jews, like many other fiscal rights, was a subject of controversy between the emperor and the feudal lords. While Emperor Frederick, when he had conquered Vienna, catered to the burghers by excluding the Jews from public offices, he also wished to attach them to his cause, and therefore defined their rights in a charter which is, in its most important features, a repetition of the one granted to the Jews of Germany in 1236. The charter contains ten sections, and states first that the Jews shall be under the emperor's protection ("servi cameræ nostræ"). They are exempt from the duty to furnish vehicles and horses for the royal retinue ("hospites"). If stolen property is found in their possession, they have merely to swear how much they have paid for it in order to receive that sum from the lawful owner. The baptism of Jewish children without the consent of their parents is expressly prohibited; and a heavy fine is imposed on transgressors of this law. Baptism of the slaves of Jews is similarly prohibited. Converts shall be given three days during which the sincerity of their desire to embrace Christianity shall be tested. In civil law Jews and Christians are treated as equals; but a Jew can not be forced to the ordeal and can free himself by oath from any accusation. Jews can not be condemned on the testimony of Christians alone. Their lives are under the protection of the law, and for killing or assaulting a Jew a fine is imposed, which, according to the views of the time, is the reparation for such a crime. In their internal affairs they have perfect autonomy and shall be judged by their rabbis and communal officers ("coram eo qui preest eis"); only in important matters jurisdiction is reserved to the emperor. In connection with the commercial activity of the Jews, dealing in wines, paints, and antidotes is especially mentioned; some of them must, therefore, have been physicians.

Charter of Duke Frederick II. of Austria (1244): After Frederick II. had regained possession of his country he vigorously asserted his rights, although he made some concessions to the states ("Stände"). Thus, he confirmed to the citizens of Wiener Neustadt the privilege that the Jews should not be placed in office, just as Emperor Frederick had confirmed it to the citizens of Vienna; but, on the other hand, he regulated the position of the Jews, and evidently with a benevolent intention. He says that he grants this charter in his desire to give to all those who are living within his dominion a share in his grace and benevolence. This law is a classic type of the legislation on the Jews during the thirteenth and the two subsequent centuries. It remained in force until the expulsion of the Jews from Austria in 1420, and was more or less literally copied in the laws of the following rulers: Bela IV. of Hungary, 1251; Przemysl Ottocar II. of Bohemia, 1254; Boleslav of Kalisz, 1264; and Bolko of Silesia, 1295. The most important feature of this charter is the large space given to money-lending; no fewer than ten of its thirty sections dealing with questions of interest, pledges, and the like, in addition to the sections dealing with the jurisdiction over the Jews. Of greatest importance is the fact that the duke claims the Jews as his own subjects, which is the first instance in which they are claimed by the territorial ruler instead of by the emperor. It may also be noted that the Jews are permitted to receive as interest eight denars a week on the talent, a rate of 173.33 per cent per annum. If any pledge prove to have been stolen, the Jew has merely to swear how much he loaned on it, and that he did not know that it was stolen, in order to receive its value from the owner. Everything may be accepted as pledges, with the exception of bloody or wet garments; and in case of loss by fire or robbery the oath of the Jew is sufficient to prove his assertion. It is expressly stated that Jews may lend money on real estate; but it is uncertain whether, in cases of foreclosure of their mortgages, they may possess them. For the murder of a Jew by a Christian the death penalty is inflicted; while for manslaughter and injury a fine is imposed, part of which is to be paid to the duke, part to the person wounded. Capital punishment is also the penalty for desecration of a Jewish cemetery; while for damage to a synagogue a fine of two talents is inflicted. Abduction of a Jewish child is punishable as theft. Their lawsuits are conducted in the duke's court, and he appoints a special judge for Jewish affairs ("judex Judæorum"). There is also a "magister Judæorum," a rabbi or overseer of the congregation, elected by the Jews and confirmed by the duke; he is their legal representative, and has authority to administer their internal affairs. Like the imperial law, that of Duke Frederick also states that a Jew can not be condemned unless there is a Jewish as well as a Christian witness against him; but it differs from the imperial law in that the duke permits Jews to challenge an evil-doer to the ordeal. It is, however, most likely that in such a case the Jews hired a champion.

The Interregnum (1254-1276): Duke Frederick fell in battle June 15, 1246; and as he left no children, his dominion became the bone of contention for various claimants, from whom King Przemysl Ottocar II. succeeded in 1251. The new ruler naturally sought to gain the good-will of the citizens in his newly acquired territory, and, therefore, soon after the occupation of Austria, he confirmed to the cities the privilege granted to them by Duke Frederick of the exclusion of Jews from public office. His political plans required for their accomplishment a great deal of money, and this was evidently the reason that he renewed (March 29, 1254) the privileges granted to the Jews by Duke Frederick; proclaiming, like his predecessor, his desire to show his good-will to all his subjects ("Wann wir wellen, das allerlay leut die in unser herrscheft wonund sind, unser genad und gütwilligkait tailheftig werden funden"). The only difference between the charter of Ottocar and that of Frederick is that Ottocar prohibits taking sacred vestments as pledges. He, further, exempts the Jews from returning pledges on their holy days, does not limit the rate of interest, and protests against the Blood Accusation, referring to the papal decrees on that subject. These insignificant differences can scarcely have been due to a change in policy: they were most likely caused by emergencies of the intervening period. It seems that these charters were not respected; for, on his return from the crusade against the heathen Prussians, Ottocar again renewed the grants to the Jews (March 8, 1255). Further, he did not enforce the ordinance excluding Jews from public office; for, in a document dated 1257, two Jews are mentioned as the king's financiers ("comites cameræ").

The Church, then at the height of her power, had, since the Lateran Council of 1215, attempted to circumscribe the position of the Jews; but her decrees were not carried into effect. Pope Clement IV., therefore, sent Cardinal Guido, a Cistercian monk, as his delegate to northern Europe to enforce ecclesiastical discipline. In this capacity Guido presided over various diocesan councils which discussed, among other matters, the enforcement of the law against the Jews. Such a council was held in Vienna May 10-12, 1267. The canons of this council enjoin the distinctive Jewish dress, and the payment by the Jewish inhabitants to the priest in whose parish they dwell of an annual sum equal to that which he would receive were Christians living in their places. Jews are prohibited from frequenting bathing-houses and taverns of Christians, from employing Christian domestics, from acting as tax-collectors, and from holding any other public office. A Jew cohabiting with a Christian woman shall be heavily fined; while the woman shall be whipped and expelled from the city. Social intercourse between Jews and Christians is strictly prohibited, and Christians shall not buy meat or other food from Jews, as the latter are likely to poison it. If a Jew exacts exorbitant interest from Christians, he shall be excluded from all intercourse with Christians. When the host is carried through the streets, the Jews shall close the doors and shutters of their houses and shall remain within. A similar duty is enjoined for Good Friday. Jews shall not discuss matters of religion with the common people, shall not prevent the wives and children of converts from embracing Christianity, nor convert a Christian to Judaism. They shall not attend Christian patients nor call upon them. They shall not build new synagogues, and when they repair an old synagogue they shall not enlarge it. On days of abstinence they shall not carry meat in the streets uncovered (Pertz, *l.c.*, "Scriptores," ix. 699 *et seq.*; H. Baerwald, "Die Beschlüsse des Wiener Conciliums über die Juden aus dem Jahre 1267 in Wertheimer's Jahrbuch," 1859-60, pp. 180-208). Ottocar renewed this charter of 1254 on Aug. 23, 1268. Complaints by the ecclesiastics, that the Jews kept Christian servants, show that the canons of the Vienna council remained to a great extent a dead letter.

Under the House of Hapsburg (1276-1420): Through the treaty of Nov. 21, 1276, the Austrian territories were ceded to Rudolph of Hapsburg as a vacant vassalage, which he later transferred, in his capacity as German emperor, to his sons Albrecht I. and Rudolph (Dec. 27, 1282). He at once asserted his rights by granting a new charter to the Jews, because in this respect, as in many others, he was anxious to emphasize the fact that Ottocar's dominion was not a legitimate one. This charter, dated March 4, 1277, was also, in its principal points, a reproduction of that issued by Frederick II. in 1244, although Rudolph issued it not as duke of Austria, but as German emperor. It was not until 1331 that the dukes of Austria received the right to keep Jews. Another important difference lies in the fact that the charter of Rudolph was limited to the Austrian possessions, while in Bohemia the regulations of Ottocar remained in force. Rudolph, who naturally, like Ottocar, wished to attach the cities to his government, also confirmed to several of them the privilege of excluding Jews from public office; however, he refused to confirm forged privileges of Wiener Neustadt dating from about 1270, and which were still more unfavorable to the Jews. Under his successor, Albrecht I. (duke of Austria from 1282; German emperor from 1298; assassinated 1308), the Jews were protected in Germany; while, in his own dominions, Albrecht connived at the outrages committed upon them by mobs or by princes. The sentiment of the populace with regard to the Jews may be judged from the verses of the contemporary poet, Seyfried Helbling, who complains that there are too many Jews in the country, and that thirty Jews are enough to fill the largest city with "stench and unbelief." He therefore advises that all the Jews be burned, or sold at the rate of thirty for a penny (Haupt, "Zeitschrift für Deutsche Alterthümer," iv.). In 1293 the Jews of Krems were accused of having murdered a Christian; two were broken on the wheel, and the others had to pay heavy ransom for their lives.

Persecutions.

The persecution started in Franconia by Rindfleisch also showed its effects in Austria, and in various cities the accusation was made that the Jews had desecrated the host; so that while Albrecht fined the cities in Franconia heavily for outrages committed against the Jews, the Jewish inhabitants of Korneuburg were killed or expelled (1306). There is no report of any punishment of the participants in the massacre, although it had been proved by the bishop that the miracle of the host was a fraud perpetrated by a priest who, after dipping a host in blood, claimed that it bled because the Jews had pierced it. Only from St. Poelten is it reported that Albrecht threatened the city with destruction for an outrage committed against the Jews, and that the city had to pay a ransom of 3,500 talents. Under Albrecht's successor, Frederick (1308-30), the only event of importance is his assignment of the Jewish taxes to the archbishop of Salzburg for services rendered in the war against his rival, Ludwig of Bavaria. Frederick levied taxes on the Jews in Austria on the basis of his rights as German emperor; he also canceled the debt of Albert von Rauhenstein to a Jewish money-lender, the first instance of a usage that became frequent in later times (see Tötbrief). Frederick's order, that no Jew should engage in tailoring or in selling cloth ("Gewand-Schneiden") in the city of Wiener Neustadt, is a further evidence of the growing hostility of the municipalities toward the Jews and of the disposition of the rulers to yield to them.

The First Tötbrief.

Under Albrecht II. (1330-58) and Otto (1330-39), brothers and successors of Frederick, the right to keep Jews was expressly granted by the emperor to the dukes of Austria by the treaty of Munich, May 4, 1331 ("Darzu sollen sie die Juden, die hinter in gesessen seindt, in allen den Rechten und Gewohnheiten haben und niessen, als sie oder ir Vordern herbracht haben"). It became the custom in those days for the emperor, in order to obtain the good-will of his powerful vassals, to transfer among other royal privileges the right to keep Jews; that is, to tax them. In spite of the greater interest which the territorial rulers took in their Jews, when they became their taxable property, the persecutions, begun under Armleder in Alsace in 1338, had their counterparts in Austria. In Retz, Znaim, Horn, Eggenburg, Neuburg, and Zwetl the Jews were massacred, and in the first-named city, where a desecrated host had performed the usual miracles, a church of the "Holy Blood" was erected in commemoration of it. Evidently because of their fear of similar massacres, the Jews of Vienna voluntarily reduced the rate of interest from 173.33 per cent, to which they were entitled under the charter of 1244, to 65 per cent on large and to 86 per cent on small loans. This document, written both in Hebrew and in German, is preserved in the municipal archives of Vienna (Wolf, "Studien zur Jubelfeier der Wiener Universität," Vienna, 1865, p. 170). The desire of Duke Albrecht II. to protect the Jews against mob violence, for which the desecrated host furnished pretexts, is evident from the fact that he wrote to Pope Benedict XII. asking him to order an investigation of alleged miracles in connection with a desecrated host in Pulka, which, according to the opinion of some, were merely a pretext to pillage the Jews.

The pope, in an ambiguous reply dated Aug. 29, 1338, directs that an investigation be made; but of the result nothing is known.

New sufferings came upon the Jews of Austria with the appearance of the Black Death (1349), though not to so great an extent as elsewhere in Germany. In various cities the accusation was spread that the Jews had caused the plague by poisoning the wells; and in Krems, Stein, Mautern, and other places the Jewish communities were massacred. For this infringement of the public peace and for the destruction of the duke's property the cities were fined, three of the mob leaders were executed, while others had to pay ransom for their lives. Contemporary chronographers call the duke for this act of justice a partizan of the Jews ("fautor Judæorum"). A report, first found in an old manuscript, "Wiener Geserah" (Steinschneider, "Cat. Bodl." col. 537; Grätz, "Gesch. der Juden," 3d ed., vii. 344, wrongly based on Pez, *l.c.* i. 541), according to which the

Jews of Vienna killed themselves in their synagogue upon the advice of their rabbi Jonah, is unfounded (see Scherer, *l.c.* p. 371). Albrecht's successor, Rudolph IV. (1358–65), forged the so-called "Privilegium majus," according to which Emperor Frederick I. had in 1156 given to the dukes of Austria unusual privileges, among which was the right to keep Jews and "public usurers." Emperor Karl IV. confirmed the right of the Austrian dukes to keep Jews in all places in their dominion, and made a treaty with the dukes of Austria, in his capacity as king of Bohemia, that neither party would allow Jews who had left their country to settle in that of the other (Dec. 13, 1360). This measure was adopted in order to prevent Jews who might endeavor to escape from extortions from seeking another home. If a Jew found another home, his bonds were invalidated. Such "Tötbriefe" issued by Rudolph are extant from the year 1362. The same conditions prevailed under Rudolph's brothers and successors, Albrecht III. (1365–95) and Leopold III. (1365–86). When Jews had left the country, those who remained had to indemnify the duke for the loss which he had suffered. In 1367 several Jews, probably the representatives of their coreligionists, made a treaty with the dukes, promising to pay 20,000 florins for two Jews, Musch and Chadgim (Ḥayyim), who had left the Austrian territory; in consideration of which payment the dukes allowed them to take all of the fugitives' property. In 1366 the dukes issued an order that no Jew should engrave a seal; and two years later they prohibited dealing in gold and silver and money-changing by Jews, restricting them to lending money on pledges. About 1370 all the Jews in the Austrian territories were imprisoned by secret order, and their property was confiscated. One report has it that the object of this outrage was to convert the Jews to Christianity. However this may have been, the attempt failed; only two, a man of forty and a young girl, were baptized, the former of whom returned to Judaism and was burned at the stake. At a subsequent period, probably in 1378, a new charter was granted to the Jews. The deed is not now extant; but from quotations in later documents it is learned that the Jews were given a renewed assurance of the ducal protection; the right of residence in all the ducal lands was accorded to them; they were to be assisted in collecting their debts; and the dukes undertook to issue no letters of invalidation. The Jews were not to be blackmailed by loans and taxes beyond those stipulated by their charters, and accusations against them must be proved by the testimony of honest ("unversprochenen") Christians and Jews.

Restrictions on Occupations.

Notwithstanding the promise that they should not be troubled with demands for loans by the dukes, the latter in 1379–80 exacted another loan of 10,000 pounds of Vienna pennies, assessed under the penalty of excommunication against all the Jews of Austria. Similarly, in spite of the promise granted in the charter, the dukes in 1382 remitted the interest which the citizens of Vienna owed to the Jews on loans. An order of 1371 prohibits the sale of wine and grain by the Jews of Styria; yet the Jews of Vienna are expressly exempted from the impost laid by the municipality of Vienna on wine brought into the city.

Further Restrictions.

How did the Jews, who in 1370 were robbed of all their property, levy ten years later the sum of 10,000 pounds of pennies on the members of their community? This is easily answered, when the fact is considered that the confiscation did not include the bonds which they had in their hands and which constituted the greater part of their possessions. Thus the condition of the Jews under rulers who were considered partial to them was rather precarious; but their situation became worse under the succeeding dukes. Of the Jews under Albrecht IV. (1395–1404), son of Albrecht III., and Wilhelm, the son of Leopold III. (1395–1406), who ruled over Austria in common, very little is known. The charter granted to the Jews of Carinthia and Styria Oct. 23, 1396, which states that the privileges granted them in 1377 shall be confirmed, is merely a confirmation of the "Handfeste" (charter) described above. Restrictions, such as the prohibition of dealing in any merchandise in the city of Linz (1396), or of holding real estate, even where it had been obtained as a foreclosed mortgage, are based on the principle that Jews should be restricted to money-lending. Of particular interest is the fact that a Jew, named Guntzenhauser, had to sign a promise that he would not practise medicine (1403). This was evidently done upon the demand of the university, whose professors frequently complain of the competition of Jewish physicians. The invocation of the "great Jew Czaphonas Paneach," found in that document, is evidently not, as Scherer (*l.c.* p. 403) and Wolf ("Studien zur Jubelfeier der Wiener Universität," p. 16, Vienna, 1865) interpret it, a mystic formula: it refers to the Aramaic version of Gen. xli. 45, and means, therefore, an oath in the name of Him who knoweth all secrets.

Host-Tragedy of Enns.

The hostility of the general population to the Jews manifested itself in 1406, when a fire broke out in the synagogue of Vienna and the mob used the opportunity to sack the Jewish quarter. The worst, however, was to come under Albrecht V. (1404–39), who, when at fourteen he was declared of age, succeeded his father Albrecht IV., and the latter's cousin, Leopold IV. Albrecht was a religious fanatic; and the popular prejudice, which declared the Jews responsible for every evil, had at that time accused the Jews of having caused the Hussite schism. This fanaticism found soon a pretense of justification in the circulation of the story that a rich Jew, Israel of Enns, had bought of a sexton's wife a consecrated host in order to profane it. Under the order of the duke, all the Jews of Austria were imprisoned (May 23, 1420); the poor among them were expelled from the country; and the well-to-do were kept in prison, and their property was confiscated. Some, in order to save their lives, embraced Christianity, but of these the majority returned to Judaism and were burned at the stake. Others committed suicide; and this probably gave rise to the legend that R. Jonah and the whole congregation of Vienna killed themselves in the synagogue. The only result of an appeal to the pope (Martin V.) by the Jews of Italy was the bull of Dec. 23, 1420, decreeing that Jewish children under the age of twelve should not be baptized. The fate of the Jews he either could not or would not alter, although in his bull of Feb. 12, 1418, he had confirmed to them the whole of the privileges which they had possessed in Germany. All the Jews who had not professed Christianity were burned near Vienna, March 12, 1421; the duke confiscated their property; their houses were either sold or donated to persons of distinction; and the synagogue was destroyed, and the materials given to the university. The children of the Jews were placed in monasteries to be educated; and the duke made a treaty with his cousin Ernst of Styria that the Jews in the latter's dominion should have no dealings with his subjects. Even in his own dominion, however, he could not enforce his law, for in 1438 he issued a safe-conduct to a Jew, named Isserlein, basing this favor on the fact that the latter was innocent of the crime for which the Jews had been punished. His epitaph, however, praises him for the cremation of the Jews ("Jussi Judæos ante cremare meos").

Culture: While the number of Jews in Austria must have been considerable, and some congregations, as those of Vienna, Wiener Neustadt, and Krems, had contained Jewish settlements as early as the cities along the Rhine, and while Eliezer of Bohemia speaks with an expression of pity of the spiritual conditions among the Jews of Hungary and Poland (Buber, "Anshe Shem," p. x, Cracow, 1895), little is known of literary activity among the Jews of this country. Of the fourteenth century is Meïr ben Baruch ha-Levi in Vienna, who is reported to have introduced the title Morenu as license for the exercise of the rabbinical prerogative. Among his contemporaries were Abraham Klausner, Shalom of Neustadt, and Aaron of Neustadt. Their activity is chiefly in the field of the minutiæ of law, in which Shalom's disciple, Jacob ha-Levi (Maharil), became specially prominent. The latter has preserved to us the fact that as early as the fourteenth century the Jews of Austria had their own ritual and their peculiar melodies in public worship ("Minhag Bene Oesterreich"; see Maharil, in "Laws of Yom Kippur," ed. Warsaw, 1874, p. 47). Religious practises in Austria must have been so developed in the twelfth century that Isaac of Durbalo, a Frenchman, thought them worthy of his special attention, and he quotes what he has heard about them in Olmütz (Maḥzor Vitry, p. 338, Berlin, 1896–97). There must, however, have been some participation in the spiritual life of their neighbors, as Jewish physicians are frequently mentioned, and their practise seems to have aroused the jealousy of their Christian competitors. It is further probable that G. Wolf is right when he thinks that the title "Morenu" was introduced by R. Meïr ha-Levi in imitation of the conferring of degrees in the University of Vienna founded in 1365 ("Studien zur Jubelfeier der Wiener Universität," p. 15, Vienna, 1865). The only Talmudic scholar of great literary reputation was Israel Isserlein of Marburg, Styria, author of "Terumat ha-Deshen," who lived in the first half of the fifteenth century. The great-grandfather of Isserlein, Israel of Krems was appointed by Emperor Rupert chief rabbi of all the Jews in the German empire (May 3, 1407), which most likely meant that he should be responsible for the collection of taxes (Grätz, "Gesch. der Juden," 3d ed., viii. 102). The assumption that Israel was from Kremsier (Frankel-Grün, "Gesch. der Juden von Kremsier," i. 15, Breslau, 1896) is improbable (see "Deborah," 1902, p. 132). The Jews refused to submit to him.

From the Expulsion of 1420 to that of 1670: Albrecht's posthumous son, Ladislaus (1440–57), who was declared of age in 1452, was a religious fanatic, and in the treatment of the Jews followed the example of his father. In charters granted to the municipality of Vienna (June 6, 1453, and Sept. 27, 1455) he confirmed his father's law, that no Jew should have the right to reside in that city. He further declared that loans contracted by his subjects from Jews residing elsewhere should be invalid, just as his father had in 1423 made an agreement with his cousin, Ernst of Styria, that the Jews living in the latter's dominion should not be permitted to lend money to the subjects of Albrecht. The physicians of Vienna complained that a Jew who had a safe-conduct from the German emperor Frederick III., Ladislaus' cousin, practised medicine (1454). The young king's enmity toward the Hussites was even more bitter than that of his father; and under his protection the fanatic monk Capistrano preached against the heretics, arousing the population against the Jews. They were expelled from Olmütz, Brünn, Znaim, Neustadt, Breslau, Schweidnitz, and other cities of Silesia (1454–55).

Persecutions: Capistrano.

Ladislaus died when only seventeen years old (Nov. 23, 1457), and his lands passed into the possession of Frederick V. of Styria, who was also German emperor after 1440. Frederick was always in financial difficulties, and therefore needed the Jews; but he was also favorably inclined to them from humanitarian reasons, so that people gave him the nickname "King of the Jews." Probably because of the attacks on them by Capistrano, Frederick obtained from Pope Nicholas V. a bull (issued Sept. 20, 1451) granting him express permission to allow Jews to reside in all of his dominions, which included Austria, Carinthia, Carniola, Styria, Tyrol, and Alsace (Vorder-Oesterreich). This permission is explained by the fact that the Jews were tolerated for the benefit of the inhabitants needing money-lenders (Christians not being allowed to engage in this business), and, further, because tradition had from time immemorial sanctioned this toleration. A correct text is found in Scherer (*l.c.* p. 436). When Frederick succeeded to the possessions of Austria, the states ("Stände") petitioned (1458) that the expulsion of the Jews from Upper and Lower Austria be enforced. The petition was renewed in 1460, and in his reply (March 23, 1460) in which he grants the petitioners' request and states that Jews shall settle nowhere in his territories except where they have been permitted to reside before, he repudiates the rumor that he favored the Jews: "Wie man sein genad beschulldig, sein genad halt hye hewser vol Juden und thue den gnadig schub und fürderung, etc., wolt sein kay. gn. gern solcher zicht vertragen sein von den die es erdencken, nachdem sein kay. gn. daran zumal ungütlich beschicht" (Scherer, *l.c.* p. 427). The complaints against the residence of Jews in Austria were frequently repeated in spite of the emperor's assurance that they would not be allowed to settle there; so that in his reply, dated Dec. 13, 1463, he makes the remark that while he was willing to carry out his promise not to allow any Jews to settle in Austria, he could not, in his capacity as king of the Romans, refuse them permission to come to his court whenever they had business to transact there. For some years this seems to have sufficed; but in 1479 the complaint is repeated, and the emperor is petitioned to issue a decree that no debt shall be valid unless the bond is signed in the presence of a judge.

Petitions Against Re-settlement.

The hostility to the Jews was constantly fomented by the clergy, who refused to give absolution or to admit to communion any judge or other official who in a litigation should render sentence in favor of the Jews. In order to stop this agitation, Frederick obtained from Pope Paul II. the bull "Sedis apostolicæ copiosa benignitas" (May 31, 1469), in which the pope declared that the Jews had a claim to be treated justly. The emperor also intervened in favor of the Jews of Endingen, who had been accused of the murder of a Christian child (see Blood Accusation and Josel of Rosheim); and he took similar action when charges of a like nature were made in Trent (1476) and Regensburg (1478). The animosity of the citizens remained unabated. When the Hungarian king Matthias Corvinus captured Vienna in 1485, the citizens petitioned him that "in consideration of their disgraceful action toward God Almighty, the Jews should be expelled." The king granted the petition. The hostility of the population is further manifested in various polemical works of the period (Scherer, *l.c.* p. 433).

Expulsions: Carinthia and Styria.

The death of Frederick (Aug. 19, 1493) at once changed the condition of the Jews. His successor, Maximilian (1493–1519), seems, as heir presumptive, to have tried to induce his father to change his attitude toward the Jews. When Maximilian took possession of the throne, conditions changed to some extent in favor of the Jews, because his political ambitions—especially his wars with Francis I. of France—forced him to protect the Jews, who furnished his only reliable source of income. As under his father, the states ("Stände") of Austria constantly complain that, contrary to their privileges, Jews are tolerated. Maximilian always answers by referring to the temporary character of his grants to the latter. Still, as can be seen from his attitude toward the charges made by the convert Pfefferkorn, who demanded the confiscation of all rabbinical books, the emperor was not favorably inclined to the Jews. When, therefore, the states in Carinthia and in Styria declared their willingness to indemnify him for the taxes of the Jews, he decreed their expulsion from those provinces (Carinthia, March 9, 1496; Styria, March 12, 1496), which, partly under his father, partly under his own reign, had been united with the Austrian possessions. The states of Styria paid for the privilege of the expulsion of the Jews 38,000 pounds of Vienna pennies; while those of Carinthia paid 4,000 Rhenish florins (the text of this decree was published in "Allg. Zeit. des Jud." 1849, p. 23). The motives assigned for the expulsion are partly religious, arising from alleged insults to the sacrament, and partly economic, in view of the Jews' usurious and fraudulent business practises. Carniola had only one Jewish settlement, in Laibach, and the citizens of that town also obtained a decree ordering the expulsion of the Jews (Jan. 1, 1515). In all of these territories Jews had existed since the thirteenth century, and probably earlier, as is indicated by the names of many places; *e.g.*, Judenburg, Judendorf, etc.

General Policy.

The decrees of expulsion, with very few exceptions, remained in force until the new era following the year 1848. In Austria proper the petition of the states for the expulsion of the Jews, though often repeated, was never fully granted; and in 1518 the emperor, in replying to a petition for expulsion, stated that, while he was willing to expel the Jews from Vienna and from the province of Austria, it was not his intention to expel them from the province at once. He, therefore, permitted them to reside in the cities on the border, Eisenstadt, Marchegg, etc., where they should have a chance to look for a place of definite settlement. This policy the emperor maintained to the last. Shortly before his death (Jan. 12, 1519), he, in reply to repeated complaints of the states, announced that Jews who had been expelled from his various dominions would be allowed to reside in the border towns; and he further exempted from the expulsion the Jew Hürschl, who had been permitted to reside in Vienna (May 24, 1518). This is the beginning of the era of the Court Jews. Maximilian was succeeded by his grandson Charles V. (1519–56), who, in his capacity of German emperor, exercised a considerable influence upon the condition of the Jews in Austria. The frequent expulsions at the end of the fifteenth and at the beginning of the sixteenth century had made it imperative for the German emperor (who, in his illusionary capacity as Roman emperor, considered himself as the protector of all the Jews, and who, as such, derived an income from the Jewish taxes) to provide some remedy. Charles, therefore, at the commencement of his reign confirmed the privileges of the Jews (1520), among which was the important stipulation that they should not be expelled without his consent from places where they had been allowed to settle. This charter he confirmed after his coronation as Roman emperor (May 18, 1530), and again on April 3, 1544. In the latter document he also declared against the blood accusation. The policy of maintaining the Jews where they had once been tolerated and of prohibiting their settlement elsewhere remained in general the policy of the Austrian rulers after his time, although this rule was not without exceptions. When, in 1525, the states of Austria again demanded that Jews should not be permitted to reside in any part of Austria, Ferdinand (to whom, in 1522, Charles had assigned his Austrian possessions) emphatically replied (Feb. 23, 1526) that he would allow them to live in any part of his possessions where Jews had previously dwelt. On May 28, 1529, he again confirmed the charter of the Jews in Austria. Individual Jews occasionally received special favors, as, for example, the physician Lazarus, whom the tutor of the emperor's children commends highly for services rendered to the imperial household (1534), and the Jew Moyse, who had distinguished himself by services rendered to the mint (1542). The latter was granted, as a special favor, permission to deal in all kinds of merchandise, though he was prohibited from lending money on interest. In spite of his promises to allow Jews to reside in places where they had been tolerated, Ferdinand ordered an expulsion of the Jews from Austria (Jan. 31, 1544). The order was, however, never executed. An expulsion from Bohemia, decreed by Ferdinand in 1561, was repealed owing to the efforts of Mordecai Meisels, who went to Rome and obtained from Pope Paul IV. the absolution of the emperor from his vow.

Under the successors of Ferdinand, Maximilian II. (1564–76), Rudolph II. (1576–1612), and Matthias (1612–19), the conditions remained the same. Expulsions were threatened and revoked; taxes were imposed on every occasion; and petty persecutions, especially in regard to the distinctive Jewish costume or badge, were the key-note of the legislation. In 1567 a charter granted to the Jews of Bohemia confirms the right of residence to the Jews of Bohemia "for all time"; while in the following year it is decreed that they shall not be permitted to reside in the mining towns. From these latter they remained excluded until the new constitution of 1848 abolished their disabilities. Another decree of expulsion followed, for the Jews of Lower Austria, in 1572, which was suspended in the following year, but seems to have been finally executed in 1575 or 1576. This expulsion, like that decreed in 1561 in Bohemia, must either have been revoked or, more probably, became again a dead letter owing to the exceptions in favor of the court Jews, who had the right to take other Jews into their employ; for in 1597 the states of Lower Austria again demand the expulsion of the Jews from the province, and, as if they knew that such a decree would not be carried out, they demand the enforcement of the decree compelling Jews to wear a badge. Rudolph II. took a great interest in the Jews from a scientific point of view also. Being an alchemist, he, like many others at that time, believed that cabalistic literature contained information on the mysteries which he was studying, and therefore he called Rabbi Löwe ben Bezalel to his castle in Prague (1592) to give him the much-desired information ("Ẓemaḥ David," ed. Frankfort-on-the-Main, 1692, p. 66*b*).

The Vienna Ghetto.

Ferdinand II. (1619–37) was a bigoted Catholic and a disciple of the Jesuits, who, in their desire to crush out all heresy, were naturally enemies of the Jews. As during the sixteenth century complaint was made that the Jews sympathized with the Turks and served them as spies, so after the battle at the White Mountain near Prague (1620), which restored Bohemia to the house of Hapsburg and to Catholicism, the charge was made that the Jews favored Protestantism. Thus, the dean of Teplitz complains in a report to the archbishop of Prague that the Jews receive Protestants into their houses, and that the noise of their synagogues ("rugitus et mugitus illorum") disturbs the church services ("Allg. Zeit. des Jud." 1887, p. 30). In spite of his religious prejudices, however, Ferdinand treated the Jews with comparative fairness. When the town council of Vienna ordered landlords having Jews as tenants to require them to vacate the premises, the emperor at once intervened, enjoined the council from disturbing the Jews, and also took measures to protect them against further disturbances by allotting an area in one of the suburbs of Vienna to be set apart for the habitations of the Jews, in which they would be permitted to acquire real estate (1624). In a charter, dated Dec. 6, 1624, the Jews have assured to them undisturbed residence in Vienna; they are permitted to enter the city without the badge; the population is warned not to molest them; they are placed exclusively under the jurisdiction of the imperial authorities; and their houses are exempted from the obligation to billet soldiers. On the other hand, Ferdinand, as a strict Catholic, ordered that both in Vienna and in Prague Jews should be forced to attend a mission service on every Sabbath, when a Jesuit would preach to them on the truth of the Catholic religion (1630).

Immunity from City Taxes.

The policy of Ferdinand seems to have been to exempt individual Jews from the disabilities imposed upon the Jews as a class. Thus, he gave to Jacob Bassevi hereditary nobility, and to the court Jews of Vienna a privilege which exempted them from the jurisdiction of the congregational authorities. This privilege and the immunity of the Jews from communal taxes and from the jurisdiction of the municipal authorities proved bones of contention; and after the death of Ferdinand (1637) the Jews of Vienna compromised with the city authorities, offering to pay the sum of 6,000 florins into the city treasury. This offer had not, however, the desired effect. The municipal authorities of Vienna demanded of the new emperor, Ferdinand III. (1637–57), the expulsion of the Jews from Lower Austria; and the emperor acceded to the extent of ordering that Jews should not be permitted to keep stores in the city, and that their exemption from municipal jurisdiction should cease (1638). A year or two later this law was revoked. In 1641 the *status quo* of 1624 was restored, and in recognition of the services rendered by the Jews to the imperial treasury during the severe crisis which the war with the Swedes had brought upon Austria, the former privileges were confirmed in 1645. Although the Jews had been accused of secret complicity with the enemy, they suffered terribly during the Thirty Years' war. In various congregations of Moravia Jewish houses were pillaged, and in Kremsier seventeen people were killed and a considerable number wounded (June 26, 1643) (Frankl-Grün, "Gesch. der Juden in Kremsier," pp. 96 *et seq.*). The heavy taxes exacted from the Jews, in consequence of the depletion of the imperial treasury during the protracted war, and the constant quarrels in the overburdened Jewish communities, induced the emperor to give to the Jews of Vienna a new constitution (1646) which should enable the officers to enforce their authority (Meynert, in Wertheimer, "Jahrbuch für Israeliten,"

v. 22). The enforcement of a decree of expulsion against the Jews of Lower Austria in 1652 could only be averted by the payment of a contribution of 35,000 florins.

Expulsion from Vienna.

Ferdinand's son and successor, Leopold I. (1657–1705), had originally been destined for the priesthood, and only the death of his elder brother Ferdinand placed him on the throne. Of deeply religious character and a blind admirer of the Jesuits, he was only too eager to listen to the ever-renewed complaints of the citizens of Vienna. At the beginning of his reign he confirmed the privileges of the Jews (1658); and repeated his assurance of their protection, when the municipal council of Vienna ordered an appraisement of the houses and other property of the Jews, though they were not subject to municipal taxation (June 21, 1661). He also successfully checked the mob when, in 1665, the body of a murdered woman most found in the ghetto, and a rumor was spread that the Jews had committed the crime. His attitude soon changed, however. In 1660 he had married Margaret Theresa, a Spanish princess, and her influence was strongly brought to bear against the toleration of the Jews, for to this fact she ascribed the misfortune of the death of her first-born. To this was added the influence of the patriotic but fanatic bishop of Wiener Neustadt, Count Kollonitsch; and at length the emperor yielded to the demands of the citizens of Vienna, and ordered the expulsion of the Jews from the city and from the provinces of Lower and Upper Austria (Feb. 27, 1670). All Jews were required to leave the capital by July 25, 1670, and those living in the country were expelled in the following spring. The synagogue of Vienna was converted into a church (Aug. 18, 1670), which, in honor of the emperor, was named after his patron saint, Leopold. The persecution of the Jews soon bore fruit. The city could not, as it had promised, pay the taxes of the Jews in addition to those which they had paid before; and many citizens complained that the commerce of the city had suffered through the emigration of such a large number of consumers. Leopold then adopted a milder policy. He not only allowed the exiles to settle in his other provinces, notably in Moravia and Bohemia, but further permitted (1673) Jews to visit the fairs in the province of Lower Austria, whence they had been expelled. Moreover, when in 1680 the ghetto of Prague was destroyed by incendiaries, he refused to listen to the entreaties of the municipality of Prague, who wanted to use the opportunity to expel the Jews altogether. Negotiations with the representatives of the Vienna exiles at Wischau, Moravia, for their resettlement in the capital did not lead to the desired result; nevertheless, not long after the expulsion Jews again appeared in Vienna.

Culture: Though the Jews of Austria were not very prominent in rabbinical literature and other spiritual activities, the two congregations of Vienna and Prague, and, later on, that of Nikolsburg, contained quite a number of important Talmudists. Many of them had come from Germany, like Yom-Ṭob Lipmann HELLER, rabbi in Nikolsburg, Vienna, and Prague, who in 1630 became the object of a treacherous calumny and had to leave the country. Before him R. Löwe ben Bezalel (d. 1609) occupied a very prominent position in Prague. The massacres by the Cossacks in Poland (1648–56) also brought many learned fugitives to Austria, like Ephraim Cohen, Shabbethai COHEN, Samuel KAIDANOVER, and others. Menahem Mendel KROCHMAL was rabbi of Nikolsburg, where he died in 1661, and was succeeded by his son-in-law, Gershon ASHKENAZI, who was the last officiating rabbi of Vienna before the expulsion. Prague was the first town in Germany in which a printing-press was established (1513). Jewish physicians were always to be found in Vienna, successful rivals of their Christian colleagues. In the sixteenth century occurs the name of Leo Lucerna, called "Maor Ḳaṭon"; in the seventeenth century, those of Leo (Löw) Winkler, who graduated in Padua in 1629, and of his two sons, Jacob and Isaac, who were graduated there in 1669. Acquaintance with German seems to have been rare, for the documents signed by the Jews are signed in Hebrew. Still, the knowledge of spoken German was evidently very general, for the Jesuit priests who preached the mission sermons for the Jews were instructed to preach in German. Some Jews could write in German, as is seen from a letter addressed to WAGENSEIL by Enoch Fränkel, one of the exiles who settled in Fürth. This letter is also interesting from the broad-mindedness of the author, who protests against the accusation that the Jews hate Christians, as he can not see any reason why the professors of different religions should not be tolerant toward one another (Kaufmann, "Die Letzte Vertreibung der Juden aus Wien," p. 197).

From the Expulsion of 1670 to the Toleration Edict of Joseph II. (1782): As has been stated above, the needs of commercial life made the expulsion from Vienna a dead letter. The Jews went to the city on business, and the only difference was that they were not permitted to reside there. Even this prohibition was soon disregarded in exceptional instances. The war with the Turks, who in 1683 nearly captured Vienna, required large means; and among those who furnished the army with provisions and the treasury with money was Samuel OPPENHEIMER, a Jew from Heidelberg, who was given the right of residence and even that of acquiring property in Vienna. His right of residence dated from about 1685. Through him other members of his family were permitted to dwell in the city, either as members of his household, or as his employees. Prominent among them was Samson WERTHEIMER (1658–1724). Others followed, such as Simon Michael of Presburg, who had deserved well of the imperial treasury by furnishing gold and silver for the mint; so that in a comparatively short time the city had again a Jewish congregation, only with the difference that it possessed no corporate rights as such. The short reign of Leopold's son and successor, Joseph I. (1705–11), brought no change in their condition. Under Charles VI. (1711–40), a brother of Leopold, the traditional policy was also maintained. About 1725 there came from London to Vienna as a court Jew Diego D'AGUILAR, who farmed the tobacco monopoly, and who, according to the testi-

Court Jews.

mony of Maria Theresa, had a claim on her gratitude because of his disinterested services.

The malignant fanaticism of the clergy continued. Typical for their position is the case of the congregation of Aussee, when its synagogue was destroyed and three members were exiled on the charge of the local priest, who asserted that they had assaulted him, when he (contrary to the law) had entered their synagogue on Yom Kippur and preached Christianity to them (1722). In Brünn, whence Jews had been expelled through the efforts of Capistrano in 1454, one Solomon Deutsch in 1706 held services in an inn. When this became known the repetition of such an act was prohibited under a fine of 100 reichsthaler. On the application of Deutsch permission was, however, given to read prayers, but not to use a scroll of the Law ("cum res sapiat synagogam," "Tagesbote aus Mähren," Nov. 7, 1901). The taxes were very heavy. Charles demanded of the Jews of Vienna 148,000 florins to defray the expenses of his coronation (1711). In 1717 they had to lend 1,237,000 florins, toward which Samson Wertheimer contributed 500,000 florins. On the other hand, these court Jews used their influence in the interest of their coreligionists elsewhere when the latter were in trouble. It was due to Samuel Oppenheimer's influence that the work "Neu Entdecktes Judenthum," by J. A. Eisenmenger, was prohibited. They also tried, though in vain, to obtain a repeal of the cruel sentence against the Jews of Aussee mentioned above. The treatment of the Jews was still guided by the principle that they were a nuisance which required constant watching, lest it became pernicious. Thus Charles issued an order that of every Jewish family only one member should be considered "pro incola," which meant that only one should be permitted to marry (Sept. 23, 1726). Jews were expelled from Breslau in 1738 upon the demand of the merchants.

Under Maria Theresa.

Maria Theresa (1740–80), who was very bigoted, was especially hostile to the Jews. During the war with Frederick the Great the rumor spread, as had been the case during the war with the Swedes and with the Turks, that the Jews had betrayed the country to the enemy. The empress imposed upon them a contribution of 50,000 florins, and in 1744 issued an edict that all the Jews in the kingdom of Bohemia, including the provinces of Moravia and Silesia, should be expelled. Only after great efforts by various philanthropists and foreign ambassadors did she consent to suspend the edict for ten years for an annual payment of 3,000,000 florins (Aug. 5, 1748). Later on the matter was abandoned. During the seven years' war with Prussia the empress permitted the statement to be published that the suspicion against the Jews was unfounded. In 1756 the district rabbi of Moravia, Moses Lemberger, upon the demand of the empress pronounced an excommunication against all traitors. In spite of her aversion to the Jews, the empress took a deep interest in all matters pertaining to the administration of Jewish congregations. Her statute for the Jewry of Moravia, "General-Polizey-Process- und Kommerzialordnung für die Judenschaft im Marggrafthum Mähren" (1754), is a classic type of paternal legislation in the administration of Jewish affairs. The duties of the district rabbi, the mode of his election, and even the course of Talmudic studies were regulated in detail. She examined personally the bill of the delegates to the election of the Jewish representatives (1751), and demanded that a Jesuit should be a member of the commission which should examine all Hebrew books. Her special confidence was enjoyed by the Jesuit Franz Haselbauer (1677–1756), who in 1726 brought the charge against a Jewish calendar, printed in Amsterdam, that it contained blasphemies against the Catholic religion ("Zeit. für die Gesch. der Juden in Deutschland," ii. 388). In 1760 she issued an order that all unbearded Jews should wear a yellow badge on their left arm.

Of the restrictions placed on the Jews a specimen may be given from a petition of the community of Prague. They complain that they are not permitted to buy victuals on the market before a certain hour —vegetables not before 9, and cattle not before 11 o'clock; to buy fish is sometimes altogether prohibited; Jewish druggists are not permitted to buy herbs at the same time with Christians ("Allg. Zeit. des Jud." 1887, pp. 676 *et seq.*). The taxation was exorbitant. For instance, it was decreed in 1744 that the Jews should pay a special tax of 40,000 florins for the right to import their citrons for the Feast of Booths (see Etrog). Upon the petition of the Jews this tax was reduced to 4,000 florins. Only occasionally was the empress humane in her treatment of the Jews. Thus, on Feb. 15, 1769, she ordered that no Jewish child should be baptized against the will of its parents; and in a special case she decided against the Church (Wolf, "Judentaufen in Oesterreich," pp. 55 *et seq.*, Vienna, 1863). An evident intention to improve the material condition of the Jews is found in her orders (1) that the Jews may sell new garments made by themselves, against which the gild of tailors had protested (April 10, 1772); (2) that Jews may engage in jewelers' work, although they must not keep an apprentice (April 24, 1772); and (3) that they may keep tanneries under certain restrictions (Sept. 20, 1775).

Culture: The mental activity among the Jews during this period is still almost exclusively restricted to Talmudic literature. Higher literary aims were pursued by David Oppenheim, nephew of the court Jew Samuel Oppenheimer, who was rabbi of Nikolsburg 1690–1705, and of Prague 1705–36. His rich and well-selected library could not, however, be brought into Austria on account of the severe censorship, then in the hands of the Jesuits. The movement of Shabbethai Ẓebi agitated the Jews of Austria to no small degree; and some of the mystics who followed the pseudo-Messiah were Austrians, like Loebele Prossnitz; or they found a fertile soil in Austria in men like Nehemiah Ḥayyun and Jacob Frank. The controversy between Jacob Emden and Jonathan Eybeschütz also caused a great commotion in Austria, where the latter had spent a great part of his early life and where, also, Emden had lived for some time in the house of his father-in-law, Mordecai ha-Kohen, rabbi in Ungarisch Brod. Members of the Auerbach family who had lived in Vienna and in Nikolsburg were called to important rabbinical positions in Poland; others, like Schmelke Horowitz, rabbi in Nikolsburg (d. 1778), and Ezekiel Landau, chief rabbi of Prague (1754–93), were called to Austria from Poland. Prominent men from Austria filled positions in Germany; *e.g.*, Baruch ben David Te'omim-Fränkel, the Bacharachs, Jacob Poppers in Frankfort-on-the Main, and Jacob Reischer in Metz, both the latter being natives of Prague. To Bohemia, as the country of their nativity, point the names of Horowitz and Lipschütz, the latter derived from Liebeschütz in Bohemia. Even secular knowledge began to spread in Austria, as can be seen from the physicians Abraham Kisch, the teacher of Mendelssohn, and Jonas Jeitteles (1735–1806), who had studied medicine in Halle.

From the Emancipation Edict of Joseph II. to the Revolution of 1848: Under Maria Theresa's son and successor, Joseph II. (1780–90), a new era began for the Austrian Jews. Joseph was an admirer of Voltaire and a disciple of the school of enlightenment, and he, therefore, adopted an attitude toward the Jews differing from that of his mother and considered it his duty to improve their condition. One of the first acts of his government was the abrogation of all the laws requiring the Jews to wear a distinctive dress (Oct. 21, 1781). The enlightenment ("Aufklärung") of the Jews was one of Joseph's cherished plans. To this end he demanded that the Jews should assimilate themselves to their surroundings, adopt the language of the country, and establish schools according to the plan of modern pedagogy ("Normalschulen"), that they should be allowed to enter all high schools and universities (which, as he expressly states, had been at no time directly prohibited), to lease lands for agricultural purposes (if they worked it with Jewish hands), to engage in all mechanical trades, arts, and wholesale commerce (Oct. 19, 1781). He abolished the poll-tax (Dec. 19, 1781), directed the authorities to treat the Jews like fellow-men ("Nebenmenschen"), and commanded that Jewish children in the public schools should also receive proper consideration. Joseph's views are most clearly expressed in what is called the Toleranzpatent (Jan. 2, 1782). He introduces this law with the statement that it is his aim to permit all his subjects, without distinction as to creed and nationality, to participate in the welfare and freedom of his government; and, although the restrictions on residence in the other provinces and the prohibition to reside in Lower Austria are expressly maintained, the law breathes the spirit of a new era. The specific ecclesiastic restrictions, dating from the time of the Vienna council, prohibiting Jews from being abroad before noon on Sundays and Catholic holy days, and from visiting places of amusement, are abolished. He also compelled the Jews to assume fixed family names (1787) and to serve in the army—in each case the first instance of the kind in Europe.

Beginning of a New Era.

The short reign of Leopold II. (1790–92), brother and successor of Joseph, was too uneventful to leave any traces in the history of the Austrian Jews; but it may be mentioned that upon his ascent to the throne the bishops presented a petition asking that the laws of Joseph II. relating to the Jews be abrogated, and that the Jews be again declared crown vassals ("Kammerknechte") whose position depended solely on the good-will of the monarch. Leopold replied evasively that the times were too troublous to allow him to take any decisive steps in the matter. Francis II. (1792–1835), Leopold's son and successor, reigned during the most critical period of Austria's history. He was a man of narrow views, a typical Philistine; and his conception of the political and economic situation of the Jews was in harmony with his general policy. When, in 1793, Baron von Saurau, one of the highest officials, made a motion to abolish a special department of the police, the "Judenamt," an invidious distinction against the Jews, the emperor agreed that the department should be called a commission. Economic and social restrictions were numerous. The principle of improving the condition of the Jews by opening to them new ways of activity, as Joseph II. had intended, was given up. Agriculture, which Joseph II. endeavored to introduce among them, was restricted. They were prohibited from farming rural property. Only in the case of the estates of noblemen ("Landtätliche Güter") was an exception made (March 29, 1793); and even then hereditary tenancy or acquisition was prohibited. Similarly, a Jew could foreclose a mortgage on real estate only under the condition that he should not buy it or take it under his administration (Oct. 23, 1816, and July 20, 1827). The Jews of Vienna were especially restricted: The emperor wrote with great indignation to one of his ministers stating that he had heard that the Viennese Jews bought houses in the names of Christians, and that this scandal ("Unfug") would not be tolerated (May 27, 1814). A law of 1804 prohibited dealing in saltpeter; one of 1814, in salt and grain. Although Simon von Lämmel, a favorite of the emperor, petitioned to have the last-mentioned act repealed, the emperor refused (1819). A law of 1818 (repeated in 1829) prohibited Jews from establishing themselves as druggists; only one exception being made; namely, in favor of Michael Perl, the son of Joseph Perl, whose father had done good service in the cause of education among the Jews of Galicia. In 1802 it was decreed that thenceforth no Jew should obtain a "Toleranz," or grant, to reside in Vienna, which law was later amended in favor of the wealthiest. The law that Jews should not keep Christian domestics, dating back to the Council of Vienna, 1267, was repeatedly renewed between 1803 and 1817. Typical for the condition of the Jews and the policy of the authorities is the case of Abraham Heimann and his family, natives of Bavaria, who during the French occupation (1809) had settled in Laibach, whence the Jews had been expelled since 1515. As soon as the Vienna congress (1815) restored the former conditions, Heimann received an order of expulsion, and until 1848 he had to fight in the courts for the most natural rights of a human being. The highly interesting details of this struggle are described by a member of the family in "Allg. Zeit. des Jud." 1849, pp. 41 *et seq.* Isaac Samuel Reggio, who during the French occupation had been professor at the *Lycée* in his native town, Gorice, was

Case of Abraham Heimann.

discharged when Austria again took possession of Illyria.

The ecclesiastical laws were also applied with regard to the internal affairs of the Jews. The latter were not permitted to have any music in Advent, which generally occurred during Ḥanukkah; and an order was issued that Christians should not be permitted to dance at the balls of the Jews on Purim (1806 and 1824). How little the Jews were understood can be seen from the fact that when the assembly of Jewish notables convened in Paris, an order was given to watch the correspondence of the Jews, so as to ascertain whether they were plotting against the government. The police soon reported that, aside from some insignificant letters, which some Jews received from their relatives living in France, no interest was taken by them in the proceedings of the assembly and of the subsequent Sanhedrin (1806). The only Austrian Jew who received an invitation to attend this meeting, Bernhard von Eskeles, loyally turned over his invitation to the police. Another ecclesiastical restriction against the Jews was the prohibition of the assumption of names of Christian saints as first names (Nov. 6, 1834), which was evidently a reflex of the similar prohibition issued in Prussia Dec. 22, 1833. There was somewhat of the humorous in the report of a court councilor upon the synagogue which the Jews of Vienna desired to build: he expressed the fear that, if the Jews should have an attractive building and good sermons, the synagogue would soon be better frequented than the church (1824) (Wolf, "Gesch. der Juden in Wien," p. 133).

Interest in Communal Organization.

On the other hand, it must be acknowledged that Francis had the intention of being in a measure just to the Jews, and that he sincerely wished to improve the desolate condition of their religious organization. It is certainly a notable sign of progress that as early as 1810 a Jew, Hönig, member of a family of famous financiers, was appointed an officer in the army—except in France, the first case of the kind in Europe. Even a tyrannical measure, such as that requiring every one who wished to marry to pass an examination in religion (based on Herz Homberg's text-book, "Bene Zion," 1810), was well meant, although its maintenance down to 1856 was vexatious. As early as 1795 the emperor had busied himself with a scheme to improve the spiritual condition of the Jews. He intended to establish a rabbinical seminary; and the failure of the scheme was due to the opposition of rabbis of the old school, like Eleazar Fleckeles, Samuel Landau, and Mordecai Benet. It certainly is creditable to him that he declined to entertain the propositions of narrow-minded rationalists like Herz Homberg and Peter Beer—who denounced the rabbis as blind fanatics, and the Talmud as the source of all evil among the Jews—and it is especially creditable that he did not reward Homberg's defamations of Judaism with the much-coveted "Toleranz."

The next result of the investigations of the spiritual condition of Judaism was the "Patent" for Bohemia, issued Aug. 3, 1797, which stated the principle that it was the emperor's object ultimately to remove all Jewish disabilities, although for the present the only tangible progress was the law requiring every rabbi to take a course of philosophical studies. This law was repeated for the other provinces of Austria (Jan. 22, 1820, and Jan. 29, 1826). It remained for a long time a dead letter, and even today (1902) it is not fully carried into practise. Next followed the establishment of the first scientific institution for the education of rabbis, opened in Padua (then under Austrian dominion) Nov. 10, 1829. It also redounds to the emperor's honor that he refused to entertain the proposition made by three Jews to pay into the treasury the annual sum of 150,000 florins, if they were given the right to levy a tax on Etrogim. The emperor considered it wrong to impose a tax on a religious practise (Dec. 12, 1799) ("Israelitisches Familienblatt," Hamburg, Oct. 10, 1901). It showed also considerable progress when the Jews in Vienna obtained permission to build a "Tempel," named so after the one founded in Hamburg, 1817. This name is in itself significant; for in 1620 the citizens of Vienna complain that, while the emperor had given the Jews the right to build a synagogue, they had erected a "Tempel." On the other hand, the name "congregation" was still denied to the Viennese Jews: they were merely "the Jews of Vienna," and their representatives not a board of trustees ("Vorstand"), but merely delegates ("Vertreter"), their rabbi an inspector of "kosher" meat, and their preacher (I. N. Mannheimer) merely a teacher of religion.

The Vienna "Tempel."

Francis was succeeded by his son, Ferdinand I. (1835–48), an invalid of no brilliant intellect, and practically without influence on the affairs of the government. The ministers who ruled for him were bent on maintaining the patriarchal state of affairs which had existed under Francis I., and which was considered by the leading statesman, Metternich, to be the best safeguard of public order. Still, the progress of the age demanded here and there a milder interpretation of the existing laws. Thus, when the administration of Count Salm's estate in Raitz prohibited the giving of a night's lodging to Jewish pedlers, the authorities of the central government set aside the order (1836). The position of the Jews of Vienna was somewhat improved. Those that possessed the right of residence were allowed to transfer it to their children, and strangers were permitted to remain in the city two weeks. Further, the police did not carry out these restrictions rigorously; and sometimes they became a dead letter. Those not having the right of residence had merely to have their passports revised, as if they had left the city. Immediately after having passed the gate, they returned and applied for a new permission to reside in the city two weeks (Wolf, "Gesch. der Juden in Wien," p. 142). Here and there senseless restrictions were introduced, probably upon the complaint of some overzealous official or of an unsympathetic population, as when (Jan. 31, 1836) a prohibition against pedling in the border districts was issued because the Jewish pedlers were supposed to be responsible for smuggling, or when (1841) the Jews of Prague were prohibited from spending the summer in the suburb of Bubentsch.

Signs of Progress.

But, on the whole, the policy of the government made for progress. Thus an order of June 4, 1841, permitted the possession by Jews of rural estate when they worked the farms themselves; and the restrictions (dating from the beginning of the eighteenth century) against the number of Jewish marriages, and which even Joseph II. would not remove, were more liberally interpreted. Teachers and rabbis were permitted to marry, even when there was no vacancy in the number of legally permitted families. Similar favors were bestowed on manufacturers, on the owners of large estates, and on prominent scholars. The need of a revision in the legal status of the Jews is strikingly illustrated by the fact that in 1847, when the famous composer Meyerbeer visited Vienna, the government had to issue an order declaring him to be a "cavalier" and not a Jew, so that he might be exempt from the tax which every non-resident Jew had to pay when visiting the city. One great mark of progress was the abolition of the Jewish Oath (Aug. 18, 1846), in which matter Austria preceded most of the German states. Another important step was the law of March 24, 1841, for Galicia, which promised certain improvements for the Jews of that province who should dress in European costume and acquire a knowledge of either German or Polish. For the same reason the government established there county rabbinates ("Kreisrabbinate"). The government also took a great interest in the reform of public worship; and the authorities of Prague ostentatiously took part in the dedication of the new "Tempel für Geregelten Gottesdienst" in that city, which was dedicated on the emperor's birthday, April 19, 1837. Similarly it encouraged the endeavors to induce the Jews to devote themselves to agriculture and mechanical pursuits. These endeavors are treated below under Culture.

From the Revolution of 1848 to the Present Time: The revolution in France awakened an echo everywhere in Europe. In Vienna tumults occurred March 13, and one of the first victims of the revolution was a Jewish student, Heinrich Spitzer, who was shot by the troops. Legislation relating to the Jews was at once revised in a liberal sense. In the new constitution of April 25 the free exercise of religion was granted; and the special Jewish taxes were abolished Oct. 28. For the first time in the history of Austria, Jews were appointed professors in the universities; *e.g.*, Jacob Goldenthal in Vienna and Wolfgang Wessely in Prague, both, however, as assistant professors in Semitic languages. Jews took a prominent part in the revolutionary movement. To the first parliament, assembled first in Vienna and later on in Kremsier, five Jewish deputies were elected: Adolph Fischhof, who had always taken a prominent position, and was one of the most popular men in Vienna; Joseph Goldmark, also from Vienna; Abraham Halpern from Stanislau; I. N. Mannheimer, the Vienna preacher, for Brody; and Bär Meisels, rabbi of Cracow, from that city. Another Jew who had taken an active interest in the revolutionary movement was one of the victims of reaction, when Prince Windischgrätz captured Vienna. Hermann Jellinek was shot as a rebel Nov. 23, 1848.

Reaction.

Ferdinand, who was too weak to remain at the helm of the state's ship in such critical times, abdicated, and was replaced by his nephew, the present emperor, Francis Joseph, who, at the age of eighteen, ascended the throne Dec. 2, 1848. The young emperor was soon prevailed upon to adopt a more autocratic policy. The Reichstag of Kremsier was suddenly dissolved, and a constitution, proclaimed by the emperor without the consent of the parliament, was promulgated ("Octroyierte Verfassung") March 4, 1849. This constitution still retained the principle of religious liberty, and the administrative authorities still interpreted the laws in a liberal sense, the right of the Jews to acquire real estate and the abolition of the restriction on marriages being expressly acknowledged. Signs of reaction were, however, not wanting. The clergy agitated against the abolition of Austria's character as a Roman Catholic country, and petitioned (April 18, 1850) the emperor to appoint no Jews to any office. The population, on the other hand, was also unwilling to allow the Jews an extension of their former rights. In cities where they had been excluded, the population would not have them admitted; and in cities where their right of residence had been restricted to certain quarters, objections were made to their removal into forbidden districts. Even before the constitution of April 25, 1848, had been promulgated there were excesses in Prague, which spread over various parts of the country and assumed very serious proportions in Hungary. The city of Sternberg, Moravia, passed a resolution that at no time should a Jew be given the city's franchise; and the council of Laibach excluded the Jews from the right to acquire real estate. In Prague the burgomaster demanded that the Jewish congregation should prevail upon its members to close the stores which they had rented outside of the ghetto (1849). The government seemed to favor this agitation; for, when a Jew applied for a position in the postal service, he was told that he must bring a certificate from the rabbi that he was permitted to write on the Sabbath. Officially the reaction was introduced when the government repealed (Dec. 31, 1851) the constitution of March 4, 1849, although even then it was declared that religious liberty should not be disturbed. This provision, however, had hardly any practical value. As the civil code had provided that a Jew who married had to show permission from the authorities, and this clause had not been abrogated, the government decided that a Jew who wished to marry had to bring a special license, a view which changed the former status only in so far as the number of marriages was no longer limited. At the same time the right of the Jews to hold real estate in all parts of the country was suspended, and the prohibition (1817 and 1834) against keeping Christian domestics and against assuming the names of Christian saints was renewed (Oct. 2, 1853). In a new regulation concerning notaries public (May 21, 1855), the Jews were excluded. In the same spirit in which, under Francis I., the Jews were suspected of conspiring against the government, an order was issued that the Jews of Austria should not be permitted to have any dealings with Ludwig Philippson, nor to join his society for the promotion of Jewish literature (Aug. 5, 1855).

The Concordat of Aug. 18, 1855, which delivered Austria altogether into the hands of the clericals, had its effects upon the condition of the Jews. They were excluded from positions as teachers in elementary and high schools, and, contrary to the spirit of the legislation of Joseph II., the government wished even to exclude Jewish children from the public schools, which were to be exclusively Catholic. Count Thun, minister of public education, attempted to force the congregation of Vienna to establish a Jewish school. Jewish house-physicians in the Vienna hospital were to be limited in numbers (1856); and even the farming of rural estates was prohibited. The language of some of the governmental orders is in itself significant; for instance, one was issued to the administrative authorities requiring them to see that the Jews "who have sneaked into Christian real estate are removed" (March 23, 1856). Returning to the policy of 1670, the government prohibited the establishment of Jewish congregations in the province of Lower Austria (April 28, 1857), and restricted the appointment of Jewish veterans to civil positions to towns where Jews possessed the right of residence (1858). The commercial high school ("Handelsakademie") in Vienna, established from funds appropriated by merchants, among whom were quite a number of Jews, could not be opened because the minister insisted that no Jew should be appointed to a position therein. Some municipal authorities followed the example of the government in their own way. The burgomaster of Saaz, Bohemia, on the strength of the privileges granted to the city in 1561, ordered that all Jews should leave the city within two weeks; and the municipal authorities of Marburg, insisting on the legality of the edict of expulsion issued in 1496, ordered a Jew who had lived in that city for nine years to leave within a fortnight. The defeat of Austria in the Italian war of 1859, terminated by the peace of Villafranca (July 11, 1859), brought a change of policy. As late as June 6, 1859, the prohibition against keeping Christian domestics was reenforced, and on June 17 the marriages concluded without special license were declared void; but on Nov. 29 these restrictions were removed, and on Aug. 22 a liberal legislation on the position of the Jews was promised.

Dawn of Freedom.

This legislation was promulgated Feb. 18, 1860. It gave to the Jews of most of the Austrian provinces full right to hold property. In Galicia and in the Bukowina this right was limited to those who possessed a certain education; while Upper Austria, Styria, Carinthia, Tyrol, and Vorarlberg were excluded from the law, and in these provinces Jews were not permitted to hold any real estate until the new constitution, Staatsgrundgesetze of Dec. 21, 1867, abolished all disabilities on the ground of religious differences. In the population the new condition of affairs aroused enmities, and again occasional disturbances occurred, as in Trebitsch, Moravia, and Lemberg. The clerical party also protested against the admission of the Jews to the full rights of citizenship. Noteworthy in this connection is the libel suit brought against Kuranda by Sebastian Brunner, the anti-Semitic editor of the "Wiener Kirchenzeitung," May 10, 1860, though it was dismissed. At the election to the new parliamentary bodies, the "Landtage," a number of Jews were returned, two of whom, Kuranda and Winterstein, were delegated by the Landtage to the Reichsrath. The emperor called into the House of Lords Baron Anselm von Rothschild, which is perhaps the first case of a Jew being made a peer. The constitution of Dec. 21, 1867, finally removed all disabilities, and from that date the political history of the Jews in Austria is limited to their treatment by the administrative authorities and to the position of the several political parties, on which subject information will be found under Anti-Semitism.

The government of Austria has always taken great interest in internal Jewish affairs. Even under the clerical minister of public instruction, Count Thun, religious instruction in the high schools was made compulsory (Feb. 11, 1852). At a later period the government paid the teachers' salaries. On March 21, 1890, a law was issued which regulated the condition of Jewish congregations. It makes it compulsory for every Jew to be a member of the congregation of the district in which he resides, and so gives to every congregation the right to tax the individual members. In elective bodies and in governmental positions since the beginning of the constitutional era the Jews have always held their own, especially in the army, where some of them have even risen to the rank of general. The Reichsrath has since its inception had its quota of Jewish members, and the House of Lords has always numbered Jews among its members; at present there are three, the two brothers Gomperz and Baron von Oppenheimer. As soon as the new era began (1860), Jews were appointed to positions in the university. The first regular professor in the University of Vienna was the dermatologist Zeissl, and in Prague in the same year Wolfgang Wesserly was appointed full professor of criminal law.

Culture: The intentions of Joseph II. to raise the intellectual and moral status of his Hebrew subjects awakened an echo in the hearts of the Austrian Jews. In towns where there were already centers of civilization, as in Triest and Prague, Jewish schools ("Normalschulen") were established. Other places followed, especially after the awakening of the modern spirit in Austria (about 1830–39). In Galicia this movement was not very successful, although even there some men like Perl obtained good results. In Lemberg, Abraham Kohn died a martyr to the cause of education and progress (Sept. 6, 1848). The movement to lead the Jews to mechanical and to agricultural occupations was very energetically reciprocated by the Jews of Austria. The noble and active philanthropist Joseph von Wertheimer founded the Society for the Promotion of Mechanical Occupations in Vienna, 1840; and similar societies followed in other parts of the country, as in Prague, 1846. Wertheimer was also instrumental in introducing the Kindergarten in Austria. Hirsch Kolisch in 1844 established in Nikolsburg the first Jewish institute for deaf-mutes, which in 1852 was transferred to Vienna. There, through the efforts of Ludwig August Frankl, the first Jewish institute for the education of the blind was founded in 1870. An institution for the training of rabbis, which at the end of the eighteenth century had already engaged the attention of the government, was finally opened in Vienna, 1894.

Religious Conservatism.

In religious matters Austria has always been conservative. The first introduction of any changes in the service took place in Vienna, where M. L. Biedermann, the moving spirit of the congregation, hoped to introduce the reforms of the Hamburg temple; but Mannheimer, who had himself participated in these services, felt that for Vienna a more conservative spirit was necessary. The latter, therefore, limited the reforms to the omission of some Piyyuṭim, to a trained choir, to decorum in service, and to the introduction of a German sermon. This type of temple, dedicated 1826, was introduced everywhere in the civilized parts of Austria, and also in Galicia, where, in Tarnopol, Lemberg, and Brody, the cultured element of the community founded what was called a "Chorschul." From Brody this type of reform was even introduced to Odessa, where many people from Brody had settled.

Secular education had made rapid progress after the decree of Joseph II., although, owing to the fact that the practise of medicine was the only field open for Jews through academic education, the students could not be numerous. The events of 1848 increased this number. In 1851 the number of Jewish students in the high schools of Austria was 1,598; in 1857 they had increased to 2,143. The increasing number of students in the secular schools drove the yeshibot out of existence; and so the Talmudists of the old school, with the exception of those of Galicia, have almost completely disappeared. To the first part of the nineteenth century belong: Eleazar Fleckeles (d. 1826), rabbi of Prague; Ephraim Zalman Margulies in Brody (d. 1828); Marcus Benedikt, district rabbi in Moravia (1753-1829); Jacob Ornstein, rabbi in Lemberg (d. 1839); Nahum Nehemiah Trebitsch, district rabbi in Moravia (1777-1842); Hirsch Chajes, rabbi in Zolkiev (d. 1855); Solomon Kluger in Brody (d. 1869); Marcus Wolf Ettinger (d. 1863) and Joseph Saul Nathansohn (d. 1875), both in Lemberg; and Aaron Kornfeld in Goltsch-Jenikau (d. 1881). The Jewish scholars of a more modern type are so numerous that only the most prominent names can be quoted here. Among those who belong to the school of the Biurists must be mentioned Herz Homberg (1749-1841) and Peter Beer (1758-1838). In the school of systematic scholars Z. Frankel (1801-75) deserves the first rank. The Polish circle counts Nachman Krochmal (1789-1840), S. L. Rapoport (1790-1867), and Isaac Erter (d. 1851). The succeeding generation has Solomon Buber (b. 1827) and S. H. Halberstamm (1832-1900). One of the best-known writers of the present historical school is I. H. Weiss (b. 1815). Others are: Leopold Löw (1811-75), M. Steinschneider (b. 1816), H. B. Fassel (1802-83), A. Jellinek (1821-94), S. I. Kämpf (1815-93), Nehemias Brüll (1843-91), David Kaufmann (1852-99). Further might be included the Italians I. S. Reggio (1784-1855), Joseph Almanzi (1801-60), and S. D. Luzzatto (1800-65) all of whom spent their life under Austrian dominion. Of prominent poets and authors those may first be mentioned who have written on Jewish subjects; viz., Leopold Kompert (1822-86), Leo Herzberg-Fränkel (b. 1827), Karl Emil Franzos (b. 1848), L. A. Frankl (1810-94), Moritz Rappaport (1808-80), Seligmann Heller (1831-90), Michael Klapp (d. 1888), J. L. Lederer (1808-76), and Moritz Hartmann (1821-73). The pianist Ignaz Moscheles (1794-1870) and the actor Adolph Sonnenthal (b. 1834) are distinguished; and to them may be added the regenerator of synagogue music, Solomon Sulzer (1804-90); the mathematician Simon Spitzer (1826-87); the chess-player W. Steinitz (d. 1900); statesmen like Kuranda, Fischhof, and Winterstein; scientists like Jacob Fischel, an authority on psychiatry (d. 1892); the dermatologist Zeissl, and others, too numerous to mention, show how, in a comparatively short time, the Jews of Austria have risen to the level of their non-Jewish fellow-citizens.

Bibliography: For the earliest period of the history treated the best source is J. E. Scherer; *Die Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, Leipsic, 1901; [Joseph von Wertheimer] *Die Juden in Oesterreich vom Standpunkte des Rechts und des Staatsvortheils*, 2 vols., *ib.* 1842; (appeared anonymously) G. Wolf, *Gesch. der Juden in Wien*, Vienna, 1876; *Judentaufen in Oesterreich*, Vienna, 1863; D. Kaufmann, *Samson Wertheimer, der Oberhoffactor und Landesrabbiner*, Vienna, 1888; idem, *Urkundliches aus dem Leben Samson Wertheimer's*, Vienna, 1892; idem, *Die Letzte Vertreibung der Juden aus Wien und Ihre Vorgeschichte*, Vienna, 1889. A bibliography of the essays which appeared in periodicals treating of the history of the Jews in Austria will be found in *Zeit. für die Gesch. der Juden in Deutschland*, ii. 136 *et seq.*

D.

AUTHENTICATION OF DOCUMENTS

(Ḳiyyum, Asharta, Henpek): An official certificate of genuineness. This is either the result of actual litigation on the subject, in which case the decision of the court is the official authentication, or where the proper persons appear before a competent tribunal, which takes their testimony and officially authenticates the instrument for the purpose of preventing litigation concerning it. The use of authentication is well known in Talmudic law. Strict law does not require the authentication of an instrument in order to give it validity, because, according to Resh Laḳish, the attestation of subscribing witnesses is equivalent to the testimony of those who have been examined in court (Giṭ. 3*a*). The reason for this rule is obvious: there may be danger of fraud and forgery in the case of an instrument signed by the debtor, but such danger is far removed in the case of an instrument which is signed by two disinterested witnesses. An instrument is considered judicially authenticated (1) if the judges themselves recognize the handwritings of the subscribing witnesses; or (2) if the witnesses sign in the presence of the court; or (3) if the subscribing witnesses appear before the court and acknowledge their signatures, stating that they witnessed the transaction; or (4) if other witnesses appear and testify that they recognize the handwriting of the subscribing witnesses; or (5) if the court, after comparison of the signatures in issue with the signatures in at least two other instruments, reaches the conclusion that the signatures are genuine.

Methods of Authentication.

In the latter case, the instruments with which the comparison is to be made must be at least three years old (this being the period in which prescriptive rights to real estate may be obtained), and must be instruments of conveyance of real estate in the hands of the persons in open and undisputed possession of such estate. If the instruments with which the comparison is to be made are in the possession of the person who is interested in having the signatures authenticated, they can not be used for such purposes. Some authorities are of the opinion that a comparison with the signatures in a letter or with the handwriting of the author of a book in manuscript is not permitted (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 46, 7, gloss).

Frankel ("Der Gerichtliche Beweis," p. 415) reduces these five cases to three fundamental principles: (1) Acknowledgment by subscribing witnesses; (2) the testimony of third persons who know the signatures of the subscribing witnesses; and (3) comparison of handwritings.

As to the acknowledgment of their signatures by the subscribing witnesses, the Mishnah provides (Ket. ii. 4) that if one witness says, "This is my signature, and the other signature is in the handwriting of my associate, the second witness," and the other witness testifies in the same manner, their testimony is sufficient for authentication. If the one says, "This is my signature," and the other likewise says, "This is my signature," a third person must be called who recognizes both signatures, in order that there may be two witnesses for each signature. This is the decision of Rabbi Judah; but the Sages say that a third person need not be called in, because it is sufficient if each one proves his own handwriting.

The point raised here touches the very essence of attestation of documents. According to Rabbi Judah, the witnesses admitting their own handwriting are testifying merely to that fact, and not to the substance of the document; whereas, according to the Sages, the testimony of each of the witnesses acknowledging his own handwriting is to the substance of the document; hence, according to the latter, there are in fact two witnesses attesting the fact in issue; namely, the substance of the document. Therefore, it is unnecessary to call in a third person who is familiar with their signatures.

Proof of Handwriting.

Proof of the handwriting of the witnesses is alluded to in the Mishnah above cited and in the Baraita (Ket. 19*b*). In this case, each of the signatures must be proved by two witnesses, because the testimony is not as to the substance of the instrument, but as to the genuineness of the signature. If one of the subscribing witnesses admits his signature, and he and a third person prove the signature of the other subscribing witness, this is not sufficient, because thereby the instrument is proved for the greater part by one witness; to wit, the subscribing witness, who admits his own signature and proves the signature of the other. The Talmudic law requires that in every case the testimony of the witnesses, in order to establish a fact, must go to the entire matter; and a fact is not proved if the testimony of one of the witnesses proves more than that of the other (see Ket. 21*a*; B. B. 57*a*).

On the question of comparison of handwritings for the purpose of proving the signatures, the rule seems to be that the comparison may be made with two other instruments, as above stated; but comparison may also be made with an instrument the validity of which has been attacked and which has been judicially declared genuine (Ket. 19*b*), and such a judicially authenticated instrument is for this purpose as good as two ordinary instruments (Ḥoshen Mishpaṭ, *l.c.*).

Examples of Formulas.

In authenticating the document, it is customary to mention the mode of authentication (*ib.*). The Shulḥan 'Aruk simply prescribes that, if the court merely writes, "In the presence of us three sitting together, this instrument was authenticated," this is sufficient, although they do not state in what manner it was authenticated. The following formulas are customarily used:

(1) When the subscribing witnesses themselves admit their signatures:

> We three sat together in court and considered the aforesaid document to which there are subscribed two witnesses: A, the son of B, and C, the son of D. These two witnesses came before us and acknowledged their signatures, and admitted that they were their own handwritings. Therefore, we, as is proper, have found them to be genuine and authentic. (Here follow the date and the signatures of the three judges.)

(2) When other witnesses testify to the signatures of the subscribing witnesses:

> We three sat together in court and considered the aforesaid document to which there are subscribed two witnesses: A, the son of B, and C, the son of D; and there came before us two other witnesses: E, the son of F, and G, the son of H; and they testified before us concerning the signatures of the aforesaid witnesses who have subscribed these documents, and they made clear to us that the said signatures are in the handwritings of the said witnesses. Therefore, we, as is proper, have found them to be genuine and authentic. (Here follow the date and the signatures of the three judges.)

The formula in each case is varied to suit the nature of the proof brought before the court. A list of such formulas may be found in Naḥalat Shib'ah, xxvi.; see also "Seder Tiḳḳune Sheṭarot," by J. G. C. Adler, Hamburg, 1773.

Two Judges Must Sign.

As a rule, the signatures of the three judges are required; but it is sufficient if the authentication is signed by two of them (Ḥoshen Mishpaṭ, 46, 29). The tribunal authenticating the document need not necessarily be learned in the law, nor is it necessary that the debtor or the person to be charged by this document be present; indeed, the authentication may take place even if the debtor declares the instrument a forgery (*ib.* 5). The authentication is simply a judicial affirmation of the correctness of the signature of the subscribing witness, and the truth of the facts set forth in the document is not directly in issue (Ket. 109*b*, top; Ḥoshen Mishpaṭ, *l.c.* 20).

In order that there might be no danger of the authentication being used for some other instrument, the rule was adopted that no space must be left between the document and the authentication, but that the latter must be written immediately under the signature of the witnesses, or on the back of the instrument immediately behind the writing (B. B. 163*a*; Ḥoshen Mishpaṭ, 46, 31). If, however, the space between the signatures of the witnesses and the authentication is filled up by lines and dots, it is sufficient (*ib.* 32 *et seq.*). Maimonides (" Yad," Malweh, xxvii. 6) and Caro (Ḥoshen Mishpaṭ, *l.c.*) seem to have been of the opinion that the authentication could be written alongside of the document.

Although an authenticated document was in the nature of a public record, and had all the faith and credit given to it as such, nevertheless the question of its genuineness could be raised. If any such question arose, it was sufficient for two of the subscribing judges to acknowledge their signatures to the authentication. Other rules concerning the proof of authenticated instruments, when the same are attested, are stated by the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 46, 14–16, 37, 38.

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J. SR. D. W. A.

AUTHORITY, RABBINICAL: The power or right of deciding the Law, in dubious cases, or of interpreting, modifying, or amplifying, and occasionally of abrogating it, as vested in the Rabbis as its teachers and expounders.

In Biblical times the Law was chiefly in charge of the priests and the Levites; and the high court of justice at Jerusalem, which formed the highest tribunal to decide grave and difficult questions, was also composed of priests and Levites (Deut. xvii. 9, 18; xxxi. 9; xxxiii. 10; Jer. xviii. 18; Mal. ii. 7; II Chron. xix. 8, 11; xxxi. 4). In the last two pre-Christian centuries and throughout the Talmudical times the Scribes ("Soferim"), also called "The Wise" ("Ḥakamim"), who claimed to have received the true interpretation of the Law as "the tradition of the Elders or Fathers" in direct line from Moses, the Prophets, and the men of the Great Synagogue (Abot i. 1; Josephus, "Ant." xiii. 10, § 6; 16, § 2; x. 4, § 1; "Contra Ap." i. 8; Matt. xv. 2), included people from all classes. They formed the courts of justice in every town as well as the high court of justice, the Sanhedrin, in Jerusalem, and to them was applied the law, Deut. xvii. 8–11, "Thou shalt come . . . unto the judge that shall be in those days, . . . and thou shalt do according to the sentence which they . . . shall show thee; . . . thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left." This is explained thus: Whosoever the judge of those days may be, if he be recognized as competent and blameless, whether he be a Jephthah, a Jerubbaal, or a Samuel, he is, by virtue of his position as chief of the court of justice, invested with the same authority as Moses (Sifre, Deut. 153; R. H. 25*ab*). Even when they decide that left should be right, or right left, when they are mistaken or misled in their judgment, they must be obeyed (R. H. 25*a*). Heaven itself yields to the authority of the earthly court of justice as to the fixing of the calendar and the festival days (Yer. R. H. i. 57*b*; compare also Mak. 22*b*).

Powers of the Rabbis.

The power of the Rabbis is a threefold one: (1) to amplify the Law either by prohibitory statutes for the prevention of transgressions ("gezerot") or by mandatory statutes for the improvement of the moral or religious life of the people ("taḳḳanot"), and by the introduction of new rites and customs ("minhagim"); (2) to expound the Law according to certain rules of hermeneutics, and thereby evolve new statutes as implied in the letter of the Law; and, finally, (3) to impart additional instruction based upon tradition. But the Rabbis were also empowered on critical occasions to abrogate or modify the Law (see ABROGATION OF LAWS and ACCOMMODATION OF THE LAW). In many instances where greater transgressions were to be prevented, or for the sake of the glory of God, or the honor of man, certain Mosaic laws were abrogated or temporarily dispensed with by the Rabbis (Mishnah Ber. ix. 5, 54*a*, 63*a*; Yoma 69*a*; compare also Yeb. 90*b*).

In matrimonial matters the principle adopted is that, since marriages are, as a rule, contracted in accordance with the rabbinical statutes, the Rabbis have the right to annul any marriage which is not in conformity with their ruling (Yeb. 90*b*). In money matters the Rabbis claimed the same right of confiscation in cases when their ruling was disregarded as was exercised by Ezra (see Ezra x. 8; Giṭ. 36*b*).

As to the validity of the decisions of the Rabbis, the following rules are to be considered:

"No rabbinical court [bet din] can impose laws or institute forms of practise which the majority of people can not without great hardship accept and observe" ('Ab. Zarah 36*a*, B. B. 60*b*).

Dissenting Rabbis.

"No rabbinical court can abrogate laws and institutions made by any other court, unless it is superior in both wisdom and number" ('Eduyyot i. 5). If, however, such a prohibitory law has been accepted by the entire Jewish people, no rabbinical court, even though superior to the one that introduced it, has the power of abrogating it ('Ab. Zarah 36*b*; Maimonides, "Yad," Mamrim, ii. 4). In case two rabbis, or two rabbinical courts, differ in their opinions, the rule is that in questions concerning Mosaic laws the more rigid decision should prevail; in questions concerning rabbinical laws the more lenient decision should be followed ('Ab. Zarah 7*a*). "After one of rabbinical authority has declared a thing to be unclean, no one else has the power to declare it clean; after one rabbinical authority has forbidden a thing, no other can permit it" (Baraita in Nid. 20*b*; Ber. 63*b*). If a teacher dissents from the decision of the highest court, he may state his dissent and teach accordingly; but he is not allowed to oppose the authority of the court in practise, in which case he falls under the category of a "zaken mamre" (a rebellious elder) (Deut. xvii. 12; 'Eduyyot v. 6; B. M. 59*b*; Yer. 'Ab. Zarah ii. 42*d*; Ber. 63*a*).

As a matter of course, the Rabbinical Authority and legislative power rested with the entire body of the court of justice or rabbinical academy, and not with the president or patriarch only. Still, the more eminent the latter in knowledge and wisdom, the better he succeeded in making his opinion or propositions prevail in the deliberation; and so the new measure or institution was ascribed to him, or to him and his bet din (R. H. ii. 5–9, iv. 1–4; Yeb. 77*a*, and elsewhere). At any rate, the Nasi, or patriarch, announced the decision, proclaimed the New Moon, and represented on all official occasions the whole rabbinical body as its highest authority. The power of investing others with Rabbinical Authority was therefore presumably his exclusive privilege. It is known that from the beginning of the third century before the common era, rabbinical authorization by the patriarch consisted in the bestowal of authority and power ("reshut") to teach, to judge, and to grant permission regarding "the forbidden first-born among animals" ("yore yore, yadin yadin, yattir bekorot," Sanh. 5*a*). But it is obvious that this is no longer the original form of rabbinical authorization. Far more significant and expressive of the idea of Rabbinical Authority are the words used by Jesus when ordaining Peter as chief apostle, or his disciples as his successors, and undoubtedly taken from pharisaic usage: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19, xviii. 18). This corresponds exactly with what Josephus, or rather his source, tells of the Pharisees in the time of Queen Alexandra: "They were the real administrators of the public affairs; they removed and readmitted whom they pleased; they bound and loosed [things] at their pleasure" ("B. J." i. 5, § 2). The terms "bind" and "loose" ("asar we-hittir"), employed by the Rabbis in their legal terminology, point indeed to a sort of supernatural power claimed by the Pharisees for their prohibitory or permissory decrees, probably because they could place both men and things under the ban, or "ḥerem." See Binding and Loosing.

Authority of President or Patriarch.

But there are other expressions which were presumably used in the old formula of rabbinical ordination. "Elijah," says Johanan ben Zakkai ('Eduy. viii. 7), "does not come to declare as clean or unclean and to separate or bring nigh." This was indeed a very important function at the time when the Levitical laws of purity and the questions of family or purity of blood ruled the entire social life of the Jews. Here the authority of the Pharisees made and unmade men and homes; and it is to this that Josephus (*l.c.*) possibly refers in saying, "They removed and readmitted whom they pleased."

When with the Bar Kokba war the solemn act of ordination ceased, Rabbinical Authority changed its character also, inasmuch as the continuity of tradition was no longer its basis and safeguard. Hence the greater learning became the chief source of authority. Thus, for instance, Rab's authority was decisive in ritualistic questions and Samuel's in legal matters. From Abaye and Raba onward the latter-day authorities were regarded as of greater weight than the earlier ones, because they could weigh all sides better. In the Middle Ages this attitude changed, from lack of self-confidence, and the respect for the former generation, which amounted to blind adoration, grew greatly (see Aḥaronim). In fact, the great lack of a central body representing Rabbinical Authority was felt more and more, and the attempts of Jacob Berab to reintroduce the ordination, or Semikah, failed. See Semikah.

Thus Rabbinical Authority was transferred from the personality of the teachers to the codes of law, until finally the Shulḥan 'Aruk became its embodiment, while Jewish synods in various countries provided for temporary emergencies. Singularly enough, the abolition of the power of excommunication, under the influence of modern times and through the interference of the worldly government, marks the beginning of the decline of Rabbinical Authority in occidental Judaism; while the derogation of the Shulḥan 'Aruk in the modern life of the Jew practically hastened the process, and led to the convocation of rabbinical conferences, synods and like measures. See Synod; Conferences, Rabbinical; Reform Judaism; Halakah; Ordination; Codification of Law; Karaites.

Bibliography: Hamburger, *R. B. T.* ii., s.v. *Ordination*, *Rabbinismus*, *Synedrion*, and *Binden und Lösen*.

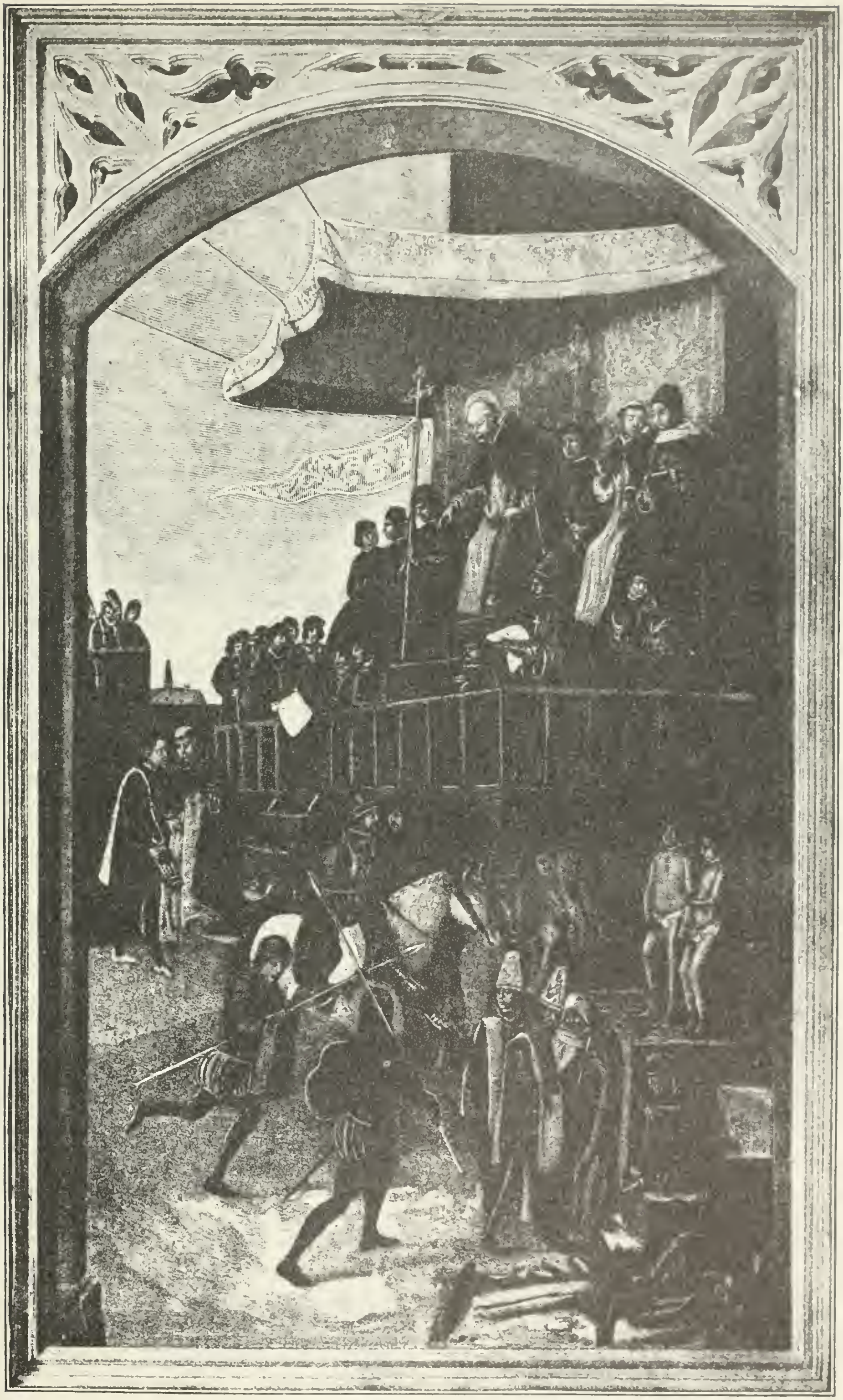
K.

AUTO DA FÉ: Portuguese form of the Spanish "auto de fé" (in French, "acte de foi," from the Latin "actus fidei"), the solemn proclamation and subsequent execution of a judgment rendered by the Court of the Inquisition on "reos," or persons condemned by it; though in the ordinary acceptance of the term it is applied to the carrying out of the sentence only. The expression is also erroneously, or perhaps metaphorically, applied to the burning of books (the Talmud, etc.) in the early Middle Ages.

The solemn proclamation was ordinarily made in a church and on the first Sunday in Advent; because on that day the lection from the Gospel (Luke xxi.) deals with the last judgment. Some authorities held that such sentences should not be publicly read in a church because of the death-penalty connected with many of them. Where this view was held, as in Spain, some public place in the city was chosen where a large estrade was erected so that a great concourse of people could gather and witness the ceremony; "for," says Nicolas Eymeric ("Manuel des Inquisiteurs," p. 143), "it is a sight which fills the spectators with terror and is an awful picture of the last judgment. Such fear and such sentiments ought to be inspired, and are fraught with the greatest advantages."

Some time previous to the auto a formal proclamation was made before the public buildings and in the public squares of the city, which proclamation, in the case of the auto held at Madrid in 1680, was worded as follows: "The inhabitants of the town of Madrid are hereby informed that the Holy Office of the Inquisition of the city and kingdom of Toledo will celebrate a general Auto da Fé on Sunday, the 30th of June of the present year, and that all those who shall in any way contribute to the promotion of or be present at the said auto will be made partakers of all the spiritual graces granted by the Roman Pontiff."

There were various kinds of autos: the "Auto Publico General," which was surrounded with much pomp and was held in the presence of all the magistrates of the city, often in celebration of the birth



AN AUTO DA FÉ.
(From a painting in The National Gallery, Madrid.)

or marriage of a prince; the "Auto Particular," at which the inquisitors and the criminal judges alone were present; the "Autillo" (little auto), which was held in the precincts of the palace of the Inquisition in the presence of the ministers of the tribunal and some invited guests; and lastly the "Auto Singular," held in the case of a single individual.

Costume of the Condemned.

After having been immured for months or even years in the dungeons of the Inquisition, and after the trial, the condemned persons whose sentences were to be read were taken out of prison on the night preceding the auto and led to a place where they were prepared for the ceremony. A special dress was given them, consisting of a vest, the sleeves of which came down to the wrists, and a pair of trousers reaching to the heels, both made of black stuff striped with white. Over this was thrown a scapular, called "sanbenito"—usually made, for those accused of some crime against the church, of yellow cotton marked both on breast and back with the St. Andrew cross painted in red. For those, however, who had been convicted and who persisted in their denial, or who had relapsed, the scapular was gray and was called "samarra," and there was figured on it both in front and behind the likeness of the prisoner resting upon burning torches and surrounded by devils. Often the name of the prisoner and the crime for which he was convicted were written beneath the picture. For those who had accused themselves the flames were inverted; and for such as had been convicted of sorcery a bonnet of paper in the form of a sugar-loaf was also prescribed, upon which were figured devils and flames of fire. These bonnets were called "carochas." The culprit's feet were bare, and in his hand he carried a taper of yellow wax.

In the solemn procession which was formed, the banner of the Inquisition with its inscription "Justitia et Misericordia" was carried foremost; then came the officers of the Inquisition and other dignitaries. One or two citizens were assigned to each culprit to act as godfathers, whose duty it was to see that those given in their charge were returned safely to the prison. In the procession were also carried the bones of those who had died before sentence could be pronounced upon them: for, says Bernardus Comensis ("Lucerna Inquisitor," p. 52), "Mortui hæretici possunt excommunicari et possunt hæritici accusari post mortem . . . et hoc usque ad quadraginta annos." The procession also included effigies of those who had been condemned *in absentia*. The reason for this course was because the Inquisition, when it condemned a person, was able to sequester his property. As Bernard Gui expressly states in his "Practica Inquisitionis," "The crime of heresy must be proceeded against not only among the living, but even among the dead, especially when it is necessary to prevent their heirs from inheriting, because of the beliefs of those from whom they inherit" (Molinier, "L'Inquisition dans le Midi de la France," p. 358).

Procession and Ceremony.

In the church elaborate preparations had been made for the ceremony. The great altar was draped with black cloth, and upon it were placed two thrones, one for the Inquisitor-General, the other for the king or for some high dignitary. A large crucifix was also erected: those to whom its face was turned were to be spared; while those to whom its back was shown were to die. Before the actual ceremony took place the secular authorities had solemnly to swear to lend all their aid to the Inquisition and to carry out its behests. A long sermon was then preached for the purpose of exhorting those who still remained obdurate to confess, and of inciting the onlookers to the profession of faith which was made at various intervals. On this account the auto was sometimes called "sermo publicus," or "sermo general de fide" (Molinier, *ib.* p. 8). A good example of this preaching may be seen in the sermon of Don Diego Annunciazaro Justinianus, at one time archbishop of Craganor (translated by Moses Mocatta, and published in Philadelphia, 1860). A bibliography of such sermons preached at the autos in Portugal is given by I. F. da Silva ("Diccionario Bibliographico Portuguez," Lisbon, 1858 *et seq.*, s.v. "Autos da fé").

A chance was also given to those so inclined to make abjuration of their heresies, this being done at a table on which lay several open missals. Two clerks then read the report of the trial and the punishment meted out, the reading of which often occupied a whole day. As each report was read, the culprit was led out by one of the familiars of the Inquisition into the middle of the gallery, where he remained until the sentence had been pronounced.

The same ceremony was gone through when the service was held in a public square. Here a large amphitheater was erected with all the necessary appurtenances for the service, and with temporary dungeons beneath the platforms for the condemned.

Punishments.

The punishments meted out by the Inquisition were of four kinds according to the official enumeration: (1) Citation before the Inquisition; (2) the performance of pious deeds; (3) public pilgrimages, flagellations, and the wearing of large crosses; and (4) confiscation of goods, perpetual imprisonment, and death. All those found guilty at the trial were led back again in the same solemn procession; the heretic penitent and relapsed, the heretic impenitent and not relapsed, the heretic "impenitent and relapsed," the heretic negative (who denied his crime), and the heretic contumacious, were all delivered over to the secular arm, as the Inquisition itself technically refused to carry out the death-sentence on the principle "ecclesia non sitit sanguinem" (the Church thirsts not for blood). The various sentences of death always ended with some such formula as "For these reasons we declare you relapsed, we cast you out of the forum of the church, we deliver you over to the secular justices; praying them, however, energetically, to moderate the sentence in such wise that there be in your case no shedding of blood nor danger of death."

Bellarmin says expressly, "That heretics deserve the sentence is clearly seen, or at least is referred to in Deut. xiii. 6 *et seq.*" The doctors of the Church were merely divided on the question whether those convicted should be put to death by the sword or by fire (compare Julien Havet, "L'Heresie et le Bras Séculier au Moyen Age," Paris, 1881). Death by fire was preferred as more in keeping with John xv. 6, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." Simanoas and Roias were even of opinion that the culprits ought to be burned alive; the only precaution necessary being that their tongues be bound, or their mouths stuffed, in order that they do not scandalize the audience. The custom seems to have been that the penitent were first strangled and then burned, while the impenitent were cast into the flames alive. It was also held that the secular arm should not delay too long in carrying out sentences of the Inquisition. Innocent IV., in his bull "ad extirpanda," fixes five days as the longest period of delay. In Spain it was customary to carry out the sentence immediately after its proclamation, which was so timed as to occur upon some feast-day, when the populace would be at liberty to witness the burning.

Execution of Sentence.

The same pomp which marked the public reading of the sentence was observed at its execution; the imposing procession wending its way from the Inquisition dungeons to the "quemadero," the place where the scaffolds were erected. The dignitaries of both Church and state were present; and at the auto of June 30, 1680, in Madrid, which Charles II. held in honor of his newly married bride, the king himself lighted the first brand which set fire to the piles.

During the night preceding the carrying out of the sentence a commission sat continuously to hear the recantations of the prisoners, whenever they were minded to make them. The victims were carried on asses with escorts of soldiers, and accompanied by priests who exhorted them to take the last chance of becoming reconciled to the Church.

A full report—called in Spain "Relacion," in Portugal "Relaçao"—of the auto was drawn up and often printed for the double purpose of inciting the faithful to greater zeal and of bringing order into the process of the ecclesiastical court (E. N. Adler, in "Jewish Quarterly Review," xiii. 395). These reports were sent not only to the central organization of the Inquisition, but to other tribunals as well.

The earliest record of the execution of Jews at an Auto da fé relates to that held in Troyes (L'Aube) on Saturday, April 24, 1288. Jewish accounts of this event are given in the Hebrew seliḥot (penitential poems) of Jacob ben Judah, Meier ben Eliab, and Solomon Simḥa, as well as in an old Provençal account in verse by the aforementioned Jacob. This execution called forth strenuous protests from Philip le Bel (May 17, 1288), who saw in the actions of the Holy Office an infringement of his own rights (compare A. Darmesteter, in "Romania," iii. 443 *et seq.*; *idem*, in "Revue Etudes Juives," ii. 199; Salfeld, "Martyrologium des Nürnberger Memorbuches," p. 162). We have, however, little documentary evidence about the Jews of the Inquisition in countries outside of the Spanish Peninsula. Most of the information relating to the Inquisition in its relation to the Jews refers to Spain and Portugal and their colonies (see below). That Jews suffered, however, from the tribunal in Italy may be seen from the fact that in Venice during the sixteenth century there were 43 persons before the Holy Office for the crime of "Judaismo," and in the seventeenth, 34. Many Jews may even be comprised under those who were charged with "Maomedanismo." The Inquisition worked its greatest havoc in Spain and Portugal, in the Balearic Islands, in Spanish America (Mexico, Brazil, Peru), in Guadelupe, and in Goa (India). In Spain autos were held from the time that Sixtus IV. (1480) issued a bull empowering Catholic kings to appoint inquisitors over all heretics, and in Portugal since 1531, when Clement VII. issued the bull "cum ad nihil magis," which formally established the Inquisition in Portugal (Herculano, "Estab. da Inquisiçao," i. 255). The Holy Office was established in America by letters patent of Philip II. on Feb. 7, 1569. The Inquisition in Venice was abolished in 1794; at Goa, in 1812. The last auto held in Portugal was at Lisbon, Oct. 19, 1739; but as late as Aug. 1, 1826, in a short period of reaction, an auto was celebrated at Valencia, in which one Jew was burned alive ("Revue Etudes Juives," v. 155). The Inquisition was finally abolished in Spain July 15, 1834. In Peru the Holy Office had already been abolished on March 9, 1820, at the earliest moment after the cessation of the connection with Spain.

Spain and Portugal.

It is impossible to tell the exact number of Jews who met their death at the many autos da fé in Spain and Portugal. They were usually charged with Judaizing—a charge which might have been made against Moriscos, or even against Christians who were suspected of heresy. This was especially the case with the Maranos or Neo-Christians; and yet, from the documents already published, and from the lists which are now accessible (see below), it is known that many thousands must have met their death in this way. Albert Cansino, ambassador of Ferrara, writes on July 19, 1501: "I passed several days at Seville, and I saw fifty-four persons burned" ("Revue Etudes Juives," xxxvii. 269). According to Llorente, the Inquisition in Spain dealt with 341,021 cases and over 30,000 people were burned (see also Kohut, in "Proceedings Am. Jew. Hist. Soc." iv. 109). According to another authority, during the two hundred and fifty years that the Inquisition existed in America, 129 autos da fé were held.

From the details given by Adler the following numbers can be given of the Jews condemned, not always to death, so far as known. But in many instances, especially during the sixteenth century, no details are given:

Fifteenth century,	1481–1500	3,881
Sixteenth "	(number of "reos")	868
Seventeenth "		821
Eighteenth "		878

Or in all 6,448 of whom the names and fates can be ascertained from the "relaciones" of 115 out of 464 autos da fé which are known to have taken place from 1481 to 1826.

The following list of autos da fé in which it is positively known that Jews were concerned has been selected from those held by the Inquisition; the thousands of volumes of Inquisition reports in the archives at Madrid, Seville, Simancas, Lisbon, etc., when published, will doubtless add largely to the number. As a basis the list drawn up by E. N. Adler ("Jewish Quarterly Review," xiii. 392), with the additions made by the writer of this article (*ib.* xiv. 80) and S. N. Kayserling (*ib.* 136), has been made use of wherever definite details are given, showing that Jews or Judaism were concerned in the Auto da fé. The authorities are given in the articles mentioned.

1288, April 24, Troyes.
1459, July 8.
1481, Jan. 6, Seville.
1484, Aug. 8, Ciudad Real.
1485, March 16, Ciudad Real.
1485 and 1486 (7 different autos), Guadalupe.
1487, March 14.
1487, Aug. 18.
1488, May 24, Toledo.
1488, July 30, Toledo.
1490, Feb. 11, Huesca.
1490, Valencia.
1491, July 8.
1506, Palma (Majorca).
1507, Las Palmas.
1509, Palma.
1510, Palma.
1511, Palma.
1526, Feb. 24, Las Palmas.
1541, Oct. 23, Lisbon.
1541, Evora.
1543, Porto.
1559, May 21, Valladolid.
1560, Dec. 22, Seville.
1562, March 15, Murcia.
1562, March 20, Murcia.
1574 (first auto in America), Mexico.
1576, Toledo.
1578, Toledo.
1580, Lima.
1582, Lima.
1592, Mexico.
1598, Toledo.
1603, Aug. 3, Lisbon.
1605, March 27, Evora.
1606, March 24, Evora.
1610, Nov. 7, 8, Logrono.
1621, May 5, Lisbon.
1624, Nov. 30, Seville.
1625, Dec. 2, Cordova.
1625, Dec. 14, Seville.
1627, Feb. 28, Seville.
1627, Dec. 21, Cordova.
1627, Dec. 21, Seville.
1628, July 22, Seville.
1629, April 1, Evora.
1629, Sept. 2, Lisbon.
1634, June 29, Cuença.
1636, June 12, Valladolid.
1639, Rio de la Plata.
1639, Jan. 23, Lima.
1642, April 2, Lisbon.
1644, April 17, Seville.
1644, Aug. 2, Valladolid.
1645, Mexico.
1647, Mexico.
1647, Dec. 22, Lisbon.
1648, March 13, Mexico.
1648, March 29, Seville.
1651, Jan. , Toledo.
1652, Lisbon.
1654, June 29, Cuença.
1654, Dec. 6, Granada.
1655, March, S. Iago de Compostella.
1655, May 3, Cordova.
1658, Dec. 15, Porto.
1660, April 11, Seville.
1660, April 13, Seville.
1660, Oct. 17, Lisbon.
1661, Nov. 30, Toledo.
1662, Feb. 24, Cordova.
1663, May 6, Cordova.
1664, Oct. 26, Coimbra.
1665, June 29, Cordova.
1666, Toledo.
1666, June 7, Cordova.
1666, July 6, Cordova.
1667, July 9, Cordova.
1669, Cordova.
1669, Toledo?
1670, July 20, Cordova.
1673, Coimbra.
1675, Jan. 13, Palma.
1679, April 6, Palma.
1679, April 23, Palma.
1679, April 30, Palma.
1679, May 3, Palma.
1679, May 28, Palma.
1680, June 30, Madrid.
1680, Oct. 28, Madrid.
1682, May 10, Lisbon.
1683, Lisbon.
1684, Granada.
1689, Granada.
1691, Majorca.
1691, March 7, Palma.
1691, March 11, Seville.
1691, May 1, Palma.
1691, May 6, Palma.
1691, June 2, Palma.
1699, Nov. 29, Valladolid.
1700, Seville.
1701, Aug. (two), Lisbon.
1703, Oct. 28, Seville.
1704, March 2, Coimbra.
1705, Sept. 6, Lisbon.
1705, Dec. 6, Lisbon.
1706, July 25, Evora.
1706, Dec. 31, Valladolid.
1707, June 30, Lisbon.
1713, July 9, Lisbon.
1718, April 4, Cordova.
1718, June 17, Coimbra.
1718, June 29, Seville.
1721, May 18, Madrid.
1721, May 18, Seville.
1721, Sept. 15, Palma.
1721, Nov. 30, Granada.
1721, Dec. 14, Seville.
1722, Feb. 22, Madrid.
1722, Feb. 21, Seville.
1722, March 15, Toledo.
1722, April 12, Cordova.
1722, May 17, Murcia.
1722, May 31, Palma.
1722, June 29, Cuença.
1722, July 5, Seville.
1722, Nov. 22, Cuença.
1722, Nov. 30, Seville.
1722, Nov. 30, Llerena.
1723, Jan. 31, Seville.
1723, Feb. 24, Valencia.
1723, March 14, Coimbra.
1723, March 31, Granada.
1723, March 31, Barcelona.
1723, May 9, Cuença.
1723, May 13, Murcia.
1723, June 6, Seville.
1723, June 6, Valladolid.
1723, June 6, Saragossa.
1723, June 13, Cordova.
1723, June 20, Granada.
1723, Oct. 10, Lisbon.
1723, Oct. 24, Granada.
1723, July 26, Llerena.
1724, Feb. 20, Madrid.
1724, March 12, Valladolid.
1724, April 2, Valencia.
1724, April 23, Cordova.
1724, June 11, Seville.
1724, June 25, Granada.
1724, July 2, Cordova.
1724, July 2, Palma.
1724, July 23, Cuença.
1724, Nov. 30, Murcia.
1724, Dec. 21, Seville.
1725, Jan. 14, Cuença.
1725, Feb. 4, Llerena.
1725, March 4, Cuença.
1725, May 13, Granada.
1725, July 1, Toledo.
1725, July 1, Valencia.
1725, July 8, Valladolid.
1725, Aug. 24, Granada.
1725, Aug. 26, Llerena.
1725, Sept. 9, Barcelona.
1725, Oct. 21, Murcia.
1725, Nov. 30, Seville.
1725, Dec. 16, Granada.
1726, March 31, Valladolid.
1726, March 31, Murcia.
1726, May 12, Cordova.
1726, Aug. 18, Granada.
1726, Sept. 1, Barcelona.
1726, Sept. 17, Valencia.
1726, Oct. 13, Lisbon.
1727, Jan. 26, Valladolid.
1728, May 9, Granada.
1728, May 15, Cordova.
1730, May 3, Cordova.
1731, March 4, Cordova.
1736, Dec. 23, Lima.
1738, March 21, Toledo.
1739, Sept. 1, Lisbon.
1739, Oct. 18, Lisbon.
1745, June 15, Valladolid.
1745, Dec. 5, Cordova.
1781, Seville.
1799, Aug. 26, Seville.
1826, Aug. 1, Valencia.

Several paintings of autos da fé are in existence. Two of these are in the National Gallery at Madrid. The older, attributed to Berruguete (fifteenth century), depicts one over which San Domingo de Guzman presided, and represents the actual burning at the stake. The other pictures the celebrated auto held at Madrid in 1680 before Charles II., his wife, and his mother. Of this a "relacion" was published by Joseph del Olmo (Madrid, 1680, 1820). An abstract in German was published by Kayserling, "Ein Feiertag in Madrid," and another in English by J. Rivas Puigcerner, in "Menorah Monthly," xxx. 72. A painting of an Auto da fé by Robert Fleury was exhibited in the Paris Salon in 1845. See also INQUISITION.

BIBLIOGRAPHY: As regards the authority and procedure, see Bernard Guidonis, *Practica Inquisitionis*, ed. Douais, Paris, 1886; Nicolas Eymeric, *Directorium Inquisitorum*, composed in 1358, of which an abstract was published with the title *Le Manuel des Inquisiteurs . . . d'Espagne et de Portugal*, Lisbon, 1762; Henner, *Beiträge z. Organismus und z. Kompetenz der Päpstl. Ketzergerichte*, Leipsic, 1890; Molinier, *L'Inquisition dans le Midi de la France, au Treizième et au Quatorzième Siècle*, Paris, 1880; Sachsse, *Ein Ketzergericht*, Berlin, 1891; and the general histories of the Inquisition by Llorente Paramo, Limborch, and Lea (Philadelphia, 1890; French transl. by S. Reinach, Paris, 1900); Pierre Zaccone, *Histoire de l'Inquisition* (ill.), Paris, 1852. The various proclamations used in connection with the auto will be found in full in Pablo Garcia, *Orden que Comunmente se Guarda en el Santo Oficio*, Madrid, 1622; Cordova, 1843; compare, also, Grätz, *Gesch. der Juden*, passim; Kayserling, *Sephardim*, pp. 94 *et seq.*; idem, *Gesch. der Juden in Spanien und Portugal*, i. 178 *et seq.*; Herculano, *Historia da Origem e Estabelecimento da Inquisição em Portugal*, Lisbon, 1897; Carlos José de Menezes, *A Inquisição em Portugal* (ill.), Porto, 1893; J. T. Betts, *A Glance at the Italian Inquisition* (ill.), London, 1885; Van der Aa, *Beschryving van Spanien en Portugal* (ill.), Leyden, 1707; and especially the authorities cited by E. N. Adler, *Auto da Fé and Jew*, in *Jewish Quarterly Review*, xiii. 392-437; R. Gottheil, *Gleanings from Spanish and Portuguese Archives*, ib. xiv. 80; Kayserling, *Autos da Fé and Jews*, ib. 136. Descriptions of autos da fé will also be found in Kayserling, *Ein Feiertag in Madrid*, Berlin, 1859; [Claude Dellon] *Relation de l'Inquisition de Goa*, Paris, 1688 (English transl., *The History of the Inquisition . . . at Goa*, London, 1688); Kohut, *Martyrs of the Inquisition in South America*, in *Publications American Jewish Historical Society*, iv. 101 *et seq.*; Fergusson, *Trial of Gabriel de Granada*, ib. vii.; Léonard Gallois, *Hist. Abrégée de l'Inquisition d'Espagne*, i. 108, Brussels, 1823. Compare, also, the literature at the head of the article *Inquisition*, in Herzog-Plitt, *Real-Encycl. für Protest. Theologie*, ix. 152.

G.

AUXERRE: Chief city of the department of Yonne, France. Since the eleventh century an important community of Jews existed here and was presided over by eminent rabbis. These rabbis, known as "the sages of Auxerre," were in correspondence with Rashi (Geiger, "Melo Ḥofnayim," quoted by Gross, "Gallia Judaica," p. 61). Several of the sages of Auxerre took part in the proceedings of the synod convened by Rabbenu Tam and Rashbam in Troyes about the middle of the twelfth century; and one of them, Samuel ben Jacob, was a signatory to the decisions. At this time Auxerre had a Talmudic school, over which Hezekiah presided, a rabbi whom Gross identifies as the savant of that name mentioned in one of R. Tam's letters (*op. cit.* p. 61).

The Jews were always treated kindly at Auxerre. From a letter written by Pope Innocent III. to the bishop of Auxerre, it is shown that they enjoyed the right to own farms, fields, and vineyards, for which they paid tithes to the clergy. But in 1208, emboldened no doubt by the protection granted them by the lord of the manor, the Jews refused to continue to pay the tithes. The bishop, having no other alternative, brought his grievance before the pope, who in turn could do no more than command all Christians, under penalty of excommunication, to avoid intercourse with the Jews until the demands of the clergy were satisfied ("Innocentis Epistolæ," vol. ii., book x., ep. lxii., Paris, 1682).

There is preserved in the municipal archives of Dijon a document, dated 1323, which relates to the confiscation of a house which belonged to a certain Jew of Auxerre, named Heliot (Gerson, "Essai sur les Juifs de la Bourgogne," p. 35). In 1379 a certain number of privileges were granted to the citizens of Auxerre by the Countess Mahand and Count John of Châlons. Of these privileges, many of which related especially to the Jews, the eighteenth runs as follows:

> "The Jews of the countess are permitted to lend money to the citizens at the rate of threepence in the pound per week upon indentures passed under her seal or executed in the presence of two citizens, said interest not to continue for more than one year." ("Ordonnances des Rois de France," vi. 417.)

By the royal edict of Sept. 17, 1394, all Jews were expelled from France; and since that date there has been no Jewish community in Auxerre.

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D. S. K.

AVÉ-LALLEMENT, FREDERICK CHRISTIAN BENEDICT: Noted criminologist; born in Lübeck May 23, 1809; died there July 20, 1892. In his standard work, "Das Deutsche Gaunertum," Leipsic, 1858–62, he devotes a chapter to the Jews, in which he expresses views unfavorable to their morality. In the protracted struggle of the Jews of Lübeck for emancipation, Avé-Lallement ranged himself with their opponents. He claimed that the Jew had been a dangerous element in the economic development of the world, ever since the time of the Patriarchs. His nomadic nature and his commercialism prevented him from achieving anything tangible, even in those branches of science for which he showed decided talent. His articles appeared in the "Neue Lübeckische Blätter" for 1841 and in the "Volksbote" for 1850. They were answered by Gabriel Riesser.

Bibliography: S. Carlebach, *Gesch. der Juden in Lübeck und Moisling*, n. d., passim; *Hebr. Bibl.*

S. D.

AVEN: 1. One of several Egyptian cities threatened with God's vengeance (Ezek. xxx. 17). The name is evidently a corruption or an intentional vowel-change of "On" (Gen. xli. 45), which is thus made to signify "vanity." The Septuagint renders it "Heliopolis." **2.** In Hosea x. 8 ("the high places also of Aven"), "Aven" probably stands for Beth-aven (Hosea x. 5), by which name Beth-el is intended. Some scholars, however (G. A. Smith, "The Twelve Prophets," for example), are inclined to regard Aven as a term for "false worship," and render the phrase "high places of idolatry." **3.** The "plain of Aven" (R. V. "valley of Aven"), mentioned in Amos i. 5, applies to the valley of Cœle-Syria, between Lebanon and Anti-Libanus, noted for the idolatrous worship of the sun at the temple of Baalbek. The valley is now called "Beka'a" (Baedeker-Socin, "Palestine," p. 447).

J. JR. G. B. L.

AVENEL, GEORGES: French author; born at Chaumont-en-Vexin, department of the Oise, France, Dec. 31, 1828; died at Bougival July 1, 1876. He was a brother of Paul Avenel. Avenel devoted the greater part of his life to a study of the French Revolution. In 1865 he published his first book, "Anacharsis Clootz, l'Orateur du Genre Humain," after which he plunged with renewed energy into historical research. The outcome of several years of continuous study was the publication of "Lundis Révolutionnaires," Paris, 1875, a collection of essays representing only a portion of his extensive researches. He died before he could finish the second series of his "Lundis," which was in process of preparation, and in which the biography of Pache was to occupy an important place. Of the first series, one chapter has been published separately under the title, "La Vraie Marie Antoinette, d'après la Correspondence Secrète," Paris, 1876. Avenel also edited an improved and popular edition of the complete works of Voltaire, generally known as the "édition du siècle," 9 vols., in 1867–70.

Bibliography: *La Grande Encyclopédie*, s.v.; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893.

S. A. S. C.

AVENEL, HENRI MAYER: French author; born in Paris, March 7, 1853. He is an adopted son of Paul Avenel. He began his career by editing "L'Événement," the daily political Parisian paper, and several departmental newspapers. In 1888 he took charge of the "Annuaire de la Presse Française," founded by Emile Mermet in 1880, and improved it in many ways, especially by the addition of a political department.

Avenel is the author of "Chansons et Chansonniers" (Paris, 1889), a history of song in all ages; "La Loterie: Historique Critique de l'Organisation Actuelle; Projet de Réorganisation"; "L'Amérique Latine" (Paris, 1890), with an interesting introduction "on the present state and future prospects of French commerce in America."

Bibliography: *Dictionnaires Départementaux (Département de l'Oise)*; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893, *s.v.*

s. A. S. C.

AVENEL, PAUL: French author; born at Chaumont-en-Vexin, department of the Oise, France, Oct. 9, 1823. After a brief course in medicine at the University of Paris, he, in 1850, abandoned his studies to devote himself exclusively to literature. Beginning as journalist, he became successively poet, novelist, and dramatic author.

Among Avenel's dramatic works, which number more than fifty, are: "Les Chasseurs de Pigeons," farce-comedy in three acts, produced at the Folies Dramatiques in 1860; "La Paysanne des Abruzzes," drama in five acts, written in collaboration with H. de Charlieu and produced at the Théâtre Beaumarchais in 1861; "Sayez donc Concierge," farce-comedy, produced at the Folies Dramatiques in 1861; "Un Homme sur le Gril," farce-comedy, produced at the Théâtre des Variétés; "L'Homme à la Fourchette," one-act comedy, 1874; "Les Plaisirs du Dimanche," comedy in five acts; "Le Saint Pierre," drama in five acts; "Mimi-Chiffon," comedy in four acts; "Le Beau Maréchal"; "Le Pavé d'Or," and the lyric comedy, "L'Antichambre en Amour."

Of Avenel's novels and short stories the following are noteworthy: "Le Coin de Feu," 1849; "Les Tablettes d'un Fou, ou le Voyage Entre Deux Mondes," 1852, and "Les Etudiants de Paris," reminiscences of the Latin Quarter; "Le Roi de Paris," 1860; "Le Duc des Moines," 1864, and "Les Lipans, ou les Brigands Normands," 1868, three historical novels of the time of the League; "Les Prussiens à Bougival," a collection of stories of the Franco-Prussian war; "Une Amie Dévouée, Mœurs Parisiennes," 1884, a Parisian novel; "Le Docteur Hatt," a novel of a philosophical character, 1887; and "Les Calicots," scenes of real life, first published as a novel in 1866, and afterward dramatized.

As an author of poems and verse, Paul Avenel has published "Chansons de Paul Avenel," 1875; "Chants et Chansons Politiques," 1869–72—in the 8th edition, 1889, figure the most prominent political occurrences from 1848 to 1860; "Alcôve et Boudoir," a collection of verses, 1855, which was at once suppressed by the French courts. Thirty years later Quantin published an édition de luxe of the condemned verses.

Avenel is a member of the following societies: Société des Gens de Lettres; Société des Auteurs Dramatiques; Société des Auteurs, Compositeurs, et Editeurs de Musique, of which he was president from 1878 to 1881; and Lice Chansonnière, over which he presided from 1892 to 1894. He is also an honorary member of the Caveau Séphanois, at Saint Etienne.

Bibliography: *Dictionnaires Départementaux (Département de l'Oise)*; *La Grande Encyclopédie*, s.v.; Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1893; Gubernatis, *Dictionnaire International des Écrivains du Jour*, Florence, 1888–91.

s. A. S. C.

AVENGER OF BLOOD.—Biblical Data: (Hebrew "go'el"): The Hebrew name for the clansman, "next of kin," upon whom devolved the duties: (1) of avenging, on the person of the murderer, the blood of a murdered kinsman—in this capacity the more specific term "go'el ha-dam" (blood-avenger) was generally used—and (2) of redeeming the property or the person of a relative that had fallen into debt.

Among Primitive Peoples.

(1) Among primitive peoples of low political development—such as the ancient Greeks, Germans, and Slavs, some North American tribes, the modern Sicilians, Corsicans, and Arabs—the clan or family had to assume the right to protect itself. One of the most important clan duties then was plainly for the nearest of kin to hunt down and carry out the death-penalty on a person that had slain a member of the sept or family. That this idea of family retribution—which even to-day is by no means extinct in some comparatively civilized communities—was also current among the ancient Hebrews may be seen from Gen. xxvii. 45, where the existence of the custom is clearly taken for granted. It appears, furthermore, from Josh. vii. 24, and II Kings ix. 26, that, in the most primitive period, such a vendetta was extended to the entire family of the murderer, as is still the custom among the desert Bedouins. The Hebrew religious justification for the system of family blood-revenge was undoubtedly the firm belief that God, in order to insure the sacredness of human life, had Himself fixed the death-penalty for murder (Gen. ix. 5 *et seq.*; Lev. xxiv. 17). In the earliest times blood-money was not accepted either for murder or for excusable homicide. Such a payment would have made the land "polluted by blood" (Num. xxxv. 31 *et seq.*). Unavenged blood "cried out" for vengeance to God (Gen. iv. 10; Isa. xxvi. 21; Ezek. xxiv. 7 *et seq.*; Job xvi. 18). The Avenger of Blood, then, was regarded as the representative, not only of the murdered man's family, but of Yhwh Himself, who was the highest avenger (Ps. ix. 13 [A. V. 12]).

Modification of the System.

Such a stern system, however, could not, of course, survive unmodified after the community had begun to advance from the purely savage state. Abuses of the privilege of blood-revenge must have soon become evident to the tribal chiefs, as one finds in Ex. xxi. 12 (compare Gen. ix. 6) that the commonly accepted formula that a life must be given for a life is modified by a careful legal distinction between *wilful murder* and *accidental manslaughter*. In order to establish a case of wilful murder, it must be shown that weapons or implements commonly devoted to slaughter were used, and that a personal hatred existed between the slayer and his victim (Ex. xxi. 12; compare Num. xxxv. 16; and Deut. xix. 4). The law enumerates three exceptions to this general principle: (*a*) The slaying of a thief caught *at night* in *flagrante delicto* is not punishable at all; but if he is captured by day there is blood-guilt which, however, is not liable to the blood-revenge (Ex. xxii. *et seq.*). (*b*) If a bull gored a human being to death, the punishment was visited upon the animal, which was killed by stoning. Its flesh in such a case might not be eaten. If gross contributory negligence could be proved on the part of the animal's owner, he was liable only for blood-money (Ex. xxi. 28). (*c*) Where the master kills his slave, the offense is punishable only when the latter dies at once, and then probably not by the death-penalty, as some of the rabbinical writers thought (Ex. xxi. 23).

Six Cities of Refuge.

The later codes develop at some length the very just distinction between wilful murder and accidental homicide (see Murder). Six Cities of Refuge were appointed for the purpose of affording an asylum to the homicide, where he might be secure from the hand of the avenger (Deut. xix. 12) until the elders of the community of which the accused was a member should decide whether the murder was intentional or accidental (Num. xxxv. 9–34; Deut. xix. 1–13; Josh. xx.). According to the later procedure, at least two witnesses were necessary to establish a case of wilful murder (Num. xxxv. 30; Deut. xix. 15). In case, however, it was not possible to apprehend the murderer or manslayer, the adjudication might take place and a verdict be rendered in his absence.

It appears from Josh. xx. 4 that the elders of the city of refuge chosen by the slayer had the right to decide as to whether he should be permitted to have a temporary asylum or not. If the case were simply one of unintentional manslaughter the slayer was immediately accorded the right of asylum in the city of refuge, where he had to remain until the death of the reigning high priest (Num. xxxv. 25), whose death, in ancient Hebrew law, marked the end of a legal period of limitation (Num. xxxv.; Deut. xix.; Josh. xx.). If the "go'el ha-dam" were to find the slayer of his kinsman outside the limits of the city of refuge, he had the right to kill him at sight.

The Family Executioner.

In a case in which the verdict against the slayer was one of wilful murder, the murderer incurred the blood-revenge without any restrictions. If he were already in a city of refuge, the elders of his own city were obliged to fetch him thence by force if necessary, and to deliver him formally to the Avenger of Blood, who thus became little more than a family executioner (Deut. xix. 11 *et seq.*).

Two very important restrictions should here be noticed: (*a*) Although the entire family or gens to which the murdered man belonged were theoretically entitled to demand the blood-revenge (II Sam. xiv. 7), still, in the practise of later times, only one member—for example, the next of kin, who was also legal heir—might assume the duty of carrying it out. According to the later Jewish tradition, when there was no heir, the court had the right to assume the position of the "go'el." (*b*) The law expressly states that the blood-revenge was applicable only to the person of the guilty man and not to the members of his family as well (Deut. xxiv. 16; compare II Kings xiv. 6). This is a most significant advance on the primitive savage custom that involved two gentes in a ceaseless feud. Anent this advance, it is interesting to note that, in the time of the kings, the king himself, as the highest judicial authority, was entitled to control the course of the blood-revenge (II Sam. xiv. 8 *et seq.*).

It is difficult to decide exactly how long the custom of blood-revenge by the "go'el" remained in vogue among the Hebrews. According to II Chron. xix. 10; Deut. xvii. 8, the law of Jehoshaphat demanded that all intricate legal cases should come before the new court of justice at Jerusalem. It is not probable, however, that this regulation curtailed the rights of the "go'el ha-dam," which must have continued in force as long as there was an independent Israelitish state. Of course, under the Romans, the right of blood revenge had ceased (John xviii. 31).

The Redeemer of His Kinsmen.

(2) As indicated above, the term "go'el" had also a secondary meaning. From the idea of one carrying out the sentence of justice in the case of bloodshed, the word came to denote the kinsman whose duty it was to redeem the property and person of a relative who, having fallen into debt, was compelled to sell either his land or himself as a slave to satisfy his creditors (compare Lev. xxv. 25, 47–49). It would appear from Jer. xxxii. 8–12 that the "go'el" had the right to the refusal of such property before it was put up for public sale, and also the right to redeem it after it had been sold (see Ruth).

From the Book of Ruth (iv. 5) it would appear that the duty of the nearest of kin to marry the widow of his relative in case of the latter's dying without issue was included in the obligations resting upon the "go'el"; but inasmuch as the term is not used in the passage in Deut. (xxv. 8–10) in which this institution is referred to—the obligation resting upon the brother to marry his deceased brother's widow—the testimony of so late a production as Ruth can not be pressed. The usage in the book may not be legally accurate.

From this idea of the human "go'el" as a redeemer of his kinsmen in their troubles, there are to be found many allusions to Yhwh as the Divine Go'el, redeeming His people from their woes (compare Ex. vi. 6, xv. 13; Ps. lxxiv. 2), and of the people themselves becoming the "redeemed" ones of Yhwh (Ps. cvii. 2; Isa. lxii. 12). The reference to God as the "go'el" and as the one who would "redeem" His people was applicable to the relationship between Yhwh and Israel in the exilic period, when the people actually looked to their God to restore their land for them, as the impoverished individual looked to his kinsman to secure a restoration of his patrimony. Hence, of thirty-three passages in which "go'el" (as a noun or verb) is applied to God, nineteen occur in the exilic (and post-exilic) sections of Isaiah—the preacher par excellence of "restoration"—for example, in xlviii. 20, xlix. 26, lii. 9, lxii. 12, etc. See Asylum; Cities of Refuge; Job; Murder.

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J. Jr. J. D. P.

——**In Rabbinical Literature:** Several primitive social regulations touching the rights of the blood-relation, the "go'el ha-dam" (Avenger of Blood), are acknowledged by the Biblical law (Num. xxxv. 19 *et seq.*; Deut. xix. 12); although, according to the higher conception of the Bible, a murder is not so much a crime against the individual as against the community. This conception is carried still further by the rabbinical law, under which the avenging relative has no rights left. The hunting down of a murderer is no longer the business of the avenger, but of the state; accordingly, whether there is any relative or not, whether the relative lodges complaint or not, the state must prosecute the murderer (Sifre, Num. 160 on xxv. 19; Deut. 181). Every murderer, or one who had committed manslaughter, fled to one of the cities of refuge before his case was investigated; and there he was secure from any attack on the part of the avenger, who was forbidden, under penalty of death, to assail such a fugitive in his asylum (Mishnah Mak. ii. 6; Sifre, Num. 160 on xxv. 25). It was obligatory upon the court of justice to arrest the fugitive there, bring him to court, try him, and, if found guilty, to execute him. If it was proved that the death was a case of carelessness and not of intentional murder, he was sent back to the city of refuge in care of armed officers of the court, so as to protect him from the avenger (Mishnah Mak. ii. 5, 6). Should he leave his place of refuge, the avenger had, according to R. 'Akiba, the right—and, according to R. Jose the Galilean, the duty—to slay him, but only when the fugitive had voluntarily left his retreat (*ib.* 7). But even here it is evident that the avenger enjoyed no peculiar prerogative; for, should the fugitive be slain by a disinterested party, the latter was not held accountable (*ib.*; for the correct reading of this passage compare Rabbinowicz, "Variæ Lectiones," on the passage). One teacher, however, goes so far as to maintain that neither the avenger nor, still less, a third party can be permitted to take the man's life, should he have left his asylum (Tosef., Mak. ii. 7; Gemara *ib.* 12*a*).

All these details, however, are hardly to be considered as ever having been matters of actual enforcement; for, although it is highly probable that rabbinical tradition contained much concerning the cities of refuge which existed during the second Temple (see ASYLUM IN RABBINICAL LITERATURE), the regulations concerning the Avenger of Blood are rather of an academic nature and are scarcely drawn from actual life.

K. L. G.

AVERROES, or **ABUL WALID MUHAMMED IBN AHMAD IBN ROSHD**: Arabian philosopher of the twelfth century; born at Cordova in 1126; died in 1198. Although himself a prolific writer on philosophy and medicine, his chief importance is as a commentator upon the works of Aristotle, and for this reason he is often styled "the commentator par excellence." Like Avicenna, who also commented Aristotle, Averroes wrote an original compendium of philosophy of his author, and, in addition to this, wrote the so-called "Middle Commentaries," which latter follow the text, with, however, the omission of passages here and there; and finally he made a full and copious exposition of every Aristotelian statement, incorporating the sentence indistinguishably with his text. His reputation was so great that his books found their way during his lifetime even into Egypt, where, in 1190, Maimonides made their acquaintance. As a matter of course, Averroes' views frequently conflicted with those of his Mohammedan coreligionists, and his works were therefore extensively condemned and prohibited. It is owing to his Jewish admirers that his writings are preserved to-day, for only in the shape of Hebrew translations or by a transliteration of the Arabic text in Hebrew characters did they escape the fanaticism of the Moors.

Jewish Preservation of His Writings.

As to the relation between Averroes and Maimonides, which has frequently been misconceived, it is quite certain that Maimonides can not be called a disciple of Averroes, nor Averroes a pupil of Maimonides. The latter read Averroes' writings far too late to permit of his having used them in his own works. Both, it is true, coincide on many points. Both are strong Aristotelians and energetically opposed to the teachings of the Motakallemin concerning atoms and the non-existence of natural laws. Both deny to the Deity the possession of "attributes." Their theories of the intellect are identical, and both take the same position as regards the relation of faith and knowledge. It has yet to be determined whether these striking resemblances are not founded upon some third or common source not yet discovered.

Relation to Maimonides.

In a letter to his favorite pupil, Joseph b. Judah Aknin, dated Cairo, 1190, Maimonides writes: "I have recently received Ibn Roshd's work upon Aristotle, besides the book, 'De Sensu et Sensito'; and I have read enough to perceive that he has hit the truth with great precision; but I lack the leisure now to make a study of it." A passage in a letter to Samuel Tibbon, 1199, in which he recommends Averroes' commentaries, is not quite clear.

Less known than his commentaries upon Aristotle are Averroes' own original writings, although they have left indubitable traces upon Jewish thought. His essay on "The Relation of Faith to Knowledge" (published by Joseph Müller with German translation, Munich, 1875) seems to have inspired Shem-Ṭob Falaquera to write his "Iggeret Havikkuaḥ." It is extant in an anonymous Hebrew translation dated 1340, as is also another work of Averroes of similar tendency, "The Book of the Revelation of the Method of Proof Touching the Principles of Religion"; both works were familiar to Kalonymus ben Kalonymus and Simon Duran in 1423. Better known than these is his reply to Gazzali's book, "A Confutation of Philosophers," Averroes calling his "A Confutation of the Confutation." Kalonymus, son of David b. Todros, translated this book into Hebrew in 1328; and there is also another translation by an unknown author. Kalonymus gives a curious reason for his undertaking. Knowing that Averroes is justly condemned as a denier of God, he protests that he translates it only because it contains in its text the whole work of Gazzali, who defended religion; had he been able to procure Gazzali's book, he would not have undertaken the ungrateful task or translated a single word of Averroes' specious argumentation. Kalonymus' translation was rendered into Latin by

Original Works.

a Neapolitan physician, also named Kalonymus ben David, and published in Venice, 1527.

Admired in Jewish Circles.

This "Confutation" contains a few contradictions of statements made elsewhere by him, but such inconsistencies are by no means infrequent in other writings of Averroes. The change of views thus evidenced gave rise to the legend that Averroes had embraced Judaism, Christianity, and Mohammedanism in succession, and that he wrote the notorious work, "De Tribus Impostoribus." In similar strain is the assertion by a writer of the seventeenth century, that the "Confutation of the Confutation" was actually written by Gazzali himself, who thus secretly furnished a defense against his own attacks upon philosophy, these attacks having been prepared at the command of a fanatical king. Be all this as it may, Averroes' importance as a philosopher was universally acknowledged by Jewish thinkers. Not even his opinions antagonistic to Judaism could prevent their admiration of his genius. When, however, Averroes fiercely assailed Avicenna, Jewish authors are sometimes found to side with the latter as being nearer to Judaism; and Hasdai Crescas, who mournfully notes the havoc wrought in Jewish circles by philosophy through laxity of observance, vehemently denounces both Aristotle and his commentator Averroes. Crescas must, however, have been blinded by his zeal when he terms Averroes a mere chatterer. Levi ben Gerson and Moses Narboni may with all propriety be called followers of Averroes; for with them, too, the claims of the peripatetic philosophy as formulated by him seem to be rated higher than the claims of revelation. But Averroes' absolute sovereignty in the fourteenth century was soon followed by his decline. Platonism displaced Aristotelianism, and with the latter vanished all traces of Averroism.

K. A. Lö.

AVERROISM: Averroes, like his contemporary Maimonides, was a strict Peripatetic; yet they differed greatly in matters of faith. While Maimonides, with all his admiration for Aristotle, dared to contradict his theories, or at least sought to attenuate them when they were in direct opposition to religion, Averroes indorsed them to their utmost extent, and seemed even to take pleasure in emphasizing them. "God," says Averroes, "has declared a truth for all men that requires for understanding no intellectual superiority; in a language that can be interpreted by every human soul according to its capability and temper. The expositors of religious metaphysics are therefore the enemies of true religion, because they made it a matter of syllogism" (J. Müller, "Philosophie und Theologie," including the Arabic text, pp. 104 *et seq.*). In expounding what he thought to be the doctrines of Aristotle, it made no difference to Averroes whether they were or were not in harmony with those taught by the Koran. Thus Averroes asserts again and again the eternity of the universe; although, as Maimonides demonstrated in his "Guide" (ii. 28, 121–127), Aristotle himself is not very decisive on this point. Averroes goes still further and declares that not only is matter eternal, but that form even is potentially existent, otherwise there would be creation *ex nihilo* ("De Cœlo et Mundo," p. 197). Maimonides advocates man's absolute free-will, but Averroes restricted that freedom. "Our soul," says the latter, "can have preferences indeed, but its acts are limited by the fatality of exterior circumstances; for if its deeds were the production of its will alone, they would be a creation independent of the first cause, or God" (Joseph Müller, *ib.* Arabic text, p. 110). Maimonides, like Avicenna, places the existence of all creatures in the category of the *possible*; that of God, in that of the necessary ("Moreh," ii., Introduction, propositions 19 and 20). Averroes combats Avicenna's classification for the simple reason that, every being having a cause, its existence is necessary ("Destructio Destructionis" at the end of the "Disputatio," x.).

However, it was due to Maimonides that the philosophy of Averroes found admirers during four centuries among the Jews, who by their translations and commentaries preserved his writings from destruction and transmitted them to the Christian world.

First Translators.

But if Averroes owed the preservation of his writings to the Jews, Jewish literature, in its turn, is indebted to him, directly and indirectly, for many valuable contributions. In addition to the translations of Averroes' works and commentaries on them—which in themselves form a fairly large library—the thirteenth, fourteenth, and sixteenth centuries witnessed the production of numerous essays and treatises inspired by Averroism. The first to introduce his philosophy to Jewish literature was Samuel ibn Tibbon, the same who translated Maimonides' "Moreh." Tibbon published, at the beginning of the thirteenth century, an "Encyclopedia of Philosophy," which frequently is nothing but literal extracts from Averroes, whom the author declares to be the most reliable interpreter of Aristotle. A little later, 1232, appeared the first real translation, by Jacob ben Abba Mari Anatoli, a son-in-law of Ibn Tibbon. He was a Provençal, living in Naples, and engaged by Frederick II. to popularize Arabian science. In 1260, Moses ibn Tibbon translated nearly the whole of the Short Commentary. About the same time, Solomon ben Joseph ben Job, originally from Granada, but living in Beziers, translated of the Short Commentary that on Aristotle's treatise, "De Cœlo et Mundo," under the title of השמים והעולם. In 1284, Zeraḥia ben Isaac of Barcelona translated of the Middle Commentaries that on Aristotle's "Physics," as well as Averroes' treatises, "De Cœlo et Mundo" and "Metaphysics." The same Anatoli translated in 1298 Averroes' "Abridgment of Logic," under the title of הגיון קצור; and in 1300, under the title of ס. בעלי חיים, the commentaries upon books xi.–xix. of the "History of Animals."

Other writers of this century that expounded Averroes were Judah ben Solomon Cohen of Toledo, author of "Peripatetic Encyclopedia," 1247; and Shem-Ṭob ben Joseph b. Falaquera (1224–95), who inserts lengthy extracts from Averroes in his books, the "Moreh ha-Moreh," "Hanhagat ha-Guf weha-Nefesh," and the "Sefer Hama'alot."

The study of Averroism was so wide-spread that, not content with the foregoing translations, the first

New Series of Translations.

half of the fourteenth century produced a new series. Kalonymus b. Kalonymus, son of Meïr of Arles (1277–1330), translated, in 1314, under the following titles, the Grand Commentaries on the "Organon" (הגיון), the "Physics" (הטבע), the "Metaphysics" (מה שאחר הטבע), and the treatises "De Cœlo et Mundo," "Generation and Corruption," "Meteors," "The Soul," and "The Letter on Union," etc. R. Samuel b. Judah b. Meshullam of Marseilles translated the Short Commentary on the "Nikomachean Ethics," under the title ס' המדות, and the paraphrase of Plato's "Republic," under the title of הנהגת המדינה. Todros Todrosi of Arles translated in 1337, under the following titles, the commentaries on the "Topics" (מאמרות), the "Sophisms" (ההטעה), the "Rhetoric" (המליצה), and "Poetics" (השיר). In addition to these a crowd of other translators of uncertain date likewise devoted themselves to the study of the works of Averroes. Shem-Ṭob Isaac of Tortosa translated the commentary on the "Physics," and the treatise on the "Soul"; Jacob b. Shem-Ṭob, the "First Analytics"; Judah ben Taḥin Maimon, the "Physics," the treatises on "Heaven" and on "Generation"; Moses ben Tahora b. Samuel b. Shudai the treatise on "Heaven"; Moses b. Solomon of Salon, the "Metaphysics"; Judah b. Jacob, books xi.–xix. on "Animals"; Solomon b. Moses Alguari, the treatise "De Somno et Vigilia."

The Golden Age of Averroism.

The second half of the fourteenth century is the golden age of Averroism among the Jews. There were no more translations, but scholars innumerable vied with one another in commenting on the commentaries and applying the teachings of those commentaries to theology. Levi ben Gerson of Bagnols (Gersonides) wrote such commentaries, as well as some upon the original works of Averroes, as, for instance, on the "Substantia Orbis," the treatise on the "Possibility of Union," etc.; Joseph Caspi, in the middle of the century, wrote a commentary upon Aristotle's "Ethics" and Plato's "Politics," after Averroes' method. In 1344, Moses of Narbonne (Messer Vidal) wrote a commentary on the "Possibility of Union," etc.; and in 1349 on the "Substantia Orbis," and on other physical treatises. The "Physics," the "Ethics," the commentary upon "Alexander of Aphrodisias on the Intellect," underwent a complete remodeling at his hands. As directly due to Averroism must be mentioned: The ethical and rhetorical work by Jedayah Penini (1261–1321), entitled "Beḥinat Olam" (Examination of the World), and his "Iggeret ha-Hitnażelut" (Letter on Self-Exculpation), defending philosophy against the vehement attack of Solomon b. Adret; also Joseph Caspi's double commentaries on Maimonides' "Guide"; Levi ben Gerson's philosophical commentary upon the Pentateuch—wherein the author admits the eternity of the universe, the natural gift of prophecy, original matter without form, and the impossibility of "Creation"; and finally, Moses Narboni's commentary upon the "Guide."

The fifteenth century, though still rich in productions of Averroism, gave signs of decadence. Boldness had vanished from the world of letters, and every author felt himself constrained to break a lance for religion. In 1455 Joseph ben Shem-Ṭob of Segovia commented on the "Ethics," according to his own statement, to supply Averroes' omissions; he likewise commented on the "Possibility of Union," and on the analysis of Alexander's book on the Intellect. His son Shem-Ṭob, as well as Moses Falaquera and Michael ha-Kohen, wrote Averroistic treatises toward the end of the century. Elia del Medigo, of Rome, the last representative of Averroism among Jews, wrote in 1485 a commentary on the "Substantia Orbis"; in 1492 a treatise on the "Intellect," on "Prophecy," and on various other works. Of other Averroistic writings there were the same Shem-Ṭob's commentary on the "Guide"; Elia del Medigo's "Beḥinat ha-Dat"; Abraham Shalom ben Isaac's theological and philosophical dissertations; and the "Miklal Yofi," by Menahem b. Abraham Bonfous of Perpignan.

Displaced by Theology.

In the sixteenth century Averroism gave place to theology. People read and studied Averroes, but very evidently only to hunt out his weak points and disprove him. Isaac Abravanel, largely indebted as he was in his commentary on the "Guide" to Averroes, does not scruple to attack him frequently in his "Shamayim Ḥadashim" and other works. Abraham Bibago, who commented on Aristotle's "Analytica Posteriora," abuses Averroism in his "Derek Emuna." Moses Almosnino, about 1538, comments on Al-Gazzali's "Happalat-ha-Filosofim" (Destruction of the Philosophers), and uses it as a weapon against the Peripatetic philosophy. Many other, but more insignificant, writers essayed to drag the colossus to the ground, but the traces stamped by Averroes on Jewish literature are irremovable.

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AVESTA: The canonical book of the religious sect known as the Parsees, more frequently though less precisely called Zend-Avesta—an inversion of the Pahlavi phrase "Avistāk va Zand," the Scriptures and the Commentary or the Law and Its Interpretation. The Avesta is the Zoroastrian Bible supplemented by the Pahlavi, or Middle Persian, writings, as the Hebrew Scriptures are by the Talmud.

Jewish Interest.

The Avesta has special claims upon the interest of Jewish scholars, there being certain points of similarity between the Avesta and the Old as well as the New Testament, points that are striking or close enough to call forth frequent comment. In the next place, the Avesta, as the sacred book of early Persia, must command attention because of the historical points of contact between the Jews and the Persians. Note especially such passages as the following: Isa. xlv. 1, 13, 28; II Chron. xxxvi. 22, 23; Ezra i. 1-11; v. 13-17; vi. 1-15; and perhaps Ezek. viii. 16. See Persian Religion.

The Avesta represents the ancient priestly code of the Magi; for Zoroaster, or Zarathushtra, as his name is called in the original texts, has stood in history as the typical Magian, as the sage, priest, prophet, and

The Typical Magian.

lawgiver of ancient Iran. According to the more recent views on the subject, which agree with the traditional date for his era, he flourished about 660–583 B.C.; though the common tendency is to believe that he lived and taught at a much earlier period. It is certain that King Artaxerxes and the later Achæmenian rulers professed his faith; less certain is it according to some scholars whether Darius and Xerxes, and still less whether Cyrus, were really followers of the Avesta and genuine Zoroastrians, although much may be said in the affirmative. It is beyond doubt that they were all worshipers of Ahuramazda, or Ormuzd, the supreme God of the Avesta; and this makes the passages in Isaiah (xliv. 28; xlv. 1, 13) relating to Cyrus doubly interesting. In the Old Persian inscriptions the Mazda worship of Darius is most pronounced. For these reasons still more importance is to be attached to the Avesta in the history of religious thought, especially when the power and the wide-spread influence of the Persian empire in early times are taken into account.

According to the book itself the Avesta represents a direct revelation from Ahuramazda to Zarathushtra. The sacred text (Vend. xxii. 19) mentions "the Forest and the Mountain of the Two Holy Communing Ones"—Ormuzd and Zoroaster—where special intercourse through inspired vision was held between the Godhead and his prophetic representative on earth, as between YHWH and Moses on Sinai. Later tradition repeats the view that the sacred book was the result of inspiration, for the Pahlavi texts (Dk. vii. 3, 51–62; viii. 51; Zsp. xxiv. 51) recount not only how Zoroaster communed with Ormuzd, but like the Zoroastrian Gāthās they tell also of ecstatic visions of the six archangels and of other revelations which were vouchsafed to him. According to a tradition preserved in the Pahlavi writings (Dk. Bk. 3, end, quoted by West, "Sacred Books of the East," xxxvii., Introd. 30–32), the Avesta itself was committed to writing at the instance of King Vishtāspa, whom Zoroaster converted to the faith and who became Zoroaster's patron. The king's own prime minister, Jāmāspa, had a hand in the redaction as scribe, and Zoroaster's mantle descended upon him, so that he succeeded the great priest in the pontifical office on the latter's death (Dk. iv. 21; v. 34; vii. 5, 11).

It is said by Ṭabarī, and by Bundarī after him, that Vishtāspa caused two copies of the holy texts to be inscribed in letters of gold upon 12,000 ox-hides (see Jackson, "Zoroaster," p. 97)—a tradition which is confirmed by Pliny's statement that Zoroaster composed no less than 2,000,000 verses (N. H. xxx. 2).

Traditions About Origin.

These two archetype copies, mentioned in the Dinkard, the Artā-Vīrāf, and the Shatrōihā-i-Airān, were to serve as the standard priestly codes of Vishtāspa's realm. The faith was to be promulgated throughout the world in accordance with the teaching of these. There is likewise a tradition (see Dk., references above) to the effect that one of these original copies came into the hands of the Greeks and was translated into their tongue. Support for this tradition may perhaps be found in the Arabic lexicon of Bar-Bahlūl (963), according to which the Avesta of Zoroaster was composed in seven tongues, Syriac, Persian, Aramean, Segestanian, Mervian, Greek, and Hebrew. A still earlier Syriac manuscript commentary on the New Testament by 'Ishō'dād, bishop of Ḥadatha, near Mosul (852), similarly speaks of the Avesta as having been written by Zoroaster in twelve different languages. As for the other archetype copy, which seems to have been the principal one, the direct statement, again of the Pahlavi treatise Dînkard, says that it was burned by Alexander the Great when he invaded Iran.

Whatever may be the value of these traditions regarding the Avesta, the fate of the sacred book was connected with the history of the people, and with the rise and fall of the fortunes of Iran. The five centuries that followed the invasion of Alexander with the government of the Seleucidæ and the sway of the Parthians were dark ones for Zoroastrianism.

The Fate of the Avesta.

Nevertheless, there is no reason for making the strong claim that Darmesteter does to the effect that the tradition was lost. It is known that the last of the Parthian monarchs were filled with the true Zoroastrian spirit; and it can be proved from Greek, Latin, and other writings, that the tradition of the wisdom of Zoroaster lived on during the long period between Alexander and the rise of the House of Sassān in the third and fourth centuries. The entire Sassanian period was a most flourishing time for the creed which was now restored to its pristine glory. But in the seventh century, with the rise of Islam, the Avesta gave place in Persia to the Koran; Ormuzd sank before Allah; and Zoroaster yielded to Mohammed. A number of the faithful cherishers of the sacred fire, however, sought safety in flight from Iran and found refuge in India, where they are still known by their ancient name *Parsi*; it is they that are the conservators of the remnants of the old Avestan texts that have passed through so many vicissitudes.

Much had been lost through Alexander, it was claimed; but the number of texts that were still extant was nevertheless considerable, and they represented the ancient Avesta fairly well. The canon was divided into twenty-one *nasks*, or books. These again were subdivided into three classes, each comprising seven books. The first group ("Gāthā" or "Gāsān") was theological; the second ("Dāt") was legal; the third ("Hadha-māthra") was of a somewhat miscellaneous character. In this threefold classification of the nasks, Darmesteter sought to prove Jewish influences at work upon the Avesta, and he compared the classification of the Biblical texts into "Torah" (Law), "Nebiim" (Prophets), and "Ketubim." But of this Sassanian Avesta there is much less extant now because of the havoc wrought, directly or indirectly, upon Zoroastrianism and the Avesta by the Mohammedan conquest and the Koran. To-day only two of the twenty-one nasks are in any degree complete. These are the Vendīdād, or law against demons, and the Stōt Yasht, which answers to Yasna (xiv.–lix.), yet these show signs of being very imperfect. There exists also, in addition to these two remnants, an important part of another nask—this is the Bakān Yasht; and portions or fragments of others. There thus exist specimens of about fifteen of the original nasks. This material, moreover, is supplemented by various passages that have been translated from the original Avesta into Pahlavi and are thus preserved; or by quotations of the Avesta text itself incorporated into the Pahlavi treatises. All this bears but a small proportion to the Avesta of Zoroaster's time, and the remnant is but small in extent when compared with the Hebrew Scriptures.

What is still extant is commonly divided into the following six classes: (1) Yasna, including the Gāthās, or Zoroastrian Psalms; (2) Vīspered; (3) Yashts; (4) minor texts; (5) Vendīdād; (6) fragments.

The Extant Avesta.

The Yasna—a liturgical work, comprising seventy-two chapters—contains texts used by the "dastūr," or priest, in connection chiefly with the sacrifice of "haoma." In the midst of the Yasna the Gāthās are inserted. These are the Zoroastrian psalms, and they represent the verses of Zoroaster's own preaching and teaching, embodying especially his belief in a new and better life; the coming of a Messiah, or Saoshyant; the annihilation of Satan and the evil principle, Angro-Mainyush, and the Druj, "Falsehood" (see Ahriman); and the general restoration of the world for ever and ever. For theologians the Gāthās are the most interesting and important part of the Avesta; but at the same time they are by far the most difficult.

Less characteristic is the short book known as the Vīspered. It consists of brief invocations and offerings of homage to "all the lords" ("vīspe ratavō"), as the name implies. The Yashts, or Praises, twenty-one in number, contain praises of the angels or glorification of the spirits, and personified abstractions of the faith. They are generally written in meter, with some claim to poetic merit. One of the most interesting is the thirteenth, or Farvadīn Yasht, on the worship of the spirits ("fravashis"). The doctrine of the ancient Persian faith, which this Yasht contains, has been brought by Paul de Lagarde into connection with the Purim festival. Another Yasht (Yt. 19) is in praise of the kingly glory ("hvarenah"), the halo, sheen, or majesty which surrounds and protects the king as a mark of divine favor (compare Moses' shining face, Ex. xxxiv. 29). The Vendīdād, in twenty-two chapters, is an Iranian Pentateuch, and it contains numerous parallels of interest to the Biblical student.

The real pioneer exegete at the end of the eighteenth century was Anquetil du Perron; then followed Burnouf and Rask; later came Haug, Westergaard, Spiegel, Roth, Hübschmann, De Harlez; or more recently, West, Mills (a stanch advocate of the Pahlavi), and especially Geldner and James Darmesteter. The latter's theory of the late origin of the Avesta (in "Le Zend-Avesta," iii., Introduction, and "Sacred Books of the East," 2d ed., iv., Introduction) can not be said to have found much favor among specialists or support among those best qualified to judge; but he has brought out numerous likenesses between the Avesta and the Old Testament.

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AVIANUS, HIERONYMUS: Christian Oriental scholar; lived at Leipsic at the end of the sixteenth and at the beginning of the seventeenth century. He devoted himself to Hebrew versification, and published a work in two volumes, entitled, "Clavis Poeseos Sacræ, Trium Principalium Linguarum Orientalium, etc., ita Disposita ut Simul Lexici Vulgaris Usum Admittat, Exhibens; qua Aperitur via, etc., Omnis Generis Carmina, etc., Scribendi" (Leipsic, 1627).

Bibliography: Steinschneider, *Bibliograph. Handbuch*, p. 16.

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AVICEBRON, SOLOMON IBN GABIROL. See Ibn Gabirol.

AVICENNA (ABU ALI IBN ABDALLAH IBN SINA): Physician and philosopher of note; born at Bokhara in 980; died in 1037. His works, which were brought to Spain about one hundred years after their publication, exerted a great influence upon Jewish thought in the Middle Ages. His philosophical investigations are embodied in a great encyclopedic work entitled "Al-Shafa'" (Healing), a term which in the Latin translation has been corrupted into "Sufficentia." This Latin translation, prepared by the aid of Jewish interpreters, has been frequently used by Jewish authors, notably Samuel ibn Tibbon in his "Yiḳḳawu ha-Mayyim." It is divided into four parts; namely, logic, physics, mathematics, and metaphysics. In addition to the "Shafa'," there is a smaller encyclopedia, "Al-Najah," which, under the title "Healing of the Soul," was, in 1330, translated by Todros Todrosi in Rome.

His Importance as a Philosopher.

In regard to Avicenna's importance as a philosopher, Maimonides and Shem-Ṭob Falaquera have both expressed their views. Maimonides says: "The works of Avicenna, although distinguished by tolerable accuracy as well as by subtlety of speculation, are nevertheless inferior to those of Abu-Nasr al-Farabi; they are useful, however, and deserve to be studied." This opinion is shared by Shem-Ṭob Falaquera, who declares that Avicenna's works are "exact, but incomprehensible to those unfamiliar with logic." Of greater importance are the medical works of Avicenna, and as an author he has been distinguished in this domain by the honorary title of "Prince of Physicians." His chief medical publication is the "Canon," a complete system of medicine, which, in 1279, was translated into Hebrew by Nathan ha-Meati ("of Cento"). Parts of the work were translated also by two other Jewish scholars, and numerous commentaries have from time to time been written upon it. In addition to this work, Avicenna has left a smaller medical compendium in ten volumes, and has even given expression to his medical knowledge in rime. The last-mentioned publications were likewise perpetuated in Hebrew translations.

The "Canon" ("Al-Kanun fial-Tibb") the greatest literary production of Avicenna, is a colossal work,

The "Canon."

which for five centuries was accepted as a guide in European universities, and which was used as a textbook in the universities of Louvain and Montpellier until about 1650. It consists of five books, subdivided into funûn or fen (sections), tractatus, summa, and caput. Of these volumes the first and second treat of physiology, pathology, and hygiene; the third and fourth, of the methods of treating disease; and the fifth, of materia medica. The many points of excellence possessed by the voluminous work and its admirable literary style make it possible to understand readily the reason for its great popularity both in the Oriental schools and among the Occidental Arabists of a later date. It was among the latter, rather than in Arabian Spain—where the influence of Averroes was predominant—that Avicenna's works attained their greatest popularity.

In some respects the "Canon" of Avicenna is not unlike the works of his predecessors Rhazes and Ali, although excelling the "El-Ḥawi" (Continens), or "Summary," of the former by greater exactness of method.

Logic and Metaphysics.

This power of systematization was due perhaps to his mastery of logic—a domain in which his acquirements entitled him to be ranked as one of the principal forerunners of Albertus Magnus and his immediate successors, all of whom were compelled to draw their formulas largely from Avicenna's works. The logic of Avicenna is distinguished by great comprehensiveness of scope, and by a scrupulously conscientious endeavor on the part of the author—who here evidently follows the example of Al-Farabi—to present the subject clearly, comprehensively, and circumstantially.

As regards the fundamental tenets of his philosophy, Avicenna taught that matter, the principle of individuation, does not directly emanate from the Godhead, although it is in its primal origin eternal, and includes within itself all possibilities of development. In other words, he held that while all things are primarily traceable to the agency of an immutable Deity, they can not owe their existence to the immediate influence of such a Deity, inasmuch as the immutable can not itself create substances subject to the element of change. The first and only immediate product of God, therefore, is the world-soul or world-intelligence, which unwinds an endless chain of creation throughout all the celestial spheres down to the earth. The cause that produces, however, must also conserve, for cause and effect are identical; from which it follows that the world itself, like God, must be eternal.

Psychology.

Avicenna's psychological views, expressed in the sixth volume of his work on physics (the second part of the "Shefa'," in the so-called "Liber Sextus Naturalium"), exerted great influence upon Jewish scholars. In his preface to this book the Latin translator, Johannes Hispalensis, declares that it contains "Quidquid Aristoteles dixit in libro suo de anima et de sensu et sensato et de intellectu et intellecto." In addition to this, Avicenna's principal work on psychology, he wrote a number of dissertations on the soul, nearly all of which have been translated into Hebrew; and although in general based upon the psychological theories of Aristotle, Avicenna's views are in many respects original. As an example mention may be made of his division of the soul's attributes into four classes; namely, the external powers, or five senses; the internal powers; the motive powers, and the intellectual powers. Avicenna was also the first philosopher after Galen to indicate the three cavities of the brain as the seat of the soul's functions; his opinions on this as on other subjects being later adopted by Jewish authors, and more particularly by Shem-Ṭob Falaquera, who in his work on psychology shows himself a true adherent of Avicenna. Like the latter, Falaquera proceeds upon the principle, "Have cognizance of yourself, and you will have cognizance of your Maker," hereby establishing psychology as an introduction to metaphysics.

The works of Avicenna not infrequently contain conflicting theories—a fact explained by Averroes (the keenest opponent of the great philosopher) upon the ground that Avicenna was afraid to avow his opinions, as he desired to preserve the favor of all parties and to offend none. Indeed, it was early asserted that Avicenna's true views were not contained in the "Shefa'" at all, but were to be found in the mystical work entitled "Oriental Wisdom or Philosophy"—a work which now exists neither in Arabic nor in Latin, only a fragment having been preserved in a Hebrew manuscript (Steinschneider, "Jüdische Literatur," p. 301).

Thus it appears that Avicenna's Neoplatonic theory of evolution gradually led him to mysticism, and as adherent of the new Platonic system the soul of the rationalist and that of the mystic were strangely blended in him, which caused him to become the originator of the ultimately fatal doctrine of the twofold truth—a doctrine focused in the sentence "Secundum fidem verum; secundum rationem falsum" (True according to faith; false according to reason), and later employed in defense of his own bold opinions by Isaac Albalag (compare Joel, "Ḥasdai Crescas," p. 7).

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K. A. Lö.

AVIGDOR, ELIM D': Engineer and communal worker (died in London Feb. 9, 1895); was the eldest son of Count Salamon Henri d'Avigdor and of Rachel, second daughter of Sir Isaac Lyon Goldsmid. He was educated at University College, London, and the University of London. Having been articled to the engineer Hawkshaw, D'Avigdor in 1862 went first to Hull, then to Rangoon (Burma) in connection with his professional work. He supervised the construction of railways in Syria and in Transylvania, and of water-works in Vienna. It was D'Avigdor's railway experience added to his interest in Palestine as chief of the Chovevi Zion Association which led him to contract in railway work in Syria and to form the Tyrian Construction Company. Gaining some experience in literary work in connection with "Vanity Fair," he bought the "Examiner." He subsequently brought out a paper called the "Yachting Gazette." Under the pseudonym of "Wanderer," D'Avigdor published many hunting stories of merit for which he was well qualified, being himself an intrepid rider to hounds. D'Avigdor was a warden of the Spanish and Portuguese synagogue, and served on several committees. He was chief of the Chovevi Zion Association, in which movement he took the keenest interest; joining this in 1891 he helped to consolidate it, and was instrumental in bringing it into connection with similar associations on the Continent. He was a member of the council of the Anglo-Jewish Association from 1871 until his death.

He married a daughter of Bethel Jacobs of Hull, by whom he had one son and five daughters. The son, Osmond d'Avigdor Goldsmid, inherited the Goldsmid estates on the death of Sir Julian Goldsmid.

Bibliography: *Jewish Chronicle*; *Jewish World*, Feb. 15, 1895.

J. G. L.

AVIGDOR, JACOB: Chief rabbi ("ḥakam bashi") at Constantinople from 1860 to 1863; born 1794; died 1874. He was a capable Talmudist and conversant with several foreign languages. Avigdor was instrumental in organizing several institutions in the Turkish dominions, among them the Assembly of Jewish Notables, which latter has introduced many beneficial regulations. In 1863 a fanatical rabbi, Isaac Akrisch, who had excommunicated Count Abraham de Camondo, succeeded in so inciting the people against Avigdor that in July of that year he was compelled to resign his office. He was subsequently elected "Rab ha-kolel," or spiritual leader of the community, and retained the office till his death.

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 161 *et seq.*

S. M. K.

AVIGDOR, JULES D': Banker, and member of the Piedmont Parliament; born in Nice; died at Paris February, 1856. He was a grandson of **Isaac Samuel d'Avigdor,** secretary of the Paris Sanhedrin; See Sanhedrin. He was the first Jew elected by his Catholic fellow-citizens to the lower house of Parliament, February, 1854. He was, however, at the same time also Prussian consul at Nice, and as such ineligible to Parliament; his election, therefore, was annulled by the house, but he was returned again by an overwhelming majority, and, having resigned the consulship, was admitted. Avigdor, equally devoted to his religion and his country, died in the prime of his life, and by his own last request was interred at Nice.

S. M. K.

AVIGDOR, RACHEL, COUNTESS D': Communal worker at London, England; born Sept. 19, 1816; died Nov. 5, 1896. She was the second daughter of Sir Isaac Lyon and Isabel Goldsmid, and was privately educated by some of the most eminent teachers of the time, including Thomas Campbell, the poet. In June, 1840, she was married to Count Salamon Henri d'Avigdor, son of the d'Avigdor who was a member of the Great Sanhedrin assembled by Napoleon. Shortly after their marriage, the count and countess d'Avigdor went to London, where were born their three sons and one daughter. Her husband, from whom she eventually separated, returned to Paris, and became a personal friend of Napoleon III., who conferred upon him the title of duke.

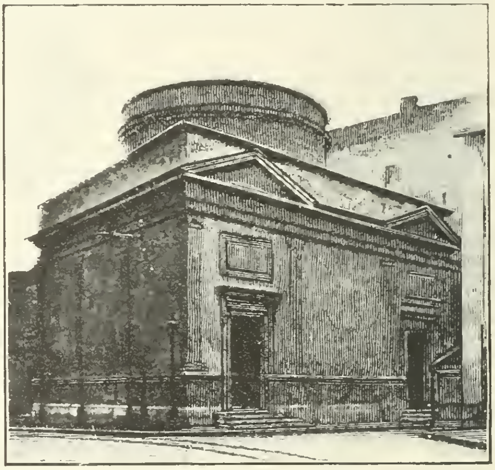
The countess took a deep interest in the communal institutions of the English metropolis. She was at one time president of the Ladies' Committee of the Jews' Deaf and Dumb Home, and honorary secretary of the West End Charity; also a member of the committees of the Jewish Convalescent Home, of the workhouse committee of the Jewish Board of Guardians, and of the West End Sabbath School. Both the Bayswater schools and the Jews' Deaf and Dumb Home owed their inception principally to her advocacy.

Bibliography: *Jewish Chronicle*, Nov. 6 and 13, 1896.

J. G. L.

Early History.

AVIGNON: Capital of the department of Vaucluse, France; formerly seat of the papal court. The first settlement of Jews in Avignon goes back probably to the second century of the common era, a few years after the destruction of Bethar by Hadrian. In 390 they were already sufficiently numerous to take a leading part in a revolt against Bishop Stephen. As usual almost everywhere, they congregated in certain portions of the town, known later as the Jewry, or "Carrière des Juifs." It lay at first on the banks of the Rhône, along the slope of the Rocher, and exactly opposite the papal palace; its narrow lanes are still called the "Reille Juiverie" and the "Petite Reille." There are still shown the remains of an ancient building declared, with or without reason, to have been the first synagogue. But in the course of the thirteenth century, this quarter, having become too crowded, was demolished by Louis VIII., and the Jews were allotted a new and more spacious location in the heart of the city, corresponding with the present Place de Jerusalem and the Rues Abraham and Jacob. This location was covered with buildings, four, and sometimes five, stories high, and was intersected by narrow lanes, for the most part unclean, and lacking air and light. Two



The Synagogue at Avignon.
(From a photograph.)

gates, opened only in the daytime, communicated with the outer world. The synagogue, or "escole," was toward the southeast. It was burned down in 1844, and the present building, of modern construction, arose in its place.

With regard to its internal administration, the Carrière formed a sort of semi-independent republic, although placed under the control of the provost representing the Holy Chair. It convened its own assemblies or parliaments, appointed its own magistrates and officials, made its laws, its statutes or "ascamot," and regulated its taxes. Its population was divided into three classes, according to their property qualifications; each class being represented in the parliament by five delegates or "baylons," who were invested with both executive and legislative powers. The taxes were pro rata; and every one liable was required to declare each year upon oath the actual amount of his property. The collection of the taxes was entrusted to both Jews and Christians; the school was supported at the common expense; and instruction was obligatory and free. Like every other government, that of the Carrière had its critical periods; the assessment and collection of taxes especially gave rise to great difficulties and numerous scandals; but, compared with other constitutions, that of the Carrière, taken all in all, was relatively just and liberal.

In the Fifteenth Century.

The history, properly so-called, of the Avignon Jewry may be divided into two parts: the period preceding the fifteenth century, and that following it. During the former period, the Jews of Avignon occupied themselves peaceably in many trades. The city authorities never disturbed them; their neighbors looked upon them with no jealous eye; and as farmers, laborers, pedlers, brokers, money-lenders, small merchants, matrimonial agents, sellers of books and manuscripts, surgeons, barbers, and physicians, the Jews were to be found in every branch of human activity. The popes relied on them as treasurers, commissaries, and stewards; the magistrates entrusted them with the assessments of furniture and books and utilized their knowledge in making inventories of the estates of deceased persons. The university employed them in the purchase of rare and precious manuscripts; in short, every branch of the state testified to its good opinion of the Jews of the city by the use it made of them.

Unfortunately, toward the second half of the fifteenth century, their position underwent a complete change. From that epoch dates an era of violence, disorder, and persecution, which lasted until the French Revolution. The causes of this transformation were manifold. First there was the state of general trouble and misery caused throughout the country by the departure of the popes from Avignon; then the ravages caused by pestilence and inundations; the ruin left behind them by the mercenary troops of Francis I.; the egotism and the jealousy of the freshly emancipated bourgeoisie; finally and especially, the ever-growing intolerance of the Church. Avignon had lost a great portion of its population; its commerce, always flourishing under the popes, had come to a standstill; business had almost completely ceased; and discontent was wide-spread. At this economic crisis, the population of the Carrière was considerably increased by the arrival of Jews who had been persecuted in surrounding districts and sought refuge in Avignon and the county. These unfortunate refugees came from Dauphiné, Arles, Marseilles, and the principality of Orange, and naturally brought with them all the energy and activity of their race. This was thought sufficient ground to hold them responsible for the deplorable situation in the city. In the eyes of the populace, it was the Jews who had destroyed the commerce of the country and, by their dubious intrigues, had monopolized all its wealth. A wide-spread outcry arose against them on every side; which, being taken up by the representatives of the city and the Three Estates, soon took the shape of precise accusations against them, against their unscrupulous doings, their robberies, their usuries, and so on; and also of denunciations of the liberty accorded to these formidable rivals. From that moment, the delegates of the city and the country incessantly clamored for harsh measures of repression against the inhabitants of the Carrière.

Under the Popes.

The Jews had in no way deserved these attacks. They certainly formed the most miserable portion of the population. They were for the most part poor people who lived from hand to mouth; if some of them practised usury, it was generally as brokers for rich Lombard or Italian financiers. Moreover, all the usurers of that time were not Jews. The registers of court indictments in the fifteenth century are full of proceedings relative to loans on pledges. Men and women, clerics and laymen, all dabbled in usury; and papal bulls were of no avail against it. The accusation of monopolizing wealth had no better foundation in fact. The "manifestes," declared each year by the Jews at the assessment for taxes, furnish complete evidence of the absurdity of this charge. More than once, the Carrière was upon the verge of being foreclosed and sold by its creditors, so difficult was it for the Jews to pay their debts and numerous fines. If there were any monopolists of wealth at this time, they were the convents and churches. In 1474 Sixtus IV. himself was compelled to issue a bull to restrain the constantly growing wealth of the Carthusian and Celestine monks; nevertheless, in the seventeenth century they owned houses in nearly every street in Avignon, and even the synagogue and a large portion of the Ghetto. However this may be, against the popular indignation the Jews had no protectors other than the sovereigns of the country; that is to say, the popes. But the papal policy toward the Jews was of a very capricious kind. It knew no constant principle, but varied according to circumstances. The Church defended the Jews when her interests recommended such course; and, with a right-about-face, she sacrificed them when there was profit in their ruin. The Jews of Avignon furnished to the popes both a source of income and a means of expiating political mistakes; and thus it came about that the same pope proclaimed himself at one time their defender, and at another their adversary.

In the fifteenth and sixteenth centuries, the popes generally welcomed the grievances of the populace.

On the demand of the Three Estates, Pius II. in 1457 issued an edict forbidding Jews to sell grain or other articles of food; to make contracts with Christians, or to take mortgages upon their property. Sixtus IV. renewed these restrictions; Leo X. in 1513 prohibited them from acquiring stores of grain before the harvest, and from going into the fields. Alexander VI., Clement VII., Paul IV., and Pius V. renewed and intensified these prohibitions, canceled all debts of ten years' standing owed to Jews, and compelled them to wear, under extreme penalties for disobedience, the infamous Jew-badge. In 1567 the Council of Avignon gravely proposed nothing less than the absolute cessation of all relations between Jews and the rest of the population. It forbade Christians, as the canon laws regularly did, to accept unleavened bread from the Jews, to employ their physicians, to enter their bathing-houses, to associate or to play with them, to be present at their marriages or their festivities, to enter their service as nurses or servants. It also forbade masons to speak to them during their work, barbers to dress their beards, etc. Further, it forbade Jews to deal in horses or mules; to pass the night outside the Ghetto, or to go out at all on Thursday, Friday, and Saturday in Holy Week; to show themselves on the street during the hours of church service; or to buy any articles pertaining to religious uses. Finally, Pius V. issued a decree banishing Jews from his dominions.

It is true, indeed, that a rigorous application of the foregoing regulations would have rendered the bull of Pope Pius V. quite superfluous. For the Jews, completely paralyzed in all their commercial activities, would have of necessity quitted the comté to beg from more hospitable countries the right to live. But in actual practise, the excessive harshness of these laws was considerably modified; and although the situation of the Jews was always sufficiently precarious and wretched, there were nevertheless moments when they were treated with a certain degree of toleration—interested toleration, no doubt, but the best obtainable.

Levies upon the Jews.

For the right of sojourn in Avignon, Jews had to pay a heavy tax to the representatives of the popes and the city. From the papal legates down to their cooks, from the consuls down to their coachmen, every official, and even the wives of certain officials, had the right to exact from them gifts and presents upon certain occasions, which, added to the regular taxes, must have amounted to very considerable sums. Being poor, the Carrière, to pay these, was obliged to have recourse to loans from individual Christians, convents, and churches, and sometimes even from the city. But the shackles imposed upon its commerce, as well as the poor state of trade in the country generally, prevented the Jews not only from paying their debts, but also the interest thereon. Their obligations therefore increased from year to year, and attained at time huge proportions. In addition to the regular taxes, both papal legates and the estates had no scruples in levying extraordinary contributions when they needed them. Thus in the seventeenth century, after the sojourn of the troops of Marshal de Belle-Isle in the county, the estates demanded of the Jews no less than 90,000 francs as their share of the expenses of supporting the army; although, with the rest of the people of Avignon, they had already contributed in advance. Naturally they were compelled to borrow this large sum.

But these very debts which, as has been stated, they contracted only under force and constraint, turned out to be for their benefit and made their banishment impossible. Their creditors, despairing of ever getting back their money, protested against the severity of these bulls and pontifical regulations, which hurt themselves indirectly, inasmuch as they prevented their Jewish debtors from honoring their obligations. They, therefore, insisted upon a less rigorous application of them, and opposed vehemently any idea of expelling the Jews.

The history of the Jews of Avignon in the seventeenth and eighteenth centuries is one long struggle between the city, the estates, and the Holy See. These three powers could never agree upon measures for or against the Jews. When the papacy needed funds, infractions by the Jews of the bulls and regulations of the councils were tolerated so long as the papacy profited by them. Thereupon, loud complaints from the populace would arise to remind the legates of their duty, and to insist upon the stringent application of the old prohibitory laws or even upon the expulsion of the inhabitants of the Carrière. On the contrary, when the Holy Church laid too many fetters upon the commerce of the Jews, and threatened their expulsion, the consuls flew to their aid, as is proved by certain inedited extracts from the instructions which they gave to their agent at the papal court. In 1616, upon the demand of the estates, the pope seems to have decided to order the expulsion of the Jews. The tidings produced great disquiet at Avignon, and the consuls, representing their constituents, wrote to their delegates at Rome as follows:

> "We are determined to oppose this new movement, and the petition which they are making, or will make, in this regard, as prejudicial to certain individuals and contrary to the public weal. We desire that you oppose it in the name of our city, demanding that we be heard."

In another letter addressed to the same, they said:

> "In continuation of what our predecessors wrote to you, concerning the Jews of the county, to insist that they shall not be expelled from the said county, we say to you that this city has right on its side to maintain that the Jews shall not leave this county, as well as to demonstrate that their residence in the country is necessary; seeing that the said Jews are indebted, both severally and as a community, in certain very considerable sums, as well to monasteries as to convents, noblemen, citizens, and merchants of this town; . . . another reason being, that the said Jews comport themselves decently and obey the rules of duty."

Thanks to this mutual antagonism of the three powers, the Jews were able to pass through the seventeenth and eighteenth centuries with expulsion only hanging as a menace over their heads. If dealing in land and grain was forbidden, if Jews were excluded from the positions of tax-collector and from other public offices, they continued to devote themselves, nevertheless, to small trading, pedling, and dealing in horses and mules.

But if their material existence, so uncertain and so wretched, was on the whole endurable, their moral condition was appalling. The Church, which permitted them to live, thought it necessary to degrade them in its own interests. The measures devised against them by the councils of the fifteenth and sixteenth centuries have already been mentioned; but it was especially in the second half of the seventeenth century that the intolerance of the Holy Office smote them most harshly. From that epoch, up to the French Revolution, the ordinances of legates and cardinals followed each other with ever-increasing rigor; and all former regulations were applied to the letter.

The fanaticism of the Inquisition did not stop even there; it aimed at the voluntary, or involuntary, conversion of the Jews, and the disappearance of Judaism. To this end Jews were forbidden to read the Talmud and other rabbinical books; Jesuits and Dominican monks were appointed to hold discussions, or to deliver sermons, every Saturday in the synagogue, where the presence of the Jews was absolutely compulsory. But these sermons did not produce the desired effect. Then the Church had recourse to force. During part of the eighteenth century the plague ravaged Avignon. The Carrière had many victims, who were carried to the hospital and nursed by Dominicans, who, by persuasion, by promises, and by threats, caused to be baptized a full third of the poor patients entrusted to their care. These were for the most part children and old men incapable of resistance. Stimulated by this semblance of success, the monks continued their exertions long after the epidemic had disappeared. Although the Church forbade it officially, they secretly encouraged the carrying off of young Jewish children, whom they then forced into the pale of the Church. There is nothing more moving than the protestations—as indignant as futile—of the Jewish fathers against such proceedings: a child once touched by the waters of baptism had to remain a Christian, and was lost to its parents and to its faith. Avignon to-day contains about forty Jewish families. It belongs to the *Circonscription Consistorial* of Marseilles. Services are only occasionally held in the synagogue, a modern edifice erected by the municipality to replace the older one, which was destroyed by fire.

Liturgy.

The Jews of Avignon formed with those of Carpentras, L'Isle, and Cavaillon the four communities called "Arba' Kehillot" by Jewish authors of the Middle Ages. These communities had a special liturgy of their own, called "Comtadin," from the name formerly borne by the province in which these towns were included. This liturgy, while resembling the Portuguese greatly, is distinguished from it by numerous differences; a few only can be cited: the omission of the prayer "'Alenu," the substitution of "Shalom rab" for "Sim Shalom"; the insertion of certain special liturgical compositions and poems on Friday evenings, which are not to be found elsewhere. There are also reminiscences of the local history; as, for instance, נשמת דיום הסגר (the Nishmat for the Day of the Shutting In), recited on the Sabbath of the Christian Easter week in commemoration of the prohibition laid upon the Jews against leaving their quarters at that period, and the prayer על הנסים.

Bibliography: For the rabbis and physicians born at Avignon: Gross, *Gallia Judaica*, Index, s.v. *Avignon*; Leon Bardinet, *Antiquité et Organisation des Juiveries du Comtat-Venaissin*, in *Revue Etudes Juives*, i. 165 *et seq.*, ii. 199; *idem*, in *Revue Historique*, i. For the origin and organization of the Jewry of Avignon: René de Maulde, *Les Juifs dans les Etats Français du Pape au Moyen-Age*, in *Revue Etudes Juives*, vii. 227 *et seq.* For the policy of the Popes: Israel Lévi, *Clement VII. et les Juifs du Comtat-Venaissin*, ib. xxxii. 63 *et seq.*; *Lettres des Consuls d'Avignon*, in the *Archives Departmentales de Vaucluse* (inedited). For conversions in the eighteenth century: Jules Bauer, *La Peste chez les Juifs d'Avignon*, in *Revue Etudes Juives*, xxxiv. 251 *et seq.* For the yellow hat: Idem, *Le Chapeau Jaune chez les Juifs Contadins*, in *Revue Etudes Juives*, xxxvi. 53 *et seq.* For the commercial life of the Jews: Roubin, *La Vie Commerciale des Juifs Contadins en Languedoc*, ib. xxxv. 91 *et seq.*

G. J. Ba.

AVILA (אבילה, אוילה): Town in Old Castile, fifteen miles from Madrid. In the Middle Ages it was one of the wealthiest and most flourishing cities of Spain. Jews have resided there since 1085, when they dwelt in the street called "Calle de Lomo" (now "Calle de Esteban Domingo"). In 1291 the congregation was of such large proportions that it paid more than 74,000 maravedis in taxes. It possessed several synagogues. One of them was on the same spot in the Calle de Lomo on which the Church of All Saints was afterward built; a second, not far from the former, was "presented" by the government in 1495 to the monastery of Santa Maria de la Encarnacion. The Jewish cemetery, which had a frontage of about 200 meters, lay in the valley; it is now called "Cerca de los Osos." After the expulsion of the Jews their Catholic majesties "presented" it to the monastery of St. Thomas, which purchased additional land with the proviso that converts to Christianity or descendants of converts should not be interred therein.

It was before the inquisitional tribunal of Avila in 1491 that the celebrated trial took place for the alleged ritual murder of the afterward canonized "child from La Guardia," a place that never existed. A shoemaker named Jucé Franco, his old father, and his brothers were accused of this murder, and were all put to death at the stake Nov. 16, 1491. As a sequel to the trial and execution a popular uprising took place, and the Jews in Avila were massacred and plundered. To such excesses did the popular fury give rise that a special edict had to be issued by the crown (Dec. 16, 1491) taking the Jews under royal protection.

Avila with its many churches and monasteries was extremely ecclesiastical; the Jews dwelling there were therefore inclined to religious mysticism. It was in Avila that a man named Abraham appeared in 1295 as Messiah and miracle-worker. Here, too, much attention was paid to the study of cabala; and many cabalists and scholars from Avila (or whose ancestors had belonged to the town) took the surname "de Avila."

Bibliography: *Boletin de la Real Academia de la Historia*, xi. 7, 421, *et seq.*; xxviii. 353 *et seq.*; see also La Guardia and Abraham of Avila.

G. M. K.

AVILA, ELIEZER B. SAMUEL DE: Author of rabbinical works, and rabbi at Rabat, Morocco; born 1714; died at Rabat Feb. 7, 1761. Avila was a scion of an illustrious family of scholars. His father Samuel, his grandfather Moses, and Ḥayyim b. Moses ibn Attar, his maternal uncle, were all prominent Talmudists and well-known authors. Like his uncle Ḥayyim, Avila desired to see the Holy Land and intended to settle in Jerusalem; but, owing to an epidemic and a famine in Morocco, which lasted a long time and compelled him to leave Rabat for a while, he lacked the necessary means to do so.

Avila was a prolific writer, and among his manuscripts were found notes dating from his sixteenth year. After his death the following of his works appeared: (1) "Magen Gibborim" (The Shield of the Mighty), Leghorn, 1781–85, in two volumes; the first containing novellæ to the treatises, Baba Meẓi'a and Horayot; the second, novellæ to the treatises Ketubot and Ḳiddushin. (2) "Milḥemet Miẓwah" (The War for the Law), *ib.*, 1806, containing the principles of the Talmudic and post-Talmudic Halakah. Some funeral sermons are appended under the title "Ḥesed we-Emet" (Kindness and Truth). (3) "Beër Mayyim Ḥayyim" (A Well of Living Waters), *ib.*, 1806, consisting of thirty-six responsa, treating of questions relating to jurisprudence and cases of 'Agunah. (4) "Ma'yan Gannim" (A Fountain of Gardens), explanations and elucidations of Jacob ben Yeḥiel's "Turim," especially of the second and third parts (*ib.*, 1806).

As these works show, Avila confined his work in rabbinical literature to the Halakah. In this province at all events he was an undisputed master; and his epithet, "Ner ha-Ma'arabi" (Light of the West) was not undeserved. His greatness as a Talmudist was recognized even by the most eminent Palestinian scholars, who, in the capacity of "Meshullaḥim," had the opportunity of becoming personally acquainted with him. It was to them that he owed this title. Among the scholars of Morocco, Avila, with his avowed inclination toward the casuistic treatment of the Halakah (Pilpul), was a rare personality. This tendency explains his independent attitude toward his colleagues, on whom his keen and brilliant intellect made a deep impression, as shown in his responsa. These responsa contain many interesting items concerning the condition of the Jews in Morocco ("Beër Mayyim Ḥayyim," p. 71).

Avila left one child, a daughter, who married her cousin Solomon de Avila, a man of wealth and a distinguished Talmudist. The sons by this marriage, **Moses** and **Samuel**, were, in a way, the successors of their grandfather, both being rabbis and Talmudic teachers in Rabat. **Joseph de Avila**, son of Moses, was the publisher of the works of his great-grandfather Eliezer.

Bibliography: For information concerning Avila and his family, see the approbations and prefaces to *Beër Mayyim Ḥayyim*; Azulai, *Shem ha-Gedolim*, i. 23, 59; ii. 77; Eleazar ha-Kohen, *Kinat Soferim*, p. 70, Lemberg, 1892; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 46 (where Avila is erroneously designated as the grandson of Ḥayyim ibn Attar); Zedner, *Cat. Hebr. Books Brit. Mus.* p. 64; Benjacob, *Oẓar ha-Sefarim*, pp. 296, 333, 349.

L. G.

AVILA, SAMUEL BEN MOSES BEN ISAAC DE: Rabbi and preacher at Mequenez, Morocco, and later at Salé, Morocco, born in the first-named place in 1687 or 1688. He published, under the title of "Ozen Shemuel," a collection of sermons: Five on "Repentance," preached on the Sabbath preceding the Day of Atonement; ten on "The Sabbaths of the Lord," preached on the Sabbath preceding Passover and the other festivals; and sixteen funeral orations on some of his contemporaries, Joseph b. Bahatit (1705), Ephraim ibn Laba, (1705), Samuel Ẓarfati (1713), Isaac b. Amara (1713), and others. The book was approved by Judah ibn 'Attar, Abraham ibn Danon, and Jacob ibn Zur, and prefaced and published at Amsterdam, 1715, by Hananiah ibn Sikri. Samuel also published a work entitled "Keter Torah" (The Crown of the Law), pleading for the relief of scholars from taxation, and containing older regulations on the same subject as well as ethical rules. Appended to it are notes on Rashi, and Tosafot on the treatise Nazir, Amsterdam, 1725.

Bibliography: Fürst, *Bibliotheca Judaica*, i. 73; Benjacob, *Oẓar ha-Sefarim*, pp. 34, 252; Steinschneider, *Cat. Bodl.* No. 7011; Nacht, *Mekor Ḥayyim*, 3, 4, 5.

K. M. B.

AVILA, SAMUEL BEN SOLOMON DE: Talmudist; lived at Morocco in the eighteenth century. He was the author of "'Oz we-Hadar" (Might and Splendor), Leghorn, 1855, containing novellæ on the Talmudic treatises Shebu'ot, 'Abodah Zarah, and Horayot.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 433.

L. G. M. B.

AVIMS, AVITES. See Avvites.

AVITUS OF AUVERGNE: Bishop of Clermont-Ferrand, France, in the sixth century. While the Roman bishops at that time generally treated the Jews with great liberality, while Pope Gregory I. exhorted the clergy and the princes against the use of force in converting the Jews to Christianity, and while his predecessor Cautinus of Clermont was so favorably disposed toward the Jews that he paid them high prices for rare goods and jewelry, Avitus was one of those insolent bishops who, with the increasing power of the clergy under the feudal system, were overzealous in making proselytes among the Jews by force or by any other means. He repeatedly exhorted the Jews of Clermont to embrace Christianity, but met with no response. The people of Frankish Gaul at that time were entirely free from intolerance, and associated with the Jews without prejudice, intermarriages being frequent among them. Jews were among the shipowners on the rivers of Gaul and at sea, and distinguished themselves as physicians, judges, and warriors. This did not please the bigoted bishop, who at last had succeeded in converting one Jew, who was baptized on Easter Day, April 5, 576. When the new convert went in a procession through the streets in his white baptismal robe, he was sprinkled with rancid oil by a Jew. This act so aroused the mob that they attempted to stone the Jew, but were prevented from doing so by the bishop. On Ascension Day, May 14, however, the mob demolished the synagogue. On the following day the bishop gave the Jews a choice between baptism and banishment. After hesitating and delaying for three days, during which time many were attacked in their houses and some killed, over five hundred asked to be baptized (May 18, 576). Those who remained true to their religion emigrated to Marseilles.

Venantius Fortunatus, who at the request of the historian Gregory of Auvergne, bishop of Tours (544–595), wrote a poem on this occasion, hints at the fact that the Jews only concluded to be baptized when they found out that resistance by arms was impossible ("Carm." v. 5). From Gregory's letters to Virgilius of Arles and to Theodore of Marseilles, it appears that the Jews who escaped to Marseilles were later also forced to adopt Christianity.

Bibliography: Gregory of Tours, *Histoire Ecclésiastique de France*, v. 11 (Tarannes edition, ii. 199, Paris, 1837); Dahn, *Urgeschichte*, iii. 177–179; Aronius, *Regesten*, p. 14; Grätz, *Gesch. der Juden*, 3d ed. v. 46.

T. H. R.

AVLONA, AULONA, or **VALONA** (אוילונה, אבילונא): Varying names of a town and seaport of Albania, on the Gulf of Avlona, on the Adriatic. From early times there seems to have been a flourishing Jewish community in the place. Messer David Leon, born about 1470, son of the philosopher Judah Leon, was in Salonica about 1510, when he received an invitation to go to Avlona and assume charge of the three Jewish congregations there, with an annual salary of 70 florins. He accepted the offer because he wished to go to Corfu, and Avlona was on his way. David preached in the synagogues in rotation. A quarrel breaking out among the various Jewish nationalities of the town, the Sephardim (comprising under that name the Jews of Portugal and Castile) separated from the Catalans and organized a prayer-meeting in the house of Abraham Zarfati. Toward the end of the second year of David's stay dissensions broke out also among the Sephardim. David sided with the Portuguese, who, he said, were "hot-tempered but obedient; they are open and generous, and not hypocritical and proud like the Castilians." The Portuguese established a synagogue for themselves; the Castilians demanded that David should compel the Portuguese, under penalty of excommunication, to continue to attend the former common synagogue. But David declined on the ground that the Portuguese were in the majority, and therefore had the right to separate from the minority.

At this juncture there arrived at Avlona a Jewish physician of Lisbon, Don Solomon Cressente. Slowly recovering from a serious illness, he offered, in testimony of gratitude to God, a gift of paraphernalia to the Portuguese synagogue. He intended by this to bring about the reconciliation of the Castilians with the Portuguese; and upon the sacred evening of Kol Nidre (the eve of Atonement Day) he sent messengers to the Castilians in their synagogue to implore them to pardon the Portuguese for any wrong which the latter might have done them. But his exertions were of no avail. The next day, the Day of Atonement, he requested David to intervene as conciliator; but the Castilians refused to obey David's summons to come to him for a mutual explanation, and so the strife grew warmer. The Portuguese, with David at their head, launched anathemas against the Castilians, who responded similarly. At the head of the Castilians at that time were Abraham de Collier and Abraham Ḥarbon, judge, the former an enemy of David.

In the question of the conflicting synagogues, however, Abraham Ḥarbon, who was a friend of David, pronounced against him, though among other arguments David had instanced his title of מוסמך ("ordained teacher") to influence the obedience of the Castilians. The Sephardim, on the other hand, laughed at the custom of ordaining rabbis (סמיכה) as practised in France, Germany, and Italy. They claimed that the ceremony could only be legally performed in Palestine, and that rabbis who performed it in other countries did so only in imitation of the Gentiles. Moses ben Jacob Albelda, author of commentaries on various parts of the Bible, also lived in Avlona toward the end of the sixteenth century (Conforte, "Ḳore ha-Dorot," p. 39*a*).

Bibliography: Schechter, *Notes sur Messer David Léon*, in *Revue Etudes Juives*, xxiv. 128 *et seq.*; *Kebod Ḥakamim*, ed. S. Bernfeld, in the Meḳiẓe Nirdamim collection, Berlin, 1899; *Ha-Ẓefirah*, xxvii., No. 71, p. 291.

G. A. D.

AVVITES, AVVA, AVVIM (in A. V. **AVITES**): **1.** A people mentioned in Deut. ii. 23 as being dispossessed by the Caphtorim. This, however, could not have taken place before the days of Joshua, for it is stated in Josh. xiii. 3 that the Israelites upon entering Canaan failed to conquer them; and their place of settlement is identical with the one mentioned in Deut. ii. 23. Although settled in the Philistine district, they do not appear to have had anything in common with the Philistines; they resemble rather the class of Bedouins who had made some progress toward the stage of permanent settlements.

2. A city in the domain of Benjamin, which may once have been a city of the Avvites (Josh. xviii. 23).

3. The place from which the king of Assyria brought people, worshipers of Nibhaz and Tartak, whom he settled in Samaria (II Kings xvii. 31). Called "Ivvah" in II Kings xviii. 34, xix. 13; Isa. xxxvii. 13.

J. JR. G. B. L.

AWANI, ISHAḲ IBN AL-: Head of the Academy of Bagdad until displaced by a rival; lived in the thirteenth century. He was a contemporary of Al-Ḥarizi, who seems to have made much fun of him. Referring to his displacement from his academical position, Al-Ḥarizi accuses him of having paid for the chair then occupied by another. Awani's poetry finds no mercy at the hands of this rigorous critic, who exhausts his supply of stings upon him. But Al-Ḥarizi's judgment upon Awani has proved to be a most unjust one, being simply the expression of discontent and revenge for insufficient payment of his own poetic efforts, or possibly of merely wounded vanity. Of all Awani's poems only one has been preserved, which has recently been published. It shows, however, sufficiently that the poet deserves a place among the foremost masters of "muwashshaḥ" (popular poetry). With regard to form, Awani faithfully observes all the rules of the art. His so-called "girdle-poem," which is a poem on friendship, is strictly metrical and fully rimed, and it shows the author's name in acrostic. In contents the poem is likewise of considerable merit. Babylonian though he was, he knew and had a skilful mastery of all the figurative expressions derived by the old Spanish classical writers from the Arabs and adopted into Hebrew poetry. The language is pure and free from all harshness; the connection is well preserved; and the whole is permeated by a genuine poetical spirit. Hazardous as it may be to pronounce a final judgment concerning a poet based on a single poem, it is nevertheless true that the perusal of this one production is sufficient to show that he was no bungler in the art.

Bibliography: H. Brody, in *Zeit. f. Hebr. Bibl.* ii. 157; D. Kaufmann, *ibid.* p. 188.

G. H. B.

AWIA or **IWIA, RAB:** Babylonian amora of the fourth generation (fourth century), contemporary of Abaye and Raba (Ber. 28*b*; Shab. 46*a*), and brother-in-law of Rammi b. Pappa (B. B. 100*b*; Ket. 56*b*; compare "Aruch Completum," vii. 277, *s.v.* רכם). He was a disciple of R. Joseph, and very strict in ritual observances. An example of his extreme scrupulousness is given in Ber. 28*b*; and an instance of Awia's readiness in halakic argumentation is quoted in Shab. 46*a*. He once visited Raba's school with dust on his shoes. The master intended to punish him for his breach of etiquette by propounding puzzling questions to him that he hoped Awia would be unable to answer. Awia, however, stood the test and came forth victorious. The audience sympathized with Awia, and Naḥman b. Isaac exclaimed: "Thanked be the Lord, that Raba did not succeed in putting Awia to shame" (Shab. 22*a*, 23*a*, 46*b*, 63*a*; Beẓah 13*b*; Sanh. 14*a*; Men. 78*a*; 'Ar. 11*b*; Ex. R. i. 11).

J. SR. S. M.

AWIA SABA (THE ELDER), RAB: Babylonian halakist of the third amoraic generation (third and fourth centuries), a contemporary of Rab Pappa (the Elder) and of Rabbah b. Ḥanan (M. Ḳ. 24*b*; Ḳid. 39*a*). He was a Pumbeditan by birth, but often sat at the feet of Rab Huna I., who considered him a great scholar. The Talmud (Beẓah 21*a*; Ḥul. 124*b*) records two instances in which Awia, by his profundity of reasoning, became troublesome to his teacher, who, being exhausted by lecturing, broke up all further discussion by the evasive remark, "A raven has flown past." Awia was probably the father of Aḥa b. Awya.

J. SR. S. M.

'AWIRA, RAB: Babylonian amora of the third and fourth generations (fourth century); contemporary of Abaye and Safra—the latter speaking of him as of "a scholar coming from the West" (Palestine). 'Awira had emigrated to Palestine, where he officiated as usher at a college of "the great teacher" (probably Ammi); but he returned to his native land (Ḥul. 51*a*), bringing with him many Halakot and Haggadot of R. Ammi and of R. Assi, in transmitting which he frequently interchanged the names of the authors (Ber. 20*b*; Pes. 119*b* [correct version in MSS.]; Soṭah 4*b*; Giṭ. 7*a*; Ḥul. 84*b*; see Ammi). Besides those which he reported in the names of others, there are some original homilies by Rab 'Awira. "Come and see," he said once, "how unlike human nature is the nature of the Holy One. The man of high standing looks up with respect to a man higher placed than himself, but does not respect his inferior; not so the Holy One: He is supreme and yet respects the lowly, as Scripture says (Ps. cxxxviii. 6) 'Though the Lord is high, yet hath He respect unto the lowly'" (Soṭah 5*a*). [Others ascribe this to R. Eleazar.]

According to 'Awira [some ascribe the remark to R. Joshua b. Levi], "The tempter [evil inclination] is called by seven different names. The Holy One—blessed be He!—calls him simply 'Evil,' as it is said (Gen. viii. 21), 'The inclination of man's heart is evil'; Moses calls him 'The uncircumcised,' for so he says (Deut. x. 16), 'Ye shall circumcise the foreskin ("'orlat") of your heart'; David calls him 'Unclean,' for he prays (Ps. li. 12), 'Create in me a clean heart,' whence it appears that there is an unclean one; Solomon calls him 'Enemy,' for he says (Prov. xxv. 21, 22), 'If thine enemy be hungry, give him bread [religious nourishment] to eat; and if he be thirsty, give him water [spiritual refreshment] to drink,' etc. (compare Isa. lv. 1, 2); Isaiah calls him 'Stumbling-block,' for he cries (Isa. lvii. 14), 'Remove the stumbling-block out of the way of my people'; Ezekiel calls him 'Stone,' for he says (Ezek. xxxvi. 26), 'I will remove the heart of stone out of your flesh, and will give you a heart of flesh'; Joel calls him 'Lurker,' for he says (Joel ii. 20, Hebr.), 'I will remove far off from you the "ẓefoni,"' which, in the Haggadah, is taken as a symbolical name of the tempter who lies hidden ('ẓafun') in the heart of man" (Suk. 52*a*). Pes. 110*b*; Ket. 112*a*; B. B. 131*b*; Men. 43*a*; Ḥul. 42*b*, 55*a*.

J. SR. S. M.

AXENFELD, AUGUSTE: French physician; born at Odessa Oct. 25, 1825; died at Paris Aug. 25, 1876. He was a son of Israel Aksenfeld. After completing his school education at his native town, he went to Paris to study medicine, and in due course received his diploma as doctor of medicine from the Sorbonne. For his services during the cholera epidemic in Paris in 1849 and 1854 he was awarded two medals, and after having become a French citizen he was presented with the great gold medal of the "Assistance Publique."

In 1853 Axenfeld became lecturer at the Sorbonne, and in 1857 was elected a fellow. Shortly afterward he was appointed physician-in-chief at the hospital Beaujin, substituting as such professors Andral in the École de Médecine and Rostan in the Hôtel-Dieu. These positions he retained until 1871, when he was attacked with the severe cerebral disease which finally caused his death.

Axenfeld contributed many essays to the publication of the Société Anatomique, and was the author of: "Des Influences Nosocomiales," Paris, 1857; "Des Lésions Atrophiques de la Moëlle Epinière," in "Archives Générales," 1863; "Traité des Névroses," in Requin's "Traité de Pathologie Interne," published later (1883) by Henri Huchard; "Jean de Wier et les Sorciers," Paris, 1865; and jointly with Jules Beclard, "Rapport sur les Progrès de la Médecine en France," Paris, 1867.

Bibliography: *Nouveau Dict. Larousse Illustré*, s.v.; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

H. R. F. T. H.

AYAS, LÉON: Interpreter of the French army in the Algerian campaign against Abd-el-Kader; died 1846. He received several wounds in the expeditions in the Oran, during which he captured one of Abd-el-Kader's lieutenants.

At the battle against the Bou-Maza he showed special bravery; killing five Arabs at a critical moment of the battle, and receiving wounds of which he died the following year.

Bibliography: Feraud, *Les Interprètes Algériens*; *Revue Etudes Juives*, xxxiv. 51; Jost, *Neuere Geschichte der Israeliten*, ii. 212, Berlin, 1846.

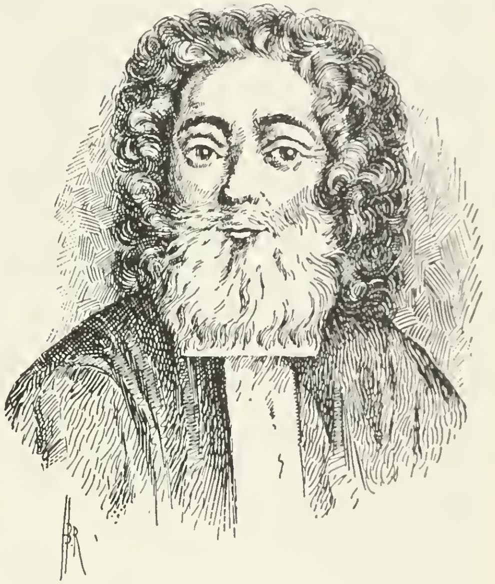
S. J.

'AYIN: The sixteenth letter of the Hebrew alphabet. Its numerical value is seventy. In its earlier form it was a circle, a rude picture of the eye, hence its name ("'Ayin" = "eye"). This form is still to be seen on the Moabite Stone, and also on the old Hebrew inscription found in the Siloam Pool. Its pronunciation in modern time ranges from no sound at all, as in the Judæo-German pronunciation, to the nasal *ng* of the Spanish and Portuguese Jews. One reason for this wide range in pronunciation is that there were originally two distinct sounds in Hebrew, as in other Semitic languages, both represented by an 'Ayin: the one a rough breathing (still retained in Morocco and Syria), the other a soft palatal. The distinction between the two, still indicated in the transliteration of proper names in the Greek version of the Old Testament, was gradually lost; in certain districts the Jews retained in their pronunciation traces of the palatal (which accounts for the Sephardic pronunciation), in others all traces of the letter disappeared, and the rough breathing became purely vocalic (see Zimmern, "Vergleichende Grammatik der Semitischen Sprachen," § 7). The letter 'Ayin, along with the Aleph, Waw, and Yod, has been used quite extensively in the Yiddish orthography as a vowel letter, indicating short *e*.

J. JR. G. B. L.

AYLLON (incorrectly also **Aylion, Aelion, Hillion**), **SOLOMON BEN JACOB:** Ḥaham of the Sephardic congregations in London and Amsterdam and follower of Shabbethai Ẓebi; born in the Orient 1664 (1660 ?); died in Amsterdam April 10, 1728. His name is derived from a town in the Spanish province Segovia of the name of Ayllon. Ayllon was neither a general scholar nor a Talmudist of standing, as his responsa (found in Ezekiel Katzenellenbogen's "Keneset Yeḥezkel," Nos. 3, 5; in Samuel Aboab's "Debar Shemuel," Nos. 320, 324; in Ẓebi Ashkenazi's "Ḥakam Ẓebi," No. 1; in Jacob Sasportas' "Ohel Ya'aḳob," No. 64) amply show. See also the anonymous letter quoted by Grätz, "Geschichte," x. 482 (3d ed.). But his history is closely interwoven with that of Shabbethaism in both the East and the West.

Ayllon's youth was passed in Salonica, which was probably his birthplace, although some persons assert that Safed was the place, because many Shabbethaians claimed to be of Palestinian birth. He associated with the Shabbethaian circles of Joseph Philosoph, Solomon Florentin, and other leading spirits of antinomian and communistic tendencies. There he is said to have married as his divinely appointed spouse a woman from whom another man had separated without the formality of a divorce, only to experience that she soon left him for a third spouse, whose "affinity" seemed holier to this strange sect than the bonds of lawful matrimony (M. Ḥagis, "Shebeṭ Posh'im," 34; the passage is, however, somewhat obscure). A few years later he visited Europe as a "meshullaḥ" (messenger) from the Palestinian congregations to collect funds for the poor of the Holy Land, leaving his wife and children domiciled in Safed, and having apparently publicly broken with Shabbethaism. From Leghorn, where he was in 1688 (Aboab, *l.c.* 329), he repaired to Amsterdam and thence to London, where, after a few months' stay, he was appointed ḥaham June 6, 1689. The very next year, however, he was vigorously attacked by a member of the congregation, named Ruby Fidanque, who had heard something of Ayllon's antecedents. The Mahamad, caring more for its dignity than for the truth, endeavored to suppress the scandal, but Ayllon's position was so hopelessly undermined by the exposure, that all the really learned members of the congregation would not submit to the new ḥaham, which caused considerable friction, in spite of a pronunciamento ("haskamah") issued by the Mahamad that under penalty of excommunication it was forbidden "to any one except the appointed ḥaham to lay down the law or to render any legal decision." Ayllon, in a letter to Sasportas ("Ohel Ya'aḳob," No. 69) six years later (1696), still complained bitterly of the unbearable relations between him and his congregation, and inasmuch as his olden Shabbethaian proclivities began to reassert themselves, and the congregation just then began to consider the propriety of asking for his resignation (M. Ḥagis, *l.c.*), he resolved to leave London, and was glad to accept an appointment as associate rabbi of the Sephardic congregation of Amsterdam, 1701.



Solomon ben Jacob Ayllon.
(From an engraving by J. Houbraken.)

Ayllon's first blunders in his new home took place when in 1700 he pronounced as harmless a heretical work by M. Cardozo (probably the work "Boḳer Abraham," still extant in manuscript), which he had been requested to examine by the Mahamad. This latter body, however, was somewhat distrustful of its ḥakam, and sought additional opinions from other learned authorities. They gave as their opinion that

Cardozo's work merited public burning, and this sentence was actually carried out. About this time, too, Ẓebi Ashkenazi came to Amsterdam as rabbi of the Ashkenazic community; his advent was a serious matter to Ayllon, as the former completely eclipsed his Sephardic colleague by his superior learning and dignity of character; he was also a noted heresy-hunter in the matter of the Shabbethaian movement. The clash could hardly have been averted, and Nehemiah Ḥayyun, a notorious Shabbethaian, precipitated it. At the request of M. Ḥagis, Ashkenazi examined the works of Ḥayyun (1711) and rightly denounced them as heretical; in addition, he notified the Mahamad of the fact. This august body, however, did not exactly welcome advice volunteered by a Polish-German rabbi, and replied that, before taking action, Ashkenazi's opinion would have to be fortified by the assent of Ayllon and other members of their own body. Ashkenazi peremptorily declined this express invitation to sit in council with Ayllon, for he was well aware both of his ignorance of the Cabala and of his suspected affinity with Shabbethaism. Ayllon saw in this crisis an opportunity to make political capital. He persuaded an influential member of the Mahamad, a certain Aaron de Pinto, to take up the matter as an attempt on the part of the German rabbi to interfere with the autonomy of the Sephardic community. It is difficult to discover whether Ayllon was actuated herein by secret loyalty to Shabbethaism, or whether, for personal reasons, he merely sought to clear Ḥayyun from the imputation cast upon him. The adventurer was well acquainted with Ayllon's antecedents, and it would have been dangerous to make an enemy of him. Be this as it may, De Pinto succeeded in having a resolution passed by the Mahamad, declining to permit any such interference in their affairs by the German rabbi, and requesting Ayllon to appoint a committee to give an official opinion upon Ḥayyun's work. The finding of this commission was publicly announced Aug. 7, 1713, in the Portuguese synagogue, and it ran that Ḥayyun was innocent of the heresy charged against him, and that he had been unrighteously persecuted. The committee consisted of seven members, but its conclusions represented simply Ayllon's opinion, for the other six understood nothing of the matter. The affair, however, could not be considered closed herewith, for Ashkenazi and Ḥagis had already, on July 23, pronounced the ban of excommunication upon Ḥayyun and his heretical book. In the protracted discussion which ensued between Ayllon and Ashkenazi, a discussion into which the rabbis of Germany, Austria, and Italy were drawn, Ayllon made but a sorry figure, although, as far as Amsterdam was concerned, it might be said to have ended triumphantly for him, seeing that Ashkenazi was compelled to leave the city. Not alone did Ayllon permit his protégé, Ḥayyun, to assail the foremost men in Israel with foulest insults, but he supplied him with personal papers containing attacks upon his opponent Ḥagis, the unfounded nature of which he himself had formerly admitted and testified to. Ayllon was also no doubt the rabbi who laid charges against Ashkenazi before the Amsterdam magistrates, and thus made an internal dissension of the Jewish community a matter of public discussion. It is claimed that upon hearing of the death of Ashkenazi in 1718, Ayllon confessed that he had wronged the man. It is certain that when, a few years later, Ḥayyun visited Amsterdam again, he found matters changed so much that even Ayllon refused to see him.

Ayllon left a cabalistic work, a manuscript of which is preserved in the library of the Jews' College in London (Neubauer, Cat. Bodl. Hebr. MSS., No. 125).

Bibliography: Gaster, *Hist. of Bevis Marks*, pp. 22–31, 107–111; Grätz, *Gesch. der Juden*, x. 305, 309–325, 482–487, 3d ed.; D. Kohn, כהנא, *Eben-ha-Toïn*, pp. 64–74 (reprint from *Ha-Shaḥar*, iii.); Emden, *Megillat Sefer* (see Index); Wolf, *Bibl. Hebr.* iii. 1026, iv. 974; Steinschneider, *Cat. Bodl.* No. 3112. See also Ashkenazi, Ẓebi; Ḥayyun, N.; Nieto, David.

L. G.

AYYAS, JACOB MOSES: Son of Judah Ayyas; lived at Jerusalem, whence he was sent abroad to collect money for the Palestine poor. In 1783 he visited Algiers, where he was received with great honor. Following a call to Ferrara, he settled there as rabbi and teacher. One of his pupils was Nepi, the associate author of "Toledot Gedole Yisrael." Ayyas wrote "Derek Ḥayyim" (The Way of Life), treating of annulment of vows, of the ceremony known as Tashlik, etc., Leghorn, 1810.

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 116.

L. G. M. B.

AYYAS, JUDAH: A commentator and casuist; born in North Africa about 1690; died at Jerusalem Sept. 11, 1760. He pursued his Talmudic studies at Algiers under the supervision of Solomon Ẓeror, rabbi of that city. From 1728 to 1756 Ayyas officiated as dayyan of Algiers, in which capacity he was very popular and much consulted on ritual questions. In 1756 he went by way of Leghorn to Jerusalem, where he spent the closing years of his life. The chief motive for his departure seems to have been the progressive spirit that began to make itself felt in the Algerian community. Ayyas was a strict Talmudist, a keen casuist, but narrow-minded and without any sympathy for questions outside the domain of Halakah. He wrote: (1) "Leḥem Yehudah" (The Bread of Judah), a commentary on Maimonides' "Yad ha-Ḥazaḳah" (Leghorn, 1745). (2) "Bet Yehudah" (Judah's House), responsa on the four "Ṭurim" (Leghorn, 1746). This latter work throws some light on the social and economic conditions of the Jewry of North Africa in Ayyas' days. From the fifth responsum in Eben ha-'Ezer, for instance, it appears that cases of bigamy were not rare among Oriental Jews of the eighteenth century. Appended to it are the communal regulations of Algiers as laid down by R. Joseph ben Sheshet (ריב"ש) and R. Simon ben Ẓemaḥ Duran (רשב"ץ). (3) "Wezot li-Yehudah" (And This Too Is Judah's), commentaries on various subjects (Leghorn, 1776). (4) "Bene Yehudah" (Judah's Sons), on the terminology and style of Maimonides, Tosafot and Mizraḥi; this work contains also some responsa; appended to it is a treatise, "Ot Berit" (The Sign of the Covenant), on circumcision (Leghorn, 1758). (5) "Maṭṭeh Yehudah" (The Tribe of Judah) and (6) "Shebeṭ Yehudah" (Leghorn, 1783, 1788), containing novellæ on Shulḥan 'Aruk, Oraḥ Ḥayyim, and Yoreh De'ah. (7) "'Afra de Ar'a"

(The Dust of the Earth), a commentary on Jacob Algazi's "Ar'a de Rabbanan" (Leghorn, 1783).

BIBLIOGRAPHY: *Literaturblatt des Orients*, ix. 585; Bloch, *Inscriptions Tumulaires*, pp. 85 *et seq.*

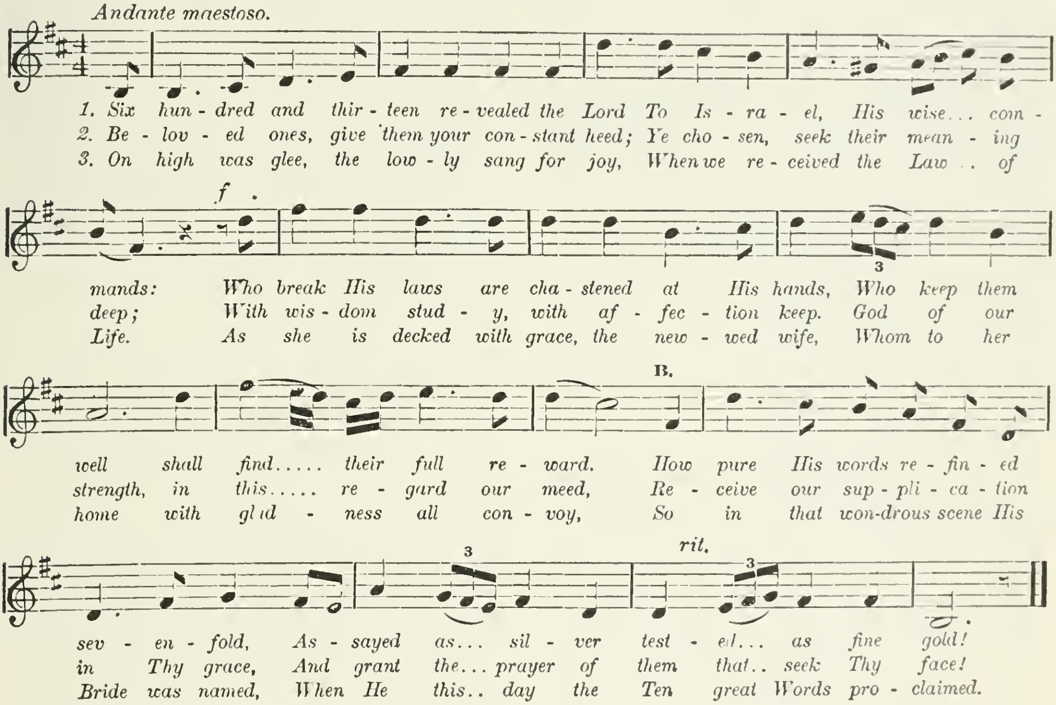
D. M. B.

AZ SHESH MEOT (אז שש מאות): A poem of three stanzas by R. Elias Priscus, introduced in the northern liturgy at the conclusion of the piyyuṭim in the Additional Service on the Feast of Weeks. A paraphrase is given below of the two melodies associated with the poem: both are equally quotations from the music of the Days of Penitence, and afford (the more usually followed intonation especially) an excellent illustration of the hermeneutical feeling by which so much of the traditional melody of the ḥazan has been guided in its shaping. The noble version here transcribed as sung in the "musaf" of the Feast of Weeks is quoted bodily from the same service of the Days of Memorial and of Atonement, where it is associated with that second part of the piyyuṭ "U-netanneh Toḳef," legendarily associated with R. AMNON OF MAYENCE, in which the Talmudical theory (R. H. 16*b*) of the writing and sealing of man's fate at the commencement and end of the Days of Penitence is rhapsodically developed. Reflecting that the destiny of man is in the end dependent upon his own obedience or disobedience to the Law, some old-time ḥazan considered that he might melodiously emphasize this Jewish doctrine of personal responsibility when singing of the giving of that Law. With this object he chanted "Az Shesh Meot" to the melody of "U-netanneh Toḳef"; and the persistence of the practise shows that his intention was widely understood and appreciated.

The melody transferred already contained within itself a quotation, in the phrase between the points marked here "A" and "B," which had been excerpted from the melody of KOL NIDRE. It had been introduced because at that point in the original text mention was made of the Day of Atonement, on which alone "Kol Nidre" is sung. For this employment of a snatch of tune associated with a particular service as a representative theme of some idea suggested by that service or enshrined in the object of the occasion, see the general article MUSIC, SYNAGOGAL.

A. F. L. C.

AZ SHESH ME'OT


Andante maestoso.
1. Six hun - dred and thir - teen re - vealed the Lord To Is - ra - el, His wise... com - mands: Who break His laws are cha - stened at His hands, Who keep them well shall find..... their full re - ward. How pure His words re - fin - ed sev - en - fold, As - sayed as... sil - ver test - ed... as fine gold!
2. Be - lov - ed ones, give them your con - stant heed; Ye cho - sen, seek their mean - ing deep; With wis - dom stud - y, with af - fec - tion keep. God of our strength, in this..... re - gard our meed, Re - ceive our sup - pli - ca - tion in Thy grace, And grant the... prayer of them that.. seek Thy face!
3. On high was glee, the low - ly sang for joy, When we re - ceived the Law .. of Life. As she is decked with grace, the new - wed wife, Whom to her home with glad - ness all con - voy, So in that won-drous scene His Bride was named, When He this.. day the Ten great Words pro - claimed.
f
3
B.
3
rit.
3

AZAL (R. V. **AZEL**): A place near Jerusalem, but the exact position can not be determined (Zech. xiv. 5). It is supposed by some to be the same as Beth ezel (Micah i. 11). Clermont-Ganneau identifies it with the Wadi Yasul.

J. JR. G. B. L.

AZANḲOṬ (אזנקוט), **SAADIA B. LEVI**: Orientalist of Morocco; lived in Holland in the first half of the seventeenth century. He was teacher of Jewish literature to Hottinger. There exists a versified paraphrase of Esther by him, which was printed under the title "Iggeret ha-Purim," Amsterdam, 1647. The Bodleian Library has two manuscripts bearing his name: one containing a transcription of Maimonides' "Dalalat al-Ḥaïrin" in Arabic characters, which Azanḳoṭ made for Golius; the other manuscript containing the Hebrew translation of the "Lamiat al-Ayam" of Ḥusain b. Ali, appended to a printed copy of the same.

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* Nos. 1240 and 1438; Steinschneider, *Cat. Bodl.* col. 2227.

G. H. Hir.

AZAREEL (R. V. **AZAREL,** "God is help"): **1.** One of those who came to David at Ziklag (I Chron. xii. 7).

2. Son of Jeroham, chief of the tribe of Dan when David made the enumeration of the people (I Chron. xxvii. 22). **3.** A Levite, son of Heman, to whom fell the eleventh lot in the apportionment made by David for the choral service of the Temple (I Chron. xxv. 18). **4.** One of the sons of Bani, who had taken a foreign wife (Ezra x. 41). **5.** A priest (Neh. xi. 13, xii. 36) who played a musical instrument at the dedication of the wall. Here the name is spelled "Azarael."

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AZARIA BEN JOSEPH IBN ABBA MARI (also called **Bonafoux** or **Bonfos Bonfil Astruc**): One of the last Jewish writers coming from Perpignan, France. He flourished in the first half of the fifteenth century. A rising against the Jews was the cause of his leaving his native city. Neubauer ("Ecrivains Juifs," p. 759; see also "Revue Etudes Juives," v. 41) places this riot in the year 1414, when the friar Vincent Ferrer roused the angry passions of the mob against the Jews for refusing baptism (see Grätz, "Gesch. der Juden," viii. 123); but Gross ("Gallia Judaica," p. 473) is rather inclined to place the date in 1420, when the Jews of Perpignan were exposed to all manner of vexatious proceedings by the Inquisition ("Revue Etudes Juives," xvi. 14).

Be this as it may, Azaria had, in 1423, settled with his son in Italy, where he translated from Latin into Hebrew the following works: (1) "De Consolatione Philosophiæ" of Boethius (lived 470–524). Boethius was the only early Latin writer whose works were translated into Hebrew. The preface of the translator informs us that it was commenced Ṭebet 28, 5183 (*i.e.*, 1423) at Torre Maestrata de Montelfelatra (probably Macerata di Monte Feltro), in the province of Urbino Pesaro, and finished the same year at Castel San Pietro, in the province of Bologna. (2) A translation of the 28th book of the medical work entitled "Liber Practicæ," by Zahrawi (eleventh century), after the Latin of Simon of Genoa, was finished November, 1429, at Senise in the province of Basilicate. Neubauer maintains that Azaria made his translation not from the Arabic original, but from a translation made by Abraham of Tortosa, son of Shem-Ṭob, son of Isaac, who translated, in 1254, the whole work of Zahrawi at Marseilles ("Rabbins Français," p. 592). (3) A translation from the Latin of the second book of the "Simplicia" by the physician Dioscorides. The following is Azaria's brief introduction to this translation (Neubauer, "Revue des Etudes Juives," v. 46):

> "It often happens that physicians find themselves in places where they can not procure required drugs except with great difficulty, and hence are placed in great embarrassment. This is particularly the case with those of our coreligionists who are obliged to dwell in villages or in the mountains to gain their living. There are places where one can not find a variety of drugs wherewith to make the necessary medicaments. Therefore, I, Azaria, called Bonafoux in the vulgar tongue, have translated this alphabetical table which I found in use among Christians, entitled in Greek Περί τῶν Ἀντιβαλλομενων ["Book of the Equivalents of Drugs"], composed by the philosopher and physician Dioscorides for his uncle."

Bibliography: In addition to the works mentioned above, see Steinschneider, *Hebr. Uebers.* pp. 466, 650, 740.

G. S. K.

AZARIA B. MOSES DE ROSSI. See Rossi.

AZARIAH.—Biblical Data: The name given to twenty-six different persons in the Old Testament. The most important are:

1. A noble in the court of Solomon. According to I Kings iv. 2, he was the son of Zadok the priest. I Chron. v. 35 [A. V. vi. 9] makes him the son of Ahimaaz and grandson of Zadok. The same genealogical list (next verse) states that he in turn had a grandson bearing the same name who "executed the priest's office in the house that Solomon built in Jerusalem." Since Zadok figured as a prominent priestly noble in the court of Solomon, it seems more likely that not his grandson, but his son (as is stated by the older narrative of I Kings), occupied a similar position, probably succeeding his father in the high-priestly office. In that case the reference in I Chron. would apply to Azariah, the son of Zadok, rather than to Azariah's grandson. Similarity of name may have been the cause of the displacement at the hand of some later copyist.

2. The grandson of the Azariah of Solomon's reign and father of Amariah, who was high priest during the reign of Jehoshaphat (I Chron. v. 36 [A. V. vi. 10]; Ezra vii. 3).

3. The second Book of Chronicles (xxvi. 16–20), in assigning a cause for the leprosy of King Uzziah, states that the king impiously attempted to burn incense on the altar, and that Azariah "the priest" (that is, the high priest), with eighty attendant priests, opposed him, warning him that he as a layman had no right to burn incense to Yhwh. As a punishment for his impiety and his anger against the priests, Uzziah was at once smitten with leprosy. Josephus adds that an earthquake further evinced the divine disapproval ("Ant." ix. 10, § 4). This tradition of Josephus clearly arose from an association of the earthquake in the reign of Uzziah, referred to in Amos i. 1 and Zech. xiv. 5, with the story of the chronicler. The older narrative of Kings simply states that "the Lord smote the king, so that he was a leper" (II Kings xv. 5). The genealogical list in I Chron. v. [A. V. vi.], purporting to give the complete line of high priests in Judah, assigns to the reign of Uzziah none bearing the name of Azariah. The point of view of the entire story in II Chronicles is not that of the days of the kingdom, when it was the duty of the king to present offerings and burn incense (I Kings ix. 25), but of the late post-exilic period when the chronicler wrote. It has a close kinship with other traditions peculiar to him or to his age, and frequently introduced into his ecclesiastical history. Its aim was clearly to explain the horrible affliction of one who figures in the earlier narratives as a just and benign ruler; and also to point a priestly moral.

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——**In Rabbinical Literature:** The Haggadah identifies Azariah, chief priest under Uzziah, with the high priest Azariah of whom it is stated, as a special distinction, "He it is that executed the priest's office in the house that Solomon built in Jerusalem" (I Chron. v. 36 [A. V. vi. 10]), to indicate that he guarded the sanctity of the Temple from the sinful king Uzziah at the risk of his life (Sifre Zuṭṭa, cited in Yalḳ., Num. 754).

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4. According to II Chron. xxxi. 10, 13, a certain Azariah of the house of Zadok was chief priest and "ruler of the house of God" during the reign of Hezekiah. During his high-priesthood, chambers were built in the Temple to receive the oblations of the people.

5. The Levite Azariah (probably distinct from the preceding), whose son Joel is described by the chronicler (II Chron. xxix. 12) as active in carrying out the command of Hezekiah to cleanse the Temple.

6. Associated with the same traditional cleansing of the Temple in the days of Hezekiah was a third Azariah described as a Levite of the sons of Merari (II Chron. xxix. 12).

7. Son of the high priest Hilkiah, who was connected with the reformation of Josiah (I Chron. v. 39, 40 [R. V. vi. 13, 14]; in part, Ezra vii. 1). It was his son Seraiah who was put to death by Nebuchadnezzar. Perhaps it was this Azariah who gave his name to the priestly clan that figured in the reformation of Ezra and Nehemiah (Neh. x. 3 [R.V. 2]).

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8. Son of Nathan, chief of the officers of Solomon (I Kings iv. 5).

9. Son of Hoshaiah, one of the men who disregarded the words of Jeremiah, and persisted in going to Egypt, taking the prophet along with them (Jer. xliii. 2).

10. The Hebrew name for Abed-nego, the companion of Daniel (Dan. i. 6 *et seq.*).

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——**In Rabbinical Literature:** Azariah and his friends Hananiah and Mishael were of royal lineage, like their colleague in the royal service, Daniel, being descendants of Hezekiah, to whom the prophet Isaiah had announced concerning them (Isa. xxxix. 7), "and of thy sons there shall be eunuchs in the palace of the king of Babylon" (Sanh. 93*b*; Pirke R. Eliezer lii.; Jerome, in his Commentary on Isaiah; Origines on Matt. xv. 5; a dissenting view in the Talmud, Sanh. *l.c.*, contends that only Daniel was a Judean; his friends belonging to other tribes). The cause of their having been eunuchs was the fact that the enemies of the Jews had accused them before King Nebuchadnezzar of leading impure lives, especially with the wives of the noble Babylonians, and in order to show the falsity of this accusation they mutilated themselves, and when arraigned before Nebuchadnezzar, they were not only able to refer to the Decalogue (Ex. xx. 14), which enforces chastity upon the Jew, but were also able to prove how unfounded was the accusation (Midr. Megillah, published by Gaster, in "Semitic Studies," p. 176).

His Strength and Faith.

Azariah and his friends were able to control themselves even to the suppression of every human inclination, and they were eminently fit for the service of the court (Dan. i. 4) because they did not permit themselves to be overcome by sleep or other needs (Sanh. *l.c.*). Devoted to their mundane ruler, they were equally faithful to their heavenly Father, obeying His commands strictly and keeping the Sabbath holy (Eliyahu R. xxvi.; Sanh. *l.c.*). Their faithfulness to the Jewish religion was demonstrated by their refusal to show homage to the idol erected by Nebuchadnezzar (Dan. iii.), although it was in reality no idolatry that was required of them, but rather an act of homage to the king's statue. They gave their lives for the glorification of the Eternal, saying, "If soulless animals like frogs hastened into the burning ovens of the Egyptians (Ex. vii. 28), how much more reason is there for us to do similarly" (Pes. 53*b*; compare Tosafot, under the word מה). Azariah and his friends Hananiah and Mishael were the men chosen as Jewish delegates to show homage to the statue, Nebuchadnezzar having commanded each nation to send three envoys on this occasion. They came to Daniel for advice; he sent them to the prophet Ezekiel, who advised them not to risk their lives, but rather to try to evade the command by flight. Although the prophet based his advice on the authority of Isaiah (compare Isa. xxvi. 20), they determined openly to insult the king's statue so that all the nations should say, "All peoples did homage to the image, Israel alone refused!" As Ezekiel could not make them desist from their plan, he bade them wait at least until he had questioned God; but the Almighty said to him: "Let them not depend upon Me herein, for it is precisely through the sinfulness of such aristocrats as they among My people, that My house is destroyed, My palace in ashes, and My children exiled among the heathens." This response, however, only confirmed their determination, and they each proceeded to a different point and there proclaimed loudly, "We will not serve thy gods, O king, nor worship the golden image which thou hast set up, even though God sustain us not" (Dan. iii. 18; verse 17, however, explicitly expresses faith in God's assistance). When they had thus proven their pious determination, it was revealed to the prophet Ezekiel that God would nevertheless intervene in their behalf, the former reply having been simply to test their fortitude (Cant. R. to vii. 8).

Opposes Idol-Worship.

When brought before him, Nebuchadnezzar reminded the young men that the Jews had freely worshiped idols before the destruction of Jerusalem, thus affording them a precedent; he also referred them to the words of Jeremiah (xxvii. 8), threatening destruction to all who should not obey Nebuchadnezzar; and appealing finally to the prophecy of Moses himself (Deut. iv. 28), predicting that the Jews would serve idols when scattered among the nations. But the three men remained steadfast, and intimated to the monarch that he might command their full obedience in such matters as taxes and imposts, but that in religious matters they could not obey. This defiance so enraged the king that he ordered them thrown into the fiery furnace (Lev. R. xxxiii. 6; compare also Tan., Noah, 10; ed. Buber, xv., and the parallel passages cited by Buber in note 130). Cast into the furnace, the men raised their eyes to heaven and prayed, "Lord of the universe, Thou knowest we did this thing not in reliance upon our own good deeds, but in reliance upon Thee, who wilt not permit the heathen to say, Where is their God?" (Tanḥuma, *l.c.*; the words here ascribed to the pious victims are a paraphrase of Ps. cxv. 1, 2, which psalm, according to Pes. 117*a*, was composed by these three men; compare also Ex. R. ix. 1, xviii. 4). The furnace into which they were thrown was so well heated with naphtha, tow, tar, and dry branches that the flames rose forty-nine cubits above the furnace, destroying all Chaldeans who were standing by (Septuagint and Theodotion on Dan. iii.47; compare also Sanh. 92*b*; Cant. R. vii. 9.)

In the Fiery Furnace.

The angel of the hailstorm, Yurḳami, craved divine permission to cool the furnace, but the task was entrusted to the archangel Gabriel, who so arranged matters that the interior of the furnace was cooled, but its exterior was so furiously glowing that all heathens who gathered to the spectacle perished (Pes. 118*a*, *b*; different in Tan. *l.c.*, which states that God Himself delivered the victims; compare also Ex. R. xviii. 4). In the midst of the flames, Azariah meanwhile intoned a penitential prayer and confession of sins, in which his friends joined, acknowledging God's supreme justice; and when presently a strong wind, laden with moisture, blew through the furnace, they broke into a song of thanksgiving (Septuagint and Theodotion, *ib.* iii. 26–90). The extinction of the flames was but one of six miracles happening upon that day, which happened to be both the Sabbath and the Day of Atonement. The fiery furnace, which had been sunk deep in the ground, rose upon its foundations and its walls fell apart; four adjoining nations, hostile to the Jews, were burned by it; Nebuchadnezzar himself suffered from its fury, his statue being overthrown; and it was this identical wind-storm which reanimated the dead of Ezekiel's vision (Ez. xxxvii. 9) at God's command (Sanh. *l.c.*; Cant. R. *l.c.*). When the furnace fell, the men refused obedience to the angel's suggestion that they should leave the ruins, saying that they would not leave until Nebuchadnezzar would order them to do so, as otherwise it would look as if they had run away (Tan. *l.c.*). When Nebuchadnezzar at length approached to bid them come forth, he recognized in the fourth personage present the angel Gabriel, whom he had seen previously, destroying the army of Sennacherib before Jerusalem (Yalḳ., Dan. 1062).

The deliverance of these three men from the furnace made a deep impression upon the surrounding nations, who came to them and remonstrated with them: "You knew that your God could perform such great miracles; how, then, could you through your sinfulness bring about the destruction of His house and the banishment of His children?" They then so forcibly expressed their contempt for so rebellious a people, that the princes exclaimed, "O Lord, righteousness belongeth to Thee, but unto us confusion of face as at this day" (Dan. ix. 7) (Pesiḳta, ed. Buber, xi. 99*a*; Sanh. 93*a*).

According to one account, Hananiah, Mishael, and Azariah died on the spot; but, according to other accounts, they left Babylonia and settled in Palestine, where they married and had descendants, their sojourn in the furnace having remedied all their physical deformities (Sanh. *l.c.*; Yer. Shab. vi., end, 8*d*). Here they became the friends of the high priest Joshua, and in view of their past they were considered "men that are a sign" (Zech. iii. 8). Another result of the deliverance of these men was that the heathens broke up their idols and fashioned bells and spangles out of them, which they hung around the necks of their dogs and asses. The piety of Hananiah, Mishael, and Azariah has remained imperishable in the memory of the people, so that, for instance, when the supports of the order of the universe are spoken of, these men are referred to as its pillars (Cant. R. vii. 9).

Bibliography: Brüll, *Jahrbücher*, viii. 22–27.

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11. Son of Maaseiah, who rebuilt part of the wall of Jerusalem in the days of Nehemiah (Neh. iii. 23).

12. A leader who came with Zerubbabel (Neh. vii. 7). In the parallel account of Ezra ii. 2 he is called "Seraiah."

13. One of those who explained the Law (Neh. viii. 7).

14. One of "those that sealed" the covenant with Nehemiah (Neh. x. 3 [R. V. 2]).

15. A member of the tribe of Judah who took part in the dedication of the wall (Neh. xii. 33).

16. Son of Ethan, mentioned in the genealogy of Judah (I Chron. ii. 8).

17. A Jerahmeelite (I Chron. ii. 38, 39).

18. The same as Uzziah, which see.

19. A Kohathite Levite (I Chron. vi. 21 [R. V. vi. 36]).

20. A priest residing in Jerusalem (I Chron. ix. 11).

21. Son of Oded, who, meeting the victorious army of Asa at Mareshah, on its return from the campaign against Zerah the Ethiopian, urged the necessity of a religious reform (II Chron. xv. 1–8).

22 and 23. Two sons of Jehoshaphat (II Chron. xxi. 2).

24. Son of Jeroham, captain of a hundred (II Chron. xxiii. 1).

25. Son of Obed, also captain of a hundred (II Chron. xxiii. 1).

26. Son of Johanan, an Ephraimite who refused to accept the booty taken by Israel from Judah (II Chron. xxviii. 12).

In II Chron. xxii. 6 "Azariah" is an error for "Ahaziah."

J. Jr. G. B. L.

AZARIAH: A Palestinian scholar of the fourth amoraic generation (fourth century), often quoted in conjunction with R. Aḥa (Lev. R. vi. 5; Cant. R. to v. 16), R. Judan (Gen. R. xlvii.; Cant. R. to i. 4), and R. Judah b. Simon (Gen. R. xv.; Cant. R. to i. 2). Although his name appears in connection with some Halakot (Yer. Shab. vii. 9*b*; Yer. Pes. i. 28*a*), it is doubtful whether he ever became interested in legal topics; and the halakic questions with which his name is associated probably belong to R. Ezra (compare Frankel, "Mebo," p. 120*b*). Nor can the names of his teachers be definitely ascertained. Azariah transmits Haggadot in the name of leading amoraim of earlier generations, such as Ḥanina (Johanan) b. Pappa (Gen. R. xlv.; Cant. R. to ii. 14), Simeon b. Laḳish (Yer. Ber. i. 2*d*; Tan., Bereshit, ed. Buber, 15), and Johanan (Gen. R. xcviii. 5); and he also quotes his own contemporaries. Nevertheless, the assumption that he was a disciple of R. Mana II. (compare Bacher, "Ag. Pal. Amor." iii. 449, 458) is untenable, because both R. Cohen and R. Tanḥuma—the former a predecessor, the latter a contemporary, of R. Mana—report in the name of R. Azariah, which shows that he was a predecessor of both and of R. Mana (Ruth R. to i. 19; Esther R. to i. 2). For the same reason the identification of R. Ezra with R. Azariah (Bacher, *l.c.* 450) is inadmissible. The two names represent two distinct persons, who flourished in different generations, and, it seems, occupied themselves with different branches of rabbinic lore (compare EZRA).

R. Azariah was a versatile haggadist, to whom even single letters suggested ideas. Thus in the triliteral term "eshel" (אשל = the tamarisk; which, according to Gen. xxi. 33, Abraham planted at Beersheba), Azariah discovers three important duties connected with hospitality: the furnishing of the guest with meat (אכילה), with drink (שתיה), and with an escort (לויה) (Midr. Teh. cx. 1; see note in ed. Buber). According to him, the distinction conferred on the tribal princes of Ephraim and Manasseh at the consecration of the Tabernacle—the former offering his gifts on the Sabbath day and the latter immediately following him—was owing to the merits of their ancestor Joseph. The Lord said to Joseph: "Thou hast kept inviolate the seventh commandment and the eighth commandment, in that thou hast had no dealings with Potiphar's wife and hast not stolen of Potiphar's goods, nor dishonored his house; and a time will come when I shall reward thee; when the princes of the tribes shall come to consecrate the altar, the princes descended from thy two sons will approach one after the other with their offerings, and none will intervene between them, even as nothing intervenes between the two commandments thou hast kept." Therefore we find it written (Num. vii. 48), "On the seventh day . . . the prince of the children of Ephraim offered," and (*ib.* 54), "on the eighth day, . . . the prince of the children of Manasseh" (Num. R. xiv. 7; Tan., Naso, 28). The Biblical simile (Cant. ii. 3), "As the apple-tree is among the trees of the wood, so is my beloved among the sons," he thus explains (Cant. R. to *l.c.*): "As the apple-tree ripens its fruit only in the month of Siwan, so Israel emitted sweet savor (manifest ripeness for the reception of the Law) in the month of Siwan (Ex. xix. 1 *et seq.*); and as the apple-tree occupies fifty days between budding and ripening its fruit, so did Israel take fifty days between the exodus and the reception of the Torah." (Tan., ed Buber, Index; Midr. Teh., ed. Buber, Index; Pesiḳ., ed. Buber, pp. 1*a*, 2*b*, 28*b*, 39*a*, 42*a*, 50*a*, 51*a*, 61*a*, 99*a*, 103*b*, 116*b*, 125*a*, 131*b*, 139*a*, 166*a*, 179*b*, 192*b*; Pesiḳ. R., ed. Friedmann, Index; see also Bacher, "Ag. Pal. Amor." iii. 458–465.)

J. SR. S. M.

AZARIAH, MENAHEM HA-KOHEN: Author and translator; born at Fürth, Germany; flourished at Amsterdam in 1727. He edited Eliezer ha-Ḳaṭan's (his father-in-law's) "Shulḥan 'Aruk," an extract from the first volume of the Shulḥan 'Aruk, Fürth, 1696–97. Appended to this work is Azariah's short commentary on the thirteen hermeneutic rules. He later removed to Amsterdam, where he published in 1727 his "Meẓiat 'Azariah" (Azariah's Find), a Judæo-German translation of Moses Sulzbach's "Sam Ḥayyim" (Tincture of Life) —an ethical work in rimed prose, which he provided with an exhaustive introduction and epilogue. A second edition of this translation was published at Zolkiew, Galicia, 1795.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, pp. 363, 588.

L. G. M. B.

AZARIAS: General in the army of Judas Maccabeus, who, together with Joseph, son of Zacharias, was left in command of the Judean army (165 B.C.) when Judas and Jonathan were absent in Gilead and Simon in Galilee. Orders had been given to Azarias to remain passive and not to engage in battle before the return of the leaders. Azarias, however, became restless upon hearing of the deeds of valor which others had performed, and went out to battle with the enemy at Jamnia. He was nevertheless beaten back by the Syrian general Gorgias, with a loss of two thousand men.

BIBLIOGRAPHY: *I Maccabees*, v. 18, 19, 55–62; Josephus, *Ant.* xii. 8, § 6; Schürer, *Geschichte*, i. 164.

K. G.

AZAZ: A Reubenite, father of Bela and son of Shema (I Chron. v. 8). G. B. L.

AZAZEL (Scapegoat, Lev. xvi., A. V.): The name of a supernatural being mentioned in connection with the ritual of the Day of Atonement (Lev. xvi.). After Satan, for whom he was in some degree a preparation, Azazel enjoys the distinction of being the most mysterious extrahuman character in sacred literature. Unlike other Hebrew proper names, the name itself is obscure.

——**Biblical Data:** In Lev. xvi. the single allusion to Azazel is as follows: On the tenth day of Tishri (see ATONEMENT DAY) the high priest, after first performing the prescribed sacrifices for himself and his family, presented the victims for the sins of the people. These were a ram for a burnt offering, and two young goats for a sin-offering. Having brought the goats before YHWH at the door of the tabernacle, he cast lots for them, the one lot "for YHWH" and the other "for Azazel." The goat that fell to YHWH was slain as a sin-offering for the people. But the goat of Azazel (now usually known as the "scapegoat") was made the subject of a more striking ceremony. The high priest laid his hands upon its head and confessed over it the sins of the people. Then the victim was handed over to a man standing ready for the purpose, and, laden as it was with these imputed sins, it was "led forth to an isolated region," and then let go in the wilderness.

J. JR. J. F. McC.

——**In Biblical, Apocryphal, and Rabbinical Literature:** The Rabbis, interpreting "Azazel" as "Azaz" (rugged), and "el" (strong), refer it to the rugged and rough mountain cliff from which the goat was cast down (Yoma 67*b*; Sifra, Aḥare, ii. 2; Targ. Yer. Lev. xiv. 10, and most medieval commentators). Most modern scholars, after having for some time indorsed the old view, have accepted the opinion mysteriously hinted at by Ibn Ezra and expressly stated by Naḥmanides to Lev. xvi. 8, that Azazel belongs to the class of "se'irim," goat-like demons, jinn haunting the desert, to which the Israelites were wont to offer sacrifice (Lev. xvii. 7 [A. V. "devils"]; compare "the roes and the hinds," Cant. ii. 7 iii. 5, by which Sulamith administers an oath to the daughters of Jerusalem. The critics were probably thinking of a Roman faun).

Azazel Personification of Impurity.

Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Naḥmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity. The very fact that the two goats were presented before YHWH before the one was sacrificed and the other sent into the wilderness, was proof that Azazel was not ranked with YHWH, but regarded simply as the personification of wickedness in contrast with the righteous government of YHWH. The rite, resembling, on the one hand, the sending off of the epha with the woman embodying wickedness in its midst to the land of Shinar in the vision of Zachariah (v. 6–11), and, on the other, the letting loose of the living bird into the open field in the case of the leper healed from the plague (Lev. xiv. 7), was, indeed, viewed by the people of Jerusalem as a means of ridding themselves of the sins of the year. So would the crowd, called Babylonians or Alexandrians, pull the goat's hair to make it hasten forth, carrying the burden of sins away with it (Yoma vi. 4, 66*b*; "Epistle of Barnabas," vii.), and the arrival of the shattered animal at the bottom of the valley of the rock of Bet Ḥadudo, twelve miles away from the city, was signalized by the waving of shawls to the people of Jerusalem, who celebrated the event with boisterous hilarity and amid dancing on the hills (Yoma vi. 6, 8; Ta'an. iv. 8). Evidently the figure of Azazel was an object of general fear and awe rather than, as has been conjectured, a foreign product or the invention of a late lawgiver. Nay, more; as a demon of the desert, it seems to have been closely interwoven with the mountainous region of Jerusalem and of ancient pre-Israelitish origin.

Leader of the Rebellious Angels.

This is confirmed by the Book of Enoch, which brings Azazel into connection with the Biblical story of the fall of the angels, located, obviously in accordance with ancient folk-lore, on Mount Hermon as a sort of an old Semitic Blocksberg, a gathering-place of demons from of old (Enoch xiii.; compare Brandt, "Mandäische Theologie," 1889, p. 38). Azazel is represented in the Book of Enoch as the leader of the rebellious giants in the time preceding the flood; he taught men the art of warfare, of making swords, knives, shields, and coats of mail, and women the art of deception by ornamenting the body, dyeing the hair, and painting the face and the eyebrows, and also revealed to the people the secrets of witchcraft and corrupted their manners, leading them into wickedness and impurity; until at last he was, at the Lord's command, bound hand and foot by the archangel Raphael and chained to the rough and jagged rocks of [Ha] Duduael (= Beth Ḥadudo), where he is to abide in utter darkness until the great Day of Judgment, when he will be cast into the fire to be consumed forever (Enoch viii. 1, ix. 6, x. 4–6, liv. 5, lxxxviii. 1; see Geiger, "Jüd. Zeit." 1864, pp. 196–204). The story of Azazel as the seducer of men and women was familiar also to the rabbis, as may be learned from Tanna d. b. R. Yishma'el: "The Azazel goat was to atone for the wicked deeds of 'Uzza and 'Azzael, the leaders of the rebellious hosts in the time of Enoch" (Yoma 67*b*); and still better from Midrash Abkir, end, Yalḳ., Gen. 44, where Azazel is represented as the seducer of women, teaching them the art of beautifying the body by dye and paint (compare "Chronicles of Jerahmeel," trans. by Gaster, xxv. 13). According to Pirḳe R. El. xlvi. (comp. Tos. Meg. 31*a*), the goat is offered to Azazel as a bribe that he who is identical with Samael or Satan should not by his accusations prevent the atonement of the sins on that day.

The fact that Azazel occupied a place in Mandæan, Sabean, and Arabian mythology (see Brandt, "Mandäische Theologie," pp. 197, 198; Norberg's "Onomasticon," p. 31; Reland's "De Religione Mohammedanarum," p. 89; Kamus, *s.v.* "Azazel" [demon identical with Satan]; Delitzsch, "Zeitsch. f. Kirchl. Wissensch. u. Leben," 1880, p. 182), renders it probable that Azazel was a degraded Babylonian deity. Origen ("Contra Celsum," vi. 43) identifies Azazel with Satan; Pirḳe R. El. (*l.c.*) with Samael; and the Zohar Aḥare Mot, following Naḥmanides, with the spirit of Esau or heathenism; still, while one of the chief demons in the Cabala, he never attained in the doctrinal system of Judaism a position similar to that of Satan. See articles ATONEMENT and ATONEMENT, DAY OF.

BIBLIOGRAPHY: Kalisch, *Comm. on Leviticus*, ii. 293 *et seq.*, 326 *et seq.*; Cheyne, *Dictionary of the Bible*; Hastings, *Dict. Bibl.*, Riehm, *H. W. B.*; Hauck, *R. E.*; Winer, *B. R.*; Hamburger, *R. B. T.* i. *s.v.*

K.

——According to Talmudical interpretation, the term "Azazel" designated a rugged mountain or precipice in the wilderness from which the goat was thrown down, using for it as an alternative the word "Ẓoḳ" (צוק) (Yoma vi. 4). An etymology is found to suit this interpretation. "Azazel" (עזאזל) is regarded as a compound of "az" (עז), strong or rough, and "el" (אל), mighty, therefore a strong mountain. This derivation is presented by a Baraita, cited Yoma 67*b*, that Azazel was the strongest of mountains.

The Name.

Another etymology (*ib.*) connects the word with the mythological "Uza" and "Azael," the fallen angels, to whom a reference is believed to be found in Gen. vi. 2, 4. In accordance with this etymology, the sacrifice of the goat atones for the sin of fornication of which those angels were guilty (Gen. *l.c.*).

The Rite.

Two goats were procured, similar in respect of appearance, height, cost, and time of selection. Having one of these on his right and the other on his left (Rashi on Yoma 39*a*), the high priest, who was assisted in this rite by two subordinates, put both his hands into a wooden case, and took out two labels, one inscribed "for the Lord" and the other "for Azazel." The high priest then laid his hands with the labels upon the two goats and said, "A sin-offering to the Lord"—using the Tetragrammaton; and the two men accompanying him replied, "Blessed be the name of His glorious kingdom for ever and ever." He then fastened a scarlet woolen thread to the head of the goat "for Azazel"; and laying his hands upon it again, recited the following confession of sin and prayer for forgiveness: "O Lord, I have acted iniquitously, trespassed, sinned before Thee: I, my household, and the sons of Aaron—Thy holy ones. O Lord, forgive the iniquities, transgressions, and sins that I, my household, and Aaron's children—Thy holy people—committed before Thee, as is written in the law of Moses, Thy servant, 'for on this day He will forgive you, to cleanse you from all your sins before the Lord; ye shall be clean.'" This prayer was responded to by the congregation present (see ATONEMENT, DAY OF). A man was selected, preferably a priest, to take the goat to the precipice in the wilderness; and he was accompanied part of the way by the most eminent men of Jerusalem. Ten booths had been constructed at intervals along the road leading from Jerusalem to the steep mountain. At each one of these the man leading the goat was formally offered food and drink, which he, however, refused. When he reached the tenth booth those who accompanied him proceeded no further, but watched the ceremony from a distance. When he came to the precipice he divided the scarlet thread into two parts, one of which he tied to the rock and the other to the goat's horns, and then pushed the goat down (Yoma vi. 1–8). The cliff was so high and rugged that before the goat had traversed half the distance to the plain below, its limbs were utterly shattered. Men were stationed at intervals along the way, and as soon as the goat was thrown down the precipice, they signaled to one another by means of kerchiefs or flags, until the information reached the high priest, whereat he proceeded with the other parts of the ritual.

The scarlet thread was a symbolical reference to Isa. i. 18; and the Talmud tells us (*ib.* 39*a*) that during the forty years that Simon the Just was high priest, the thread actually turned white as soon as the goat was thrown over the precipice: a sign that the sins of the people were forgiven. In later times the change to white was not invariable: a proof of the people's moral and spiritual deterioration, that was gradually on the increase, until forty years before the destruction of the Second Temple, when the change of color was no longer observed (*l.c.* 39*b*).

J. SR. I. HU.

——**Critical View:** There has been much controversy over the function of Azazel as well as over his essential character. Inasmuch as according to the narrative the sacrifice of Azazel, while symbolical, was yet held to be a genuine vicarious atonement, it is maintained by critics that Azazel was originally no mere abstraction, but a real being to the authors of the ritual—as real as YHWH himself.

This relation to the purpose of the ceremony may throw light upon the character of Azazel. Three points seem reasonably clear. (1) Azazel is not a mere jinnee or demon of uncertain ways and temper, anonymous and elusive (see ANIMAL WORSHIP), but a deity standing in a fixed relation to his clients. Hence the notion, which has become prevalent, that Azazel was a "personal angel," here introduced for the purpose of "doing away with the crowd of impersonal and dangerous *se'irim*" (as Cheyne puts it), scarcely meets the requirements of the ritual. Moreover, there is no evidence that this section of Leviticus is so late as the hagiological period of Jewish literature.

(2) The realm of Azazel is indicated clearly. It was the lonely wilderness; and Israel is represented as a nomadic people in the wilderness, though preparing to leave it. Necessarily their environment subjected them in a measure to superstitions associated with the local deities, and of these latter Azazel was the chief. The point of the whole ceremony seems to have been that as the scapegoat was set free in the desert, so Israel was to be set free from the offenses contracted in its desert life within the domain of the god of the desert.

(3) Azazel would therefore appear to be the head of the supernatural beings of the desert. He was thus an instance of the elevation of a demon into a deity. Such a development is indeed rare in Hebrew religious history of the Biblical age, but Azazel was really never a national Hebrew god, and his share in the ritual seems to be only the recognition of a local deity. The fact that such a ceremony as that in which he figured was instituted, is not a contravention of Lev. xvii. 7, by which demon-worship was suppressed. For Azazel, in this instance, played a merely passive part. Moreover, as shown, the symbolical act was really a renunciation of his authority. Such is the signification of the utter separation of the scapegoat from the people of Israel. This interpretation is borne out by the fact that the complete ceremony could not be literally fulfilled in the settled life of Canaan, but only in the wilderness. Hence it was the practise in Jerusalem, according to Yoma vii. 4, to take the scapegoat to a cliff and push him over it out of sight. In this way the complete separation was effected.

BIBLIOGRAPHY: Diestel, *Set-Typhon, Asasel und Satan*, in *Zeitschrift für Historische Theologie*, 1860, pp. 159 *et seq.*; Cheyne, in *Stade's Zeitschrift*, xv. 153 *et seq.*; Baudissin, *Studien zur Semit. Religionsgesch.* i. 180 *et seq.*; Nowack, *Lehrbuch der Hebr. Arch.* ii. 186 *et seq.*; and various commentators on Lev. xvi.

J. JR. J. F. McC.

AZAZIAH: **1.** A Levite who took part in the choral services on the return of the Ark to Jerusalem (I Chron. xv. 21). **2.** Father of Hoshea, who was the leader of Ephraim at the time that David enumerated the people (I Chron. xxvii. 20). **3.** A Levite who had charge of the offerings brought to the Temple in the days of Hezekiah (II Chron. xxxi. 13).

J. JR. G. B. L.

AZBAN, MORDECAI BEN ISAAC: Cabalist and rabbi in Leghorn; born in the interior of Africa; died at Jerusalem 1740. At Leghorn he had a controversy with Abraham Ḥayyim Rodriguez, which is printed in the latter's collection of decisions, entitled "Oraḥ le-Zadiḳ." He went as rabbi to Aleppo, and later to Jerusalem, where he remained till his death. Azban composed "Zobeaḥ Todah"

(Thank Offering), which contains a lengthy penitential prayer ("widdui gadol") with reference to the various human organs so far as they lead man to sin (Constantinople, 1733). This work was modeled after Eleazar Ascari's "Sefer Ḥaredim." He also wrote "Yissa Berakah" and other works of a mystic nature.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 38, 42; Benjacob, *Oẓar ha-Sefarim*, p. 154.

K. M. K.

AZBUK: Father of Nehemiah; assisted in repairing the wall at Jerusalem (Neh. iii. 16).

J. JR. G. B. L.

AZEKAH: A city in the Shephelah, or plain of Judah; about midway between Jerusalem and the Philistine boundary, in a southwestern direction; probably not far from Socoh or Shochoh (I Sam. xvii. 1)—now Shuweikah—with which it is coupled (Josh. xv. 35). Its exact site has not been ascertained. Eusebius relates that a village, Ezekah, was to be found between Eluethe-ropolis and Elia.

Azekah existed before the conquest of Canaan by the Israelites. Joshua, having defeated the five kings at Gibeon, followed them up to Azekah (Josh. x. 10, 11). The Philistine army lay between Shochoh and Azekah, when David fought Goliath (I Sam. xvii. 1). Rehoboam fortified it (II Chron. xi. 9), and four centuries later, in the reign of Zedekiah, the Jews opposed Nebuchadnezzar's forces at Azekah (Jer. xxxiv. 7). After the return from the Exile it was resettled by the tribesmen of Judah (Neh. xi. 30).

Bibliography: Buhl, *Geographie des Alten Palästina*, pp. 90, 92; *Mittheilungen und Nachrichten des Deutschen Palästinavereins*, p. 26, 1896.

J. JR. M. B.

AZEL: A Benjamite descended from Saul (I Chron. viii. 37, 38; ix, 43, 44).

J. JR. G. B. L.

AZEVEDO, DANIEL COHEN D': Ḥakam in Amsterdam; died in 1823; son and successor of the ḥakam David Cohen d'Azevedo. He is the author of a sermon—"Sermão Heroico pregado no K. K. de Talmud Torah en Amsterdam," Aug. 3, 1809 (eulogistic sermon, preached in the holy congregation), Amsterdam, 1809.

S. M. K.

AZEVEDO, DAVID COHEN D': Ḥakam of Amsterdam in the eighteenth century; died in 1792. He devoted himself to rabbinical studies and was elected ḥakam in Amsterdam in 1782. He published a sermon entitled "Triumphos da Virtude: Sermão á Occasião do Natalicio de Guillermo V., Principe de Orange," Amsterdam, 1788.

D. M. K.

AZEVEDO, DAVID SALOM D': Diplomat, of the seventeenth century; died 1699. He was minister resident at Amsterdam of the dey of Algeria, and in that capacity negotiated a commercial treaty with the Netherlands. He was also an energetic member of the building committee of the great synagogue of the Portuguese congregation in Amsterdam. Azevedo was renowned for his wisdom and learning. His epitaph is to be found in D. H. de Castro's "Keur van Grafsteenen," p. 97.

D. M. K.

AZEVEDO, FRANCISCO D': Portuguese Marano of the seventeenth century. He was sent in 1673 to Rome to implore the papal curia to curb the inhumanity of the Inquisition. Well supplied with money, and seconded by the Jesuits—who were not in sympathy with the Inquisition—he succeeded in exposing the cruelties of its procedure. Clement X. thereupon issued a bull, dated Oct. 3, 1674, suspending the activity of the Portuguese Inquisition, and prohibiting any further accusations, condemnations, or confiscations until the grievances of the Maranos in that country should have been investigated by a Roman court of inquiry.

Bibliography: Grätz, *Gesch. der Juden*, x. 278; Kayserling, *Geschichte der Juden in Portugal*, p. 315.

D. M. K.

AZEVEDO, MOSES COHEN D': Haham of London; son of Daniel Cohen d'Azevedo; born in Amsterdam about 1720; died in 1784. He succeeded, in 1761, Moses Gomez da Mesquitta, his father-in-law, as haham (ḥakam) of the Spanish and Portuguese congregation of London.

The only publications credited to him are two sermons, one on the accession of George III., delivered December, 1760, before he was called ḥaham. They were delivered in Spanish, and published, with an English translation, in 1776, containing prayers for the success of the British arms: "Order de la Oracion, en el Dia de Ayuno, 13 Dec., 1776, Implorando . . . la Divina Asistencia a las Armas de su Magestad." One of his descendants died a few years ago in Barrow's Buildings at the age of ninety. A portrait of the haham is the only relic left of him. His son, Daniel, was hazan of the congregation from 1779 until 1812.

Bibliography: *Catalogue of Anglo-Jewish Historical Exhibition*, 1887; Kayserling, *Bibl. Españ.-Port.-Judaica*, s.v., and private information; M. Gaster, *History of the Bevis Marks Congregation*, pp. 131 *et seq.*

J. M. K.—G. L.

AZGAD: The Bene Azgad returned with Zerubbabel from the captivity (Ezra ii. 12; Neh. vii. 17). Their number is variously given as 1,222 (Ezra ii. 12), 2, 322 (Neh. vii. 17), 1,322 (I Esd. v. 13, where the form given to the name is "Astad"). Subsequently 110 more came up with Ezra (Ezra viii. 12; I Esd. viii. 38, "Astath"). Azgad signed the covenant with Nehemiah (Neh. x. 16).

J. JR. G. B. L.

AZHAROT (Exhortations): Liturgical poems treating of the precepts of the Law. The Babylonian Talmud (Mak. 23*b*) contains an utterance by R. Simlai to the effect that "613 commandments were revealed to Moses: 365, equal to the number of days in the year, were negative precepts; and 248, corresponding to the number of the component parts of the human body, were affirmative." R. Hamnuna finds a suggestive hint for this number in the alphabetical value of the Hebrew letters composing the word תורה ("law"; Deut. xxxiii. 4), which amount to 611, to which there are to be added the first two passages of the Decalogue which were spoken not by Moses, but by God Himself to Israel. Although this enumeration repeatedly recurs in Talmud and Midrash, even in the name of the earlier teachers (compare Bacher, "Ag. Pal. Amor."

The "613" Precepts.

i. 558, note 2), and later sages discovered new intimations of the number in various passages (see Rashi on Num. xv. 39; sources in Buber, "Midrash Agada," p. 113, note 24; further material in Steinschneider, "Hebr. Uebers." p. 926, note 152), it has not always remained undisputed; Baḥya, for instance (Ḥobot ha-Lebabot," Introduction), basing upon Ps. cxix. 96, eliminates the "duties of the heart" from these. Naḥmanides ("Sefer ha-Miẓwot," beginning) raises the question whether this number has traditional authority or whether it is merely an individual opinion of Simlai. From Abraham ibn Ezra, who points out ("Yesod Moreh," gate 2) that if all basic precepts and their derivatives, and those intended for all time, are considered, this number would be untenable, down to Simon b. Ẓemah Duran ("Zohar ha-Rakia‘," end), who opines that Simlai counted the precepts after his own fashion and not in a manner authoritative for others, and that the number 613 is retained only as being incidentally correct, similar objections have repeatedly been made against the enumeration.

Prohibitive and Mandatory Precepts.

Many teachers, nevertheless, accepting the figure, have busied themselves with the detailed enumeration. The compiler of the "Halakot Gedolot" was the first to attempt this in the introduction to his book. He divides his whole material into two main divisions, the first containing the prohibitive (negative) precepts, 71 of which are punishable with death, and 277 with scourging, total 348; the second containing the mandatory (affirmative) precepts, 200 in number, to which are to be added 65 laws and statutes incumbent upon the Jews as a whole, thus making 613 in all ("Hal. Gedolot," ed. Berlin, pp. 8 *et seq.*; compare Hildesheimer, "Die Vaticanische Handschrift der Hal. Gedolot" pp. 13 *et seq.*). There is said to be a work in Arabic by Ḥefeẓ b. Yaẓliaḥ, upon the same subject, but nothing further is known of it. Maimonides does not agree with the author of the "Hal. Gedolot"; in section 14 of his "Sefer ha-Miẓwot" (Arabic original published by M. Bloch under the title "Le Livre des Préceptes par Moïse ben Maimon," Paris, 1888; for Hebrew translations, see Steinschneider, *l.c.* § 554, 2) he lays down certain principles which must be the guide in the enumeration of the precepts, and then counts up 248 affirmative and 365 negative commands, amounting to 613. This division agrees only in its total with that of R. Simlai in the Talmud, and in later times has been made use of particularly by the cabalists. It seems, however, to have remained unknown to the author of the "Hal. Gedolot," and is omitted in the parallel passage in Tanḥuma. Maimonides, indeed, who found it necessary to revise his own work, is not always consistent on this point; and his son Abraham was called upon to defend his celebrated father against the attack of R. Daniel ha-Babli ("Ma‘ase Nissim," ed. B. Goldberg, Paris, 1866). Maimonides also found a redoubtable opponent in Naḥmanides, who was, however, concerned not so much to attack Maimonides as to defend the author of the "Hal. Gedolot," whose words were accounted "holy tradition" ("Sefer ha-Miẓwot," first printed at Constantinople, 1510). But Maimonides was not destitute of champions. Many sided with him, of whom Simon Duran ("Zohar ha-Rakia‘") and Isaac de Leon ibn Ẓur ("Megillat Esther") may be mentioned: the former writes in a conciliatory vein; the latter can not bring himself to admit that any opinion of Maimonides could be wrong.

It will suffice for present purposes merely to mention the "Sefer ha-Ḥinnuk," which follows a method of its own in enumerating the precepts. For the understanding of what follows, it must also be stated that, in addition to the 613 Biblical precepts, sometimes seven non-Biblical ones are added, making the total 620, which represents the numerical value of the letters in the Hebrew word כתר ("crown").

The Azharot.

It is this enumeration of the precepts of the Torah which furnishes the theme of all the poems known as "Azharot," a name derived from the first composition of this nature, which begins with the words אזהרות ראשית לעמך נתת ("Of old Thou didst give exhortations to Thy people"). The Azharot are variously described, both in printed works and in manuscripts, as "Exhortations of the Rabbis," "Exhortations Formulated in the Academy," "Exhortations of the Holy Academies of the Rabbis in Pumbedita," also "Exhortations of Elijah of Blessed Memory!" They are of great antiquity, and the probability must be conceded that they emanated from the academy of Joseph b. Abba Gaon of Pumbedita, concerning whom Sherira's "Letter" narrates that his academy was at times visited by Elijah the Prophet. Being of prior origin to the "Halakot Gedolot" (the last line, אז שש מאות, is found reproduced in the "Hal. Gedolot," ed. Hildesh. p. 9, and all ancient Azharot contain it), these older compositions do not enumerate the individual 613 precepts, and speak only in general terms of the 365 negative and 248 affirmative precepts, of their sources, contents, and of the manner in which they are derived from the actual words of the Scripture text, etc. Such specific enumeration was only possible after that of the "Hal. Gedolot," and this is found in the Azharot commencing אתה הנחלת תורה לעמך ("Thou didst grant a law unto Thy people"). This composition, which follows the "Hal. Gedolot" accurately, is found sometimes with the superscription "Azharot of the Rabbis of the Academy," sometimes "Azharot of Elijah (or 'Elijah the Tishbite') of Blessed Memory." It has been erroneously ascribed by some to Elijah ha-Zaḳen (see below); while others have considered Simeon ha-Gadol its author; it undoubtedly originated in Pumbedita. Its example was followed by a host of imitators. Saadia Gaon wrote Azharot (beginning with אנכי איש אוכלה, "I am a consuming fire"), and, in addition, summarized the 613 precepts in a piyyuṭ beginning, "The Lord thy God shalt thou fear" (both printed in I. Rosenberg, "Ḳobeẓ," ii. 26–54; the 613 precepts also by J. Müller in the Paris edition of Saadia's works, ed. Derenbourg, ix. 57). The suggestion that Saadia is not the author of these compositions is entirely gratuitous, seeing that his name appears therein acrostically. Other Azharot, by Isaac Gikatilla, were known to Moses ibn Tibbon, and are mentioned by Isaac Petit b. Mordecai Kimḥi, but have not been preserved. Perhaps they are identical with the Azharot commencing אחגור חיל לרומם הבורא ("I will gird me with strength to extol the Creator"), which, according to Isaac b. Todros, were contained in the "siddur" of Amram Gaon; even the present recension of this siddur contains pieces which are later than Amram's time.

Solomon ibn Gabirol was the next to treat of the precepts in the Azharot commencing אלהיך אש אוכלה ("Thy God is a consuming fire"), edited by Sachs-Halberstamm, "Ḳobeẓ 'al-Yad," 1893; later on he wrote complete Azharot to which reference will be had in the following. Isaac b. Reuben Albargeloni is the author of the Azharot איזה מקום בינה ("Where is the abode of understanding?"). Elijah ha-Zaḳen b. Menahem of Mans wrote the Azharot אמת יהגה חכי ("Truth shall my mouth indite"), first published by Luzzatto in "Literaturblatt des Orients," 1850, part 16, and later reprinted by Rosenberg, *l.c.* pp. 55 *et seq.* Mention may be made here of the piyyuṭ by Eliezer b. Nathan, אנכי ראש לדברות, intended for the evening service of the second day of Pentecost, which also treats of the 613 precepts. The Azharot commencing אני בינה שוכנת מעונה ("I, Understanding, dwell on high") were written by Isaac Petit b. Mordecai Kimḥi. Krespia ha-Naḳdan wrote Azharot beginning with the words ארוממך ד' מלכי ("I will extol Thee, O Lord, my King"). A species of Azharot was composed by Joseph b. Solomon Yaḥya, but nothing definite is known concerning it save that it was lost in a conflagration. Elijah ha-Kohen Tchelebi (צלבי) wrote אברך לאל נורא ("I will bless the God Tremendous"). The Azharot "Pour forth Thy mercy" were written by Menahem Tamar. Menahem Egozi (Nut-Tree) entitles his Azharot, which begin מה' מאד נעלה אשאלה, with a play upon his own name פרח נן אגוז ("A blossom from the nut-garden"). Similarly, those of Elijah Adeni (of Aden), which begin with the words אדני בם (Amsterdam ed., 1688), were entitled by him יד אליה. Finally, mention must be made of the Azharot of Joshua Benveniste, which are only known from Azulai's "Shem ha-Gedolim" (*s.v.* משמרת המצות).

The Material and Its Divisions.

R. Simlai's utterance, quoted above, speaks of the division of the Pentateuchal precepts into affirmative and negative commandments (עשה and לא תעשה). The "Hal. Gedolot" observe this division; and, in addition, they group the individual precepts as far as may be according to their subject-matter. The Azharot אתה הנחלת do not observe this method: affirmative and negative precepts follow each other in wild confusion regardless of subject, entailing a great sacrifice of perspicuity. Saadia, in his "613 precepts," places, in two divisions, first 97 duties of the person (מצות הגוף), and then 58 and 45 affirmative precepts referring to sacrifices, priests, and purification; in all, 200 affirmative commands. Then follow, in four divisions, 277 negative precepts (the specific enumeration is not correctly given in the present printed texts, nor even by Zunz): 71 punishable with death, and 65 sections pertaining to the community as a whole, amounting in all to 630. This clearly shows how closely Saadia adheres to the "Hal. Gedolot"; just so closely, too, does Isaac Albargeloni follow the same authority; and, indeed, this is the rule, as Maimonides remarks, with all Azharot composed down to the latter's time. Gabirol deviates from this practise only to the extent that he observes the Talmudic enumeration of 248 affirmative and 365 negative commands. Krespia ha-Naḳdan follows Maimonides in the enumeration, as do also Menahem Tamar and Joshua Benveniste. In his Azharot proper, Saadia disregards the strict demarcation between affirmative and negative precepts. He adduces the precepts according to their derivation from the Decalogue, an idea often imitated; by Saadia himself again in his Yeẓirah Commentary, and then, not only by later poets, but by writers on jurisprudence. Of examples may be adduced here the "Ma'amar ha-Sekel" by an unknown author, and the cabalist Ezra-Azriel in his commentary upon the Song of Solomon. The attempt to establish such a derivation was rendered all the more alluring by the discovery of the fact that the individual letters contained in the Decalogue number 620, thus corresponding to the 613 precepts and the seven additional ones mentioned above. For further references, see Zunz, "Literaturgeschichte," p. 95, and Steinschneider, "Hebr. Bibl." vi. 125.

Poetical Form.

As regards the poetical form of the Azharot there is little to be said. The oldest pieces אזהרת ראשית and אתה הנחלת are extremely simple in composition; the verses, which contain the alphabet in acrostic fashion, are two-membered and bare of all poetic adornment, such as rime, meter, etc. Rime appears later, and a division into strophes becomes general; the alphabet, both in its usual order and inverted (ת'ש'ר'ק), being given acrostically, as is also the name of the writer. Saadia's composition is more artificial, in that he not only uses the opening words of each article of the Decalogue, but interweaves therewith phrases from the Song of Solomon and from the eight verses of Psalm lxviii., which are associated by the Talmudists with the Pentecost festival. The construction of these compositions is fully treated by Zunz, Sachs, and Landshuth. Saadia's "613 precepts" are less artificial in construction, but possess rime, strophes, and refrain.

Gabirol uses four-membered strophes, the first three of which have changing rimes of their own; the fourth, a rime running through the poem. Tchelebi's Azharot are also metric, although halting in many places; Tamar, whose Azharot are metrical and resemble Gabirol's in construction, endeavors to find excuse for the halting measure of his predecessors (Steinschneider, "Cat. Leyden," p. 396). Isaac b. Reuben closes his strophes most cleverly with a verse from the Bible, greatly to the admiration of Al-Ḥarizi, who was himself an adept in the ingenious application of Biblical passages. The same is true of the Azharot of Elijah ha-Zaḳen, whose Azharot consist of 176 four-membered strophes with alphabets (backward as well as forward) and frequent interweaving of names as acrostics.

That such poems can not possess poetic value is natural: the style is too stiff; in form it must be didactic; and every deviation or imaginative flight is barred. Their dry enumeration of the precepts indeed would compel the characterization which they receive from Jair Ḥayyim Bacharach (Responsa, No. 51, applied to special Azharot, see below); namely, that they read like a chapter from the Mishnah, save that their form and a certain choice of expression in the earliest attempts remind one that they are to be considered as poetical compositions. Fine passages are nevertheless to be found in the opening or introductory poems (פזמון, פתיחה) and in the closing verses. These poetical efforts were usually provided by the authors of the Azharot themselves; but in some cases they have been added by others; as, for instance, the introduction to Gabirol's Azharot, written by David b. Eleazar Paḳudah, and the poems introducing the affirmative and the negative precepts, respectively, in Ḳimḥi's Azharot, written by Levi b. Gershon.

Protest Against Azharot.

As was to be expected, these poetical embodiments of the 613 precepts were at intervals met with the same violent remonstrance which greeted the computation of the number 613 for the precepts. Abraham ibn Ezra ("Yesod Moreh," gate 2, end) remarks that the authors of Azharot in general resemble a man who counts the various medicinal herbs enumerated in medical works without knowing anything of their virtues. Maimonides also expresses his disapproval (Introduction to "Sefer ha-Miẓwot"); but he excuses the authors as being "poets and not rabbis." Dukes quotes from a Maḥzor commentary that the Mayence sages express themselves against the Azharot אתה הנחלת because various Biblical commands are therein omitted ("Literaturblatt des Orients," 1843, col. 714). Moses Bödingen (Maḥzor, ed. Metz, 1817) gives a list of the precepts omitted in these Azharot, and supposes that the author must have written ten sections, of which two were lost. As early as the Tosafot (Yoma 8*a*; B. B. 145*b*; Nid. 30*a*) attention was drawn to the fact that Elijah ha-Zaḳen had not been sufficiently careful in harmonizing his statements with the Halakah. Many similar protests might be adduced; but they all did not avail to prevent the incorporation of the Azharot in the rituals of all countries, where indeed they have maintained their position to this day.

In the Liturgy.

It was for the Feast of Weeks (Pentecost) especially, commemorating the Revelation on Sinai, that the Azharot were particularly intended; and they were recited in the Musaf (Additional) Prayer of that day. In some localities—probably at a later date, and in order not to prolong unduly the morning service—the Azharot were relegated to a position either before or after the Minḥah (afternoon) service. When the Sabbath before this festival came to receive more regard, like the so-called "Great Sabbath" immediately before the Passover, Azharot were read on it also. Originally, the אזהרת ראשית were read upon the first day of the festival in Italy (Rome), Greece (Romania), Germany, Poland, Lorraine, and probably also in France. Later these were generally displaced by the Azharot אתה הנחלת, but retained their places in Rome and Greece, though not in the first edition of the Maḥzor Romania. In the German and Polish ritual the Azharot were postponed until the second day; while in France they were completely displaced by the Azharot of Elijah ha-Zaḳen. The אתה הנחלת is the form retained in the German and Polish ritual for the first day of the festival and in the first edition of the Maḥzor Romania; in Rome only the first "Alphabet" is used on the second day. The whole of it was there read in former times on the Sabbath before the festival, but later on was displaced by Gabirol's Azharot. Saadia's compositions are contained in his "Siddur" and also in the siddur of Solomon Sigelmessi. Gabirol's Azharot were customarily read in Spain, Provence, Avignon, Palestine, Fez, Yemen, and to some extent in Algiers, and are found in the liturgy of the second day of the festival in the first edition of the Maḥzor Romania. Albargeloni's Azharot are contained in the rituals of Constantine, Tlemçen, Tunis, Morocco (for the afternoon service), Algiers, and Oran; those of Elijah ha-Zaḳen in France and, earlier, in Germany. The Azharot of Isaac Ḳimḥi are set down in the Maḥzor Carpentras (Amsterdam, 1759) for the afternoon service, as they were also in Avignon. Tchelebi's Azharot and those of Tamar and Egozi are printed in the Maḥzor Romania, and those of Elijah Adeni, strangely enough, in the Maḥzor Cochin (China) for the Eighth Day of Solemn Assembly ("Shemini 'Aẓeret").

Commentaries.

Owing to their condensed style and didactic form, it is not to be wondered at that the Azharot required commentaries; indeed, some of the later authors themselves recognized this need and supplied them; as, for instance, Tamar and Joshua Benveniste. Explanations of the Azharot are therefore to be found in such Maḥzors as aim at giving a commentary, and also separately in many varieties, of which a few may be mentioned here. Azharot ראשית were commented upon by Eleazar b. Nathan and Samuel b. Kalonymus. Albargeloni's Azharot were similarly dealt with by Moses Muesi (ישיר משה) and Saul ibn Musa ha-Kohen (נתיב מצותיך). Gabirol's Azharot, however, have always been favorite subjects for commentation; thus, Moses ibn Tibbon, Isaac Ḳimḥi, Isaac b. Todros, Simon b. Ẓemach Duran (זהר הרקיע), Joseph ha-Lo'ez (Barbaro), Moses Pesante or Pisanti (נר מצוה), Jacob (Israel) Ḥagis (פתיל תכלת), Saul ibn Musa ha-Kohen (נתיב מצותיך), Elia Benamozeg, and numerous others. Translations, however, are rather rare. (On a Persian translation, see "Jewish Quarterly Rev." x. 593, and M. Seligsohn, in "Revue Etudes Juives," xliii. 101; concerning a Judæo-Spanish translation of Gabirol's Azharot and Shabbethai Wita's משיבת נפש, compare M. Greenbaum, "Jüd.-Span. Chrestomathie," pp. 37, 109.) Many commentaries on the Azharot of Elia ha-Zaḳen are extant in manuscript form.

Later Elaborations.

Besides the above-mentioned Azharot there are a number of poetical elaborations of the same material, which, however, are not called Azharot, nor are they incorporated in any ritual. Some of them are older than many of the later Azharot proper. The following may be enumerated in alphabetical order: דת יקותיאל by Jekuthiel Süsskind:

חרוזות נפלאות, by Mannes Ḥayyot; יד אברהם, by Abraham Gabbai Isidro; יריעות עזים, by Samson b. Samuel Yerushalmi; כתר תורה, by David b. Solomon Wital; כתר תורה, by M. J. Stern; מעין החכמה, by Noah Ḥayyim Ẓebi Berlin; פתגם המלך, by Uri Phœbus b. Aryeh Löb (Breslau?); שירי מצות, by Jonathan Eybeschütz; שירת משה, by Moses b. Mordecai Meisels; שער השמים, by Jacob b. Sheshet; תרי״ג מצות בחרוזים, by Moses b. Abraham Mat; furthermore a poem by the younger Gershom Ḥefeẓ, in which he recited the precepts in Maimonides' enumeration (in the first edition of the יד חרוזים).

Special Azharot.

In addition to Azharot which treat of all the precepts, there arose in the Middle Ages a species of Azharot which confined themselves to only one precept in all its details, or to a chain of precepts referring to one subject. They were intended for recital on the great Sabbath before Passover, or on the Sabbath immediately before one of the other festivals, and on similar occasions. They accordingly devote themselves to the consideration of the regulations for Passover, of the precepts concerning the shofar, the tabernacle, the citron and palm branch, the fringes, the tefillin, and similar matters, as well as the regulations for Ḥanukkah and Purim. This is not the place to consider the special Azharot: they belong to the halakic piyyuṭ (see Piyyuṭ).

Bibliography: Dukes, *Zur Kenntniss*, pp. 43 *et seq.*, 140 *et seq.*; M. Sachs, in Rosenberg, *Kobeẓ*, pp. 92 *et seq.*; Landshuth, *'Ammude ha-'Abodah*, passim; Zunz, *Ritus*; idem, *Literaturgeschichte*, passim; Jellinek, *Kontros Tariag*, Vienna, 1878; S. J. Halberstamm, אגרת בקורת, Lyck, 1878 (reprint from *Ha-Maggid*, of the same year); Moïse Bloch, *Les 613 Lois*, in *Rev. Et. Juives*, v. 27 *et seq.*; A. Neubauer, *Miscellanea Liturgica*, ii., in *Jewish Quarterly Review*, vi. 698 *et seq.*

G. H. B.

AZIEL ("God is my strength"): A Levite singer in the Temple; assistant to Asaph, Heman, and Ethan (I Chron. xv. 20). In I Chron. xv. 18 he is called "Jaaziel." The name of the gens **Azieli** is found in I Chron. xxvi. 23.

J. JR. G. B. L.

AZILUT (אצילות): Cabalistic term for "emanation" or "eradiation"; but philosophical authors prefer "shefa'" or "hashpa'ah." The word is derived from "aẓal" in reference to Num. xi. 17; and in this sense it was taken over into the Cabala from Solomon ibn Gabirol's "Meḳor Ḥayyim" (The Fountain of Life), which was much used by cabalists. The theory of emanation, which is conceived as a free act of the will of God, endeavors to surmount the difficulties that attach to the idea of creation in its relation to God. These difficulties are threefold: (1) the act of creation involves a change in the unchangeable being of God; (2) it is incomprehensible how the absolutely infinite and perfect being could have produced such imperfect and finite beings; (3) a *creatio ex nihilo* is difficult to imagine. The simile used for the emanation is either the soaked sponge that emits spontaneously the water it has absorbed, or the gushing spring that overflows, or the sunlight that sends forth its rays—parts of its own essence—everywhere, without losing any portion, however infinitesimal, of its being. Since it was the last-named simile that chiefly occupied and influenced the cabalistic writers, Aẓilut must properly be taken to mean "eradiation" (compare Zohar, Exodus Yitro, 86*b*).

Later on the expression "Aẓilut" assumed a more specific meaning, influenced no doubt by the little work, "Masseket Aẓilut." Herein for the first time (following Isa. xliii. 7: "I have created"; "I have formed"; "I have made"; בראתיו, יצרתיו, עשיתיו), the four worlds are distinguished: Aẓilah, Beriah, Yeẓirah, and 'Asiyah. But here too they are transferred to the region of spirits and angels: In the Aẓilah-world the Shekinah alone rules; in the Beriah-world are the throne of God and the souls of the just under the dominion of Akatriel ("Crown of God"); in the Yeẓirah-world are the "holy creatures" (ḥayyot) of Ezekiel's vision, and the ten classes of angels ruled over by Meṭaṭron; and in the 'Asiyah-world are the Ofanim, and the angels that combat evil, governed by Sandalphon. The Zohar apparently did not know of this fourfold world; for there Aẓilut is taken to be simply the direct emanation of God, in contradistinction to the other emanations derived from the Sefirot.

Moses Cordovero and Isaac Luria (sixteenth century) were the first to introduce the fourfold world as an essential principle into cabalistic speculation. According to this doctrine the Aẓilah-world represents the ten Sefirot; the Beriah-world (world of creation) the throne of God, emanating from the light of the Sefirot; the Yezirah-world (world of becoming) the ten classes of angels, forming the halls for the Sefirot; and the Asiyah-world (world of making, that is, of form) the different heavens and the material world. In contradistinction to the Aẓilah-world, which constitutes the domain of the Sefirot, the three other worlds are called by the general name "Pirud" (עולם הפירוד). Later cabalists explain "Aẓilut" (according to Ex. xxiv. 11, and Isa. xli. 9) as meaning "excellence," so that according to them the Aẓilah-world would mean the most excellent or highest world.

K. P. B.

AZMAVETH: **1.** The Barhumite; one of the thirty heroes of David (II Sam. xxiii. 31; I Chron. xi. 33). His sons joined David at Ziklag (I Chron. xii. 3).

2. A Benjamite; son of Jehoadah (I Chron. viii. 36, ix. 42).

3. Son of Adiel, who had charge of the treasuries of King David (I Chron. xxvii. 25).

4. A town in Benjamin, whence some returned from captivity along with Zerubbabel (Ezra ii. 24; Neh. xii. 29). In Neh. vii. 28, which corresponds to Ezra ii. 24, it is called "Beth-azmaveth."

J. JR. G. B. L.

AZORES: Group of islands in the Atlantic ocean, northwest of Africa, belonging to Portugal. It was a place of refuge for the Jews expelled from that country. At present Ponta Delgada, the capital of the island of São Miguel, Fayal, Terceira, and other islands have some Jewish inhabitants. These are engaged in exporting goods. They keep the Jewish religious observances, but intermarry with Catholics. Christian women, when marrying Jews, often enter the fold of Judaism.

Bibliography: *Allg. Zeit. des Judt.* 1880, p. 439.

G. M. K.

AZOTUS: **1.** The equivalent of Ashdod; found in the Apocrypha (Judith ii. 28; I Macc. iv. 15, etc.) and in the New Testament (Acts viii. 40).

2. Mount of Azotus (I Macc. ix. 15), where Judas Maccabeus was killed. It is perhaps identical with **1.**

S. G. B. L.

AZOV (Turkish, **Azak**): A town in the government of Ekaterinoslav, Russia, on the left bank of the Don, about twenty-four miles from Rostov and five miles from the sea. In ancient times it was an important business center, belonging to Greece and known under the name of "Tanais." The Pontic king Mithridates conquered it in 115 B.C.; in the fourth century of the common era it was destroyed by the Huns; and in the eighth century it was rebuilt and passed into the possession of the Chazars. In the twelfth century, when Azov was a store-city for the trade with Indo-China, the Genoese carried on a considerable trade there, at first recognizing the sovereignty of the Polovtzy, whom in the thirteenth century they drove out; and in 1471 they themselves were conquered by the Turks, who in 1637 were for a short time subject to the Cossacks. Since 1736 Azov has belonged to Russia.

Jews have lived in Azov since they began to settle in the Crimea and in the neighboring provinces, probably in the first century B.C. In the time of the Chazars they were largely interested in the commerce of Azov with Constantinople and Dankov. From the latter the Russian products were transported down the Don to Azov, and all imported merchandise was forwarded from Azov to Dankov.

Azov is mentioned in an epigraph on the first page of a Pentateuch written in Azak, stating that one Shabbethai, son of Isaac, during his illness, on the twenty-ninth of Marḥeshwan, 5035 [1274], presented this Bible (twenty-four books) to the "Karaite Synagogue in Kirim" (D. Chwolson, "Yevreiskie Nadpisi," p. 217, St. Petersburg, 1884). Another epigraph, written on a board in the Karaite synagogue in Theodosia in 1404, relates to Isaac, son of Moses, and Sarah, daughter of Moses, and to the mother of their mother, Kellah of Azak (Azov), who "have put up this board in the synagogue of the community of Kaffa, the community of the Karaites" (*ib.* p. 209).

Of the 25,488 inhabitants in 1892, about 600 were Jews, who had a synagogue and a Talmud Torah.

Bibliography: *Entziklopedicheski Slovar*, i. St. Petersburg, 1891; G. Barbaro, *Viaggi Fatti da Vinetia Alla Tana, in Persia*, etc., Venice, 1543, *passim*; Kostomarov, *Ocherk Torgovli Moskovskavo Gosudarstva* 16 i 17, *Vyekov*, pp. 13-14, St. Petersburg, 1889.

H. R.

AZRIEL ("God is my help"): **1.** Father of one of the men deputed by Jehoiakim to capture Baruch, the scribe of Jeremiah (Jer. xxxvi. 26).

2. Chief of one of the families of Manasseh, living on the eastern side of the Jordan (I Chron. v. 24).

3. Father of Jerimoth, the leader of Naphtali at the time that David numbered the people (I Chron. xxvii. 19).

J. JR. G. B. L.

AZRIEL B. ḤAYYIM TRABOTTA. See Trabot.

AZRIEL (EZRA) BEN MENAHEM (BEN SOLOMON): Founder of the speculative Cabala, and called "The Saint"; born at Gerona in 1160; died in 1238. As to the identity of Azriel and Ezra, taken for two brothers by Grätz ("Gesch." vii. 44, *et seq.*) and Bloch (Winter and Wünsche "Jüd. Literatur," iii. 261), compare Jellinek ("Beiträge zur Geschichte der Kabbala," i. 41; Landauer, "Lit.-Bl." vi. 196; and Michael, "Or ha-Ḥayyim," No. 1151). Attracted by the mystical studies that had begun to spread in Spain, Azriel went early to southern France, and became there a pupil of the celebrated cabalist Isaac the Blind, the son of Abraham of Posquières. Later he left France and traveled all over Spain, making propaganda for the Cabala. He endeavored to win the philosophers over to his mystic views, but did not succeed, as he himself confesses in the introduction to his commentary upon the Ten Sefirot. "For," says he, "the philosophers believe in nothing that can not be demonstrated logically." He came back disappointed to Gerona, and there founded a school in which Naḥmanides received Azriel's cabalistic instruction, as is stated by Abraham Zacuto ("Yuḥasin"), Meïr ibn Gabbai, Ibn Yaḥya ("Shalshelet ha-Ḳabbalah"), and others (see Grätz, *l.c.*). Azriel wrote a commentary on the Ten Sefirot in the form of questions and answers, following therein the speculative method of philosophy (edited by N. A. Goldberg, Berlin, 1850). Its title, not given by the editor, was "Ezrat Adonai" (see Grätz, *l.c.*, following S. Sachs). He also wrote a commentary on "Shir ha-Shirim," ascribed often to Naḥmanides, published under his name (Altona, 1764), in which the 613 commandments are explained mystically as based upon the Decalogue. Azriel was, further, the author of a commentary on "Sefer Yeẓirah," entitled "Sefer ha-Milluïm," which was likewise ascribed to Naḥmanides, and published under his name in Mantua, 1719. Besides these he seems to have written a cabalistic commentary on the prayers, and a hymn with his name "Ezra" as acrostic. His system rests chiefly on his Neoplatonic conception of God as the "En Sof," the Endless One, Gabirol's "En lo Tiklah" (compare Joel, "Beiträge zur Geschichte der Philosophie," Appendix, p. 12, "Lewi ben Gerson," 1862.

His Doctrine of God.

God, he contends, can be determined only in a negative way: what He is not can alone be ascertained; not what He is. All positive attributes bear the stamp of sensualism. The Being that is the originator of all things can have no intention, desire, thought, word, or action. He is infinite; the negation of all negations; the Endless.

After having stated this strange conception of God, Azriel investigates the relation of this En-Sof to the universe. Has the universe been created from nothing? No. Aristotle is perfectly right in saying that nothing can proceed from nothing. Moreover, creation implies a decrease in the Creator's essence through subtraction, and that can not be predicated of the En-Sof. Nor can the universe have existed eternally, as Aristotle asserts, because nothing is eternal save God. Accordingly, the Platonic idea of a primary matter is not acceptable either. Azriel, in order to solve the problem of creation, has recourse to the theory of emanation, which he develops as follows:

The universe, with all its multifarious manifestations, was latent in the essence of the En-Sof, in which, notwithstanding its infinite variety, it formed an absolute unit, just like the various sparks and colors that proceed from the one and indivisible flame potential in the coal. The act of creation did not consist in producing an absolutely new thing; it was merely a transformation of potential existence into realized existence. Thus there was really no creation, but an efflux (see Azilut). The effluence was effectuated through successive gradations from the intellectual world to the material, from the indefinite to the definite. This material world, being limited and not perfect, could not proceed directly from the En-Sof; neither could it be independent of Him; for in that case He would be imperfect. There must have been, therefore, intermediaries between the En-Sof and the material world; and these intermediaries were the Ten Sefirot. The first Sefirah was latent in the En-Sof as a dynamic force; then the second Sefirah emanated as a substratum for the intellectual world; afterward the other Sefirot emanated, forming the moral, the material, and the natural worlds. But this fact of emanation does not imply a *prius* or a *posterius* or a gradation in the En-Sof—a candle, the flame of which is capable of igniting an indefinite number of lights, although, in itself, it is a unit. The Sefirot, according to their nature, are divided into three groups: the three superior forming the world of thought, the next three the world of soul, the last four the world of corporeality. They all depend upon one another, being united like links to the first one. Each of them has a positive and a passive quality—emanating and receiving. The first Sefirah is called by Azriel not Keter, as the later cabalists call it, but Rum Ma'alah. Grätz (*l.c.*) thinks that Azriel meant by that term Ibn Gabirol's "Will" ("Ḥefeẓ")—the highest dynamic force of the Deity. Indeed, Azriel's contemporary, Jacob ben Sheshet, called the first Sefirah Raẓon ("Will"). The second and third Sefirah were Hokmah and Binah; the fourth, fifth, and sixth, Ḥesed, Paḥad, and Tiferet; the seventh, eighth, and ninth, Neẓaḥ, Hod, and Yesod 'Olam; and the tenth, Ẓedeḳ. These Ten Sefirot were put by Azriel into correspondence to the ten parts of the human organism and to the ten different refractions of light.

The whole system, with the exception of the theory of the Sefirot, is derived from Ibn Gabirol's "Meḳor Ḥayyim," which Azriel imitated, even as to its form, in arranging his commentary upon the Ten Sefirot, by putting it into questions and answers as Gabirol did. Azriel, however, had the merit of affording some guidance in the labyrinth of mysticism.

Bibliography: Jellinek, *Beiträge zur Gesch der Kabbala*, i. 61-66, ii. 32; Ehrenpreis, *Die Entwickelung der Emanationslehre in der Kabbala im Dreizehnten Jahrhundert*, pp. 23 *et seq.*; Grätz, *Gesch. der Juden*, vii. 447-453; Landauer, in *Literaturblatt des Orients*, vi. 196; Myer, *Qabbalah*, pp. 284 *et seq.*; Steinschneider, *Cat. Bodl.* col. 755; Michael, *Or ha-Ḥayyim*, No. 1151; Bloch, *Die Jüdische Mystik und Kabbalah*, in Winter and Wünsche, *Jüd. Literatur*, iii. 261, 262.

K. I. Br.

AZRIEL B. MOSES HA-LEVI. See Ashkenazi, Azriel b. Moses Levi.

AZRIEL BEN MOSES MESHEL, OF WILNA: Grammarian; lived at the end of the seventeenth and at the beginning of the eighteenth century. About 1700 he left his native town, Wilna, and settled with his family at Frankfort-on-the-Main. There he published, in 1704, in collaboration with his son Elijah, a prayer-book entitled "Derek Siaḥ ha-Sadeh" (The Way of the Plant of the Field; Gen. ii. 5), according to the method of Shabbethai Sofer of Przemysl, with a commentary, "Miḳra Ḳodesh" (Holy Reading), containing the rules for punctuation and reading. A second edition of this prayer-book, with a German introduction, refuting the criticisms of Solomon Hanau on the first edition, was published by Azriel at Berlin in 1713, and a third at Wilhelmsdorf in 1721.

He published also: "Pilpula Ḥarifta" (Keen Discussions), novellæ on the order Neziḳin by Yom-Ṭob Lipmann Heller; and "Ma'amadot," recitations after the reading of the Psalms, by Menahem Lonzano, with additions of his own.

Bibliography: Fuenn, *Kiryah Ne'emanah*, p. 102.

T. I. Br.

AZRIEL B. YEHIEL ASCOLI. See Trabot Family.

AZRIKAM: 1. Ancestor of a Levite residing in Jerusalem in the time of Nehemiah (Neh. xi. 15 = I Chron. ix. 14).

2. Son of Neariah, occurring in the list of the descendants of David (I Chron. iii. 23).

3. Son of Azel in the genealogical list of Benjamin, descended from Saul (I Chron. viii. 38 = ix. 44).

4. Governor of the palace under Ahaz, king of Judah; he was killed by Zichri, an Ephraimite (II Chron. xxviii. 7).

J. Jr. G. B. L.

AZUBAH: 1. Daughter of Shilhi and mother of Jehoshaphat, king of Judah (I Kings xxii. 42 = II Chron. xx. 31).

2. Wife of Caleb, the son of Hezron (I Chron. ii. 18, 19).

J. Jr. G. B. L.

AZUBIB, JOSEPH B. NEHORAI: Rabbi at Algiers; died at Blida, Algeria, January, 1794. At an early age he assisted his father in his duties as rabbi of Algiers; and at the death of the latter succeeded him. He published a work under the title "Yamim Aḥadim" (Some Days), containing sermons for all the feasts; preceded by a preface written by the bibliographer Azulai (Leghorn, 1790). Azubib signed one of the approbations attached to the work "Berit Abraham" of Abraham ben Raphael Jacob Bush'arah, Leghorn, 1791.

Bibliography: Bloch, *Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger*, pp. 83-85.

G. I. Br.

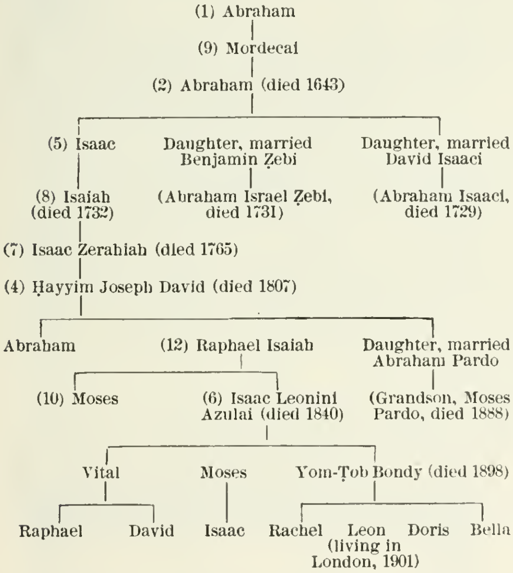
AZUBIB, NEHORAI B. SAADIA: Rabbi at Algiers; died October, 1785. He composed several prayers for the anniversary instituted by the community in commemoration of the repulse of O'Reilly's expedition against Algiers in 1775. Some Arabic poems of his figure in the collection "Shibḥe

Elohim" (God's Praises), p. 173, published at Oran. Azubib wrote also a short commentary on the "Kerobez"—collection of hymns contained in the ritual of Algiers, and published at Leghorn. Azubib was celebrated for his disinterestedness. According to Loeb ("Rev. Et. Juives," i. 74) the name אזוביב is the same as אזובי.

Bibliography: Bloch, *Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger*, pp. 66-68; Steinschneider, *Cat. Bodl.* cols. 399, 2059.

G. I. Br.

AZULAI, AZULAY: A family descended from Spanish exiles who, after the expulsion of the Jews from Spain in 1492, settled in the city of Fez, Morocco. Ḥayyim Joseph David Azulai (see No. 4) derives the family name from the initials of the Hebrew words אשה זנה וחללה לא יקחו ("They shall not take a woman that is a harlot, or profane," Lev. xxi. 7). This derivation, however, is not at all probable; and it is to be presumed that the name refers to a locality in Morocco or in Spain. The following genealogical tree gives the principal members of the family:


(1) Abraham
(9) Mordecai
(2) Abraham (died 1643)
(5) Isaac
Daughter, married Benjamin Ẓebi
Daughter, married David Isaaci
(8) Isaiah (died 1732)
(Abraham Israel Ẓebi, died 1731)
(Abraham Isaaci, died 1729)
(7) Isaac Zerahiah (died 1765)
(4) Ḥayyim Joseph David (died 1807)
Abraham
(12) Raphael Isaiah
Daughter, married Abraham Pardo
(10) Moses
(6) Isaac Leonini Azulai (died 1840)
(Grandson, Moses Pardo, died 1888)
Vital
Moses
Yom-Ṭob Bondy (died 1898)
Raphael
David
Isaac
Rachel
Leon (living in London, 1901)
Doris
Bella

1. Abraham Azulai: Grandfather of Abraham (No. 2), who speaks of him as having lived in Fez.

2. Abraham Azulai: Cabalistic author and commentator; born in Fez about 1570; died at Hebron Nov. 6, 1643. The expulsion of the Moors from Spain brought a great number of the exiles to Morocco, and these newcomers caused a civil war from which the country in general and the Jews in particular suffered greatly. Abraham Azulai, in consequence of this condition of affairs, left his home for Palestine and settled in Hebron. There he wrote a commentary on the Zohar under the title "Kirjath Arba" (City of Arba; Gen. xxiii. 2). The plague of 1619 drove him from his new home; and while in Gaza, where he found refuge, he wrote his cabalistic work "Ḥesed le-Abraham" (Mercy to Abraham; Micah vii. 20). It was published after the author's death by Meshullam Zalman ben Abraham Berak of Gorice, in Amsterdam 1685. Another edition, published in Sulzbach in the same year, seems to be a reprint, although Steinschneider, in "Cat. Bodl." col. 666, thinks the reverse. Azulai's commentary on the Zohar, "Zohore Ḥammah" (Rays of the Sun), was printed in Venice, 1654. He also wrote: "Or ha-Lebanah" (Light of the Moon), "Ma'asse Ḥosheb" (Cunning Work), and "Kenaf Renanim" (Peacock's Wing).

Of the numerous manuscripts that he left and that were in the hands of his descendant, Ḥayyim Joseph David (No. 4), some are still extant in various libraries. Only one was published, a cabalistic commentary on the Bible, under the title "Ba'ale Berit Abraham" (Abraham's Confederates; see Gen. xiv. 13), Wilna, 1873. His most popular work, "Ḥesed le-Abraham," referred to above, is a cabalistic treatise with an introduction, אבן השתיה ("The Cornerstone"; see Talmud Yoma 53*b*), and is divided into seven "fountains" (see Zech. iii. 9), each fountain being subdivided into a number of "streams." The contents of the work are hardly different from the average vagaries found in cabalistic books, as evidenced by the following specimen from the fifth fountain, twenty-fourth stream, p. 57*d*, of the Amsterdam edition:

> "On the mystery of metempsychosis and its details: Know that God will not subject the soul of the wicked to more than three migrations; for it is written, 'Lo, all these things doth God work twice, yea thrice, with a man' (Job xxxiii. 29). Which means, He makes him appear twice and thrice in a human incarnation; but the fourth time he is incarnated as a clean animal. And when a man offers a sacrifice, God will, by miraculous intervention, make him select an animal that is an incarnation of a human being. Then will the sacrifice be doubly profitable: to the one that offers it and to the soul imprisoned in the brute. For with the smoke of the sacrifice the soul ascends heavenward and attains its original purity. Thus is explained the mystery involved in the words, 'O Lord, thou preservest man and beast' (Ps. xxxvi. 7 [R. V. 6])."

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Benjacob, *Oẓar ha-Sefarim*, p. 196; Fürst, *Bibliotheca Judaica*, i. 67; Michael, *Or ha-Ḥayyim*, p. 12.

3. Abraham Azulai, called "the illustrious cabalist": Rabbi and author; born in the city of Morocco; died there about 1745. He was popularly supposed to possess miraculous powers. He is the author of a Hebrew work upon the Cabala, "Mikdash Melek," a commentary upon the Zohar.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.

4. Ḥayyim Joseph David Azulai: Son of Isaac Zerahiah (No. 7); one of the most prolific of rabbinic authors in the eighteenth century, and a pioneer writer on the history of rabbinical literature; born in Jerusalem about 1724; died at Leghorn March 21, 1807. He studied under Isaac ha-Kohen Rapoport, Jonah Nabon, and Ḥayyim ibn 'Aṭṭar. While in general a type of the Oriental rabbi of his age, a strict Talmudist, and a believer in the Cabala, his studious habits and stupendous memory awakened in him an interest in the history of rabbinical literature and in its textual criticism. He accordingly began at an early age a compilation of passages in rabbinical literature in which dialectic authors had tried to solve questions that were based on chronological errors. This compilation he called העלם דבר ("Some Oversights"). It was never printed.

His Early Scholarship.

Azulai's scholarship made him so famous that in 1755 he was chosen as meshullaḥ (emissary), an honor bestowed on such men only as were, by their learning, well fitted to represent the Holy Land in Europe, where the people looked upon a Palestinian rabbi as a model of learning and piety. He traveled in this capacity through Italy, France, Germany, and Holland. On his return to Palestine he settled in Hebron, where his ancestor Abraham Azulai (No. 2) had first settled when he came to Palestine. Joseph David Sinzheim, in a eulogy on Azulai, states that the latter left Palestine three times on his missions, in 1755, 1770, and 1781. His diary and his other works are, however, not clear on this point. In 1755 he was in Germany, in 1764 in Egypt, and in the year 1773 in Tunis, Morocco, and Italy, in which latter country he seems to have remained until 1777, most probably occupied with the printing of the first part of his biographical dictionary, "Shem ha-Gedolim," Leghorn, 1774, and with his notes on the Shulḥan 'Aruk, entitled "Birke Yosef," Leghorn, 1774-76. In 1777 he was in France, and in 1778 in Holland. On October 28 of the latter year he married, in Pisa, his second wife, Rachel; his first wife, Sarah, had died in 1773. Noting this event in his diary, he adds the wish that he may be permitted to return to Palestine. This wish seems not to have been realized. At all events he remained in Leghorn, occupied with the publication of his works.

Azulai's literary activity is of an astonishing breadth. It embraces every department of rabbinical literature: exegesis, homiletics, casuistry, Cabala, liturgics, and literary history. The last is, as has already been stated, the only department in which he was original. A voracious reader, he noted all historical references; and on his travels he visited the famous libraries of Italy and France, where he examined the Hebrew manuscripts.

His "Shem ha-Gedolim."

His notes were published in four booklets, comprising two sections, under the titles "Shem ha-Gedolim" (The Name of the Great Ones), containing the names of authors, and "Wa'ad la-Ḥakamim" (Assembly of the Wise), containing the titles of works. They were, however, so unsystematically arranged that the mass of facts contained therein was of little value until Isaac Benjacob, in 1852, published the work systematically arranged, with copious cross-references. This treatise has established for Azulai a lasting place in Jewish literature. It contains data that might otherwise have been lost, and it proves the author to have had a critical mind, except when touching cabalistic doctrines. By sound scientific methods he investigated the question of the genuineness of Rashi's commentary to Chronicles or to some Talmudic treatise (see "Rashi," in "Shem ha-Gedolim"). Nevertheless he firmly believed that Ḥayyim Vital had drunk water from Miriam's well, and that this fact enabled him to receive, in less than two years, the whole Cabala from the lips of Isaac Luria (see "Ḥayyim Vital," in "Shem ha-Gedolim").

His Superstition.

The amount of blind superstition found in his diary and other works is almost incredible in a man of such admirable critical ability; and his liturgical works have greatly helped to make this superstition general. In his diary he notes all the cabalistic recipes found by him in manuscripts, and gives many instances of the miraculous effects of his prayers. In his religious attitude he is a strict rigorist. He discusses the question of early burial, which he recommends chiefly on the ground of the cabalistic doctrine that the delay of burial occasions suffering to the dead, and actually writes: "If it should happen in one case out of ten thousand that one would be buried alive, this would not be the slightest sin; for it was so foreordained in order to avoid the evil that would result to the world from this man or his posterity" ("Ḥayyim Sha'al," i. 25).

Azulai's exegetical works are of the same character, being filled with interpretations of numerals and of casuistic methods. Instances of this kind are found on every page of his "Ḥomat Anak" (Wall Made by a Plumb-Line; Amos vii. 7) and in his commentary to the Psalms, entitled "Yosef Tehillot" (To Add Praise), Leghorn, 1794.

His Works.

As a writer Azulai was most prolific. The list of his works, compiled by Benjacob, runs to seventy-one items; but some are named twice, because they have two titles, and some are only small treatises. Still, his activity was marvelous. The veneration bestowed upon him by his contemporaries was that given to a saint. He reports in his diary that when he learned in Tunis of the death of his first wife, he kept it secret, because the people would have forced him to marry at once. Legends printed in the appendix to his diary, and others found in Walden's "Shem ha-Gedolim he-Ḥadash" (compare also "Ma'aseh Nora," pp. 7–16, Podgoritza, 1899), prove the great respect in which he was held. Even to-day a great many Oriental and Polish Jews undertake pilgrimages to his grave or send letters to be deposited there.

Azulai left two sons, Abraham and Raphael Isaiah (No. 12). Of the former nothing is known.

BIBLIOGRAPHY: A complete bibliographical list of his works is found in the preface to Benjacob's edition of *Shem ha-Gedolim*, Wilna, 1852, and frequently reprinted; Carmoly, in the edition of *Shem ha-Gedolim*, Frankfort-on-the-Main, 1843; Fuenn, *Keneset Yisrael*, p. 342; Hazan, *Hama'alot li-Shelomoh*, Alexandria, 1894; Walden, *Shem ha-Gedolim he-Ḥadash*, 1879; and the diary *Ma'agal Ṭob*, edited by Elijah Benamozegh, Leghorn, 1879; Michael, *Or ha-Ḥayyim*, No. 868.

L. G. D.

5. Isaac Azulai: Noted cabalist; lived at Hebron in the seventeenth century; son of Abraham (No. 2). He wrote "Zera' Yiẓḥaḳ" (The Seed of Isaac), a cabalistic work, now lost. He died at Constantinople, presumably while traveling as an emissary for the congregations of the Holy Land. Isaac had two sisters. One married **Benjamin Ẓebi** and was the mother of **Ḥayyim Abraham Israel Ẓebi**, who was rabbi in Hebron (died 1731) and the author of "Orim Gedolim" (The Great Lights)—a treatise on rabbinical law—and of "Yemin Mosheh" (The Right Hand of Moses), glosses to the Shulḥan 'Aruk (The Hague, 1777). The other became the wife of **David Isaaci**; and their son, **Abraham Isaaci** (died Jan. 10, 1729), was an eminent rabbi in Jerusalem and the author of responsa entitled "Zera' Abraham" (The Seed of Abraham), 2 vols., Constantinople, 1732, and Smyrna, 1733.

6. Isaac Leonini Azulay: Under the name "Joseph Leonini" (Leonini was the family name of his mother) he published in Berlin in 1794 a Spanish comedy, "El Delinquente Honrado," on the title-page of which he describes himself as "Teacher of Princess Augusta and in the gymnasium of Berlin." He is said to have traveled to Prague in order to study at the university there, but was robbed of his money and found himself stranded in Berlin, where he resorted to the teaching of languages to gain a livelihood. Azulay subsequently settled in London, where he married Bella Friedlaender, a cousin of Chief Rabbi Herschell. He died in that city July 17, 1840.

7. Isaac Zerahiah Azulai: Father of Ḥayyim Joseph David (No. 4). Died in Jerusalem Jan. 16, 1765.

8. Isaiah Azulai: Father of Isaac Zerahiah (No. 7) and grandfather of Ḥayyim Joseph David (No. 4). Died in Jerusalem March 3, 1732.

9. Mordecai Azulai: Father of Abraham (No. 2). Lived in Fez toward the end of the sixteenth century.

10. Moses Azulai: Son of Raphael Isaiah (No. 12). He edited some of his father's responsa in the collection "Zikron Mosheh" (Remembrance of Moses), Leghorn. 1830, and made an epitome of some of the works of his grandfather, Ḥayyim Joseph David (No. 4).

11. Nissim Zerahiah Azulai: Editor and annotator of Shabbethai Cohen's "Shulḥan ha-Ṭahor" (The Pure Table), a treatise on the 613 commandments, Safed, 1836. He perished in the earthquake at Safed Jan. 1, 1837.

12. Raphael Isaiah Azulai: Rabbi in Ancona, where he died about 1830. One of his daughters married Abraham, son of the renowned rabbi David Pardo; and her grandson Moses Pardo was rabbi of Alexandria from 1871 to 1888. He was the author of a number of responsa and decisions, which appeared partly under the title "Tiferet Mosheh" (The Splendor of Moses), and partly in the "Zikron Mosheh" of his son Moses (No. 10).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v.; Zedner, *Cat. Hebr. Books British Museum*; Ḥazan, *Ha-Ma'alot li-Shelomoh*, 1894; *The Leisure Hour*, London, Aug., 1886; *Allg. Zeit. des Judenthums*, 1839, p. 60; private sources.

D. D.—A. P.

AZZUR or **AZUR:** **1.** Father of Hananiah, a false prophet, contemporary with Jeremiah (Jer. xxviii. 1).

2. A leader who sealed the covenant with Nehemiah (Neh. x. 17).

3. Father of Jaazaniah, a prince of the people denounced by Ezekiel (Ezek. xi. 1 *et seq.*).

J. JR. G. B. L.

'AZZUT PANIM (עזות פנים, "brazen-facedness"): A term applied to an impudent person. The phrase "'az panim" occurs in Deut. xxviii. 50 ("a nation of fierce countenance"), and in Dan. viii. 23 ("a king of fierce countenance"). "The brazen-faced one goes to Gehenna, the shame-faced, or bashful, to Gan 'Eden," says R. Judah (Mas. Kallah, ii., and thence transferred to Abot v. 20; see Taylor, "Sayings of the Fathers," p. 96). "He who has not 'boshet panim' [bashfulness or shamefacedness], of a surety his ancestors stood not on Mount Sinai"; that is, he has not the pure blood of the Jewish race in him (Ned. 20*a*; compare Mek., Yitro, 9 on "His fear be upon your face that ye sin not," Ex. xx. 20). One of the characteristics of the Jewish people, next to their being compassionate and benevolent, is their bashfulness (Yeb. 79*a*). No greater insult can therefore be inflicted upon a Jew than to call him "'Azzut Panim," in dialect also "Azzes Pōnim." "Every priest that shows 'Azzut Panim is surely a descendant of the slaves of Pashhur, the son of Immer, the priest who smote the prophet Jeremiah and put him in stocks [Jer. xx. 1]; these slaves having intermarried with priestly houses" (Ḳid. 70*b*.) According to R. Eliezer, R. Joshua, and R. Akiba, an "'az panim" (shameless person) exposes himself to the suspicion of being the offspring of an incestuous marriage or of some forbidden connection ("mamzer," or "ben ha-niddah"; Mas. Kallah, ii.). An "'az panim" may be called "rasha'" (wicked), in accordance with Prov. xxi. 29 ("A wicked man hardeneth his face"), or be hated, in accordance with Eccl. viii. 1 (which, with the reading "yesunne," means "the boldness of his face causeth him to be hated"). An "'az panim" is sure of falling a victim to sin, and it is on account of "'azze fanim" (the shameless) in the land that rain is withheld, according to Jer. iii. 3: "Therefore the showers have been withholden, . . . thou refusedst to be ashamed" (Ta'an. 7*b*).

At the close of his daily prayers Rabbi Judah ha-Nasi used to say: "May it be Thy will, O Lord our God and God of our fathers, to save us from ''azze fanim' [the shameless ones] and from ''azzut panim' [shamelessness], from an evil man, an evil plague," etc. (Ber. 16*b*)—a prayer which found a place in the daily morning prayer of the common liturgy.

J. SR. K.

B

BA'AL (בעל; plural construct, **Ba'ale,** בעלי): Hebrew word for possessor or owner of an object. In connection with many nouns, it expresses some relation between the person and an object. Many of these combinations are found in Bible phraseology, and are still used, especially among the Polish-German Jews; *e.g.*, "Ba'al ha-Bayit" (master of the house), corruptly pronounced "Baalboos." In the idiom of the Talmud the words compounded with Ba'al that are especially used to designate the different classes among scholars are: "Ba'ale Gemara," or "Ba'ale Talmud," those versed in the Talmud; "Ba'ale Miḳra," those versed in the Bible; and "Ba'ale Mishnah," those versed in the Mishnah. Other compounds with Ba'al adopted from the Talmud, and still frequently used, are: "Ba'ale Ḥayyim," animals; "Ba'al Din," opponent, the plural being "Ba'ale Din [in]," those engaged in a lawsuit; "Ba'al Teshubah," the repentant sinner; "Ba'al Yesurin," one afflicted with pain; "Ba'al Mum," one having a bodily defect; "Ba'al 'Eẓah," counselor. A curious use of Ba'al is found in the rabbinic, especially the halakic, writings of the Middle Ages. It consists in citing an author by the title of his best-known work, with which Ba'al is combined; *e.g.*, "Ba'al Halakot," meaning Isaac Alfasi; "Ba'al Hassagot," meaning Abraham b. David. Jacob b. Asher is commonly cited as "Ba'al ha-Ṭurim"; another codifier, Mordecai b. Abraham Yafe, as "Ba'al ha-Lebushim," being the authors of those works respectively. The critic Zerachiah ben Isaac is called after his work "Ba'al ha-Maor"; and Moses Isserles is known as "Ba'al ha-Mappah." The great preacher Isaac Arama is very seldom cited under his own name, but as "Ba'al 'Akedah"; and the lexicographer Nathan b. Jehiel is cited as "Ba'al he-'Aruk." The Tosafists are called "Ba'ale ha-Tosafot," an expression that designates the school, just as "Ba'ale ha-Meḥkar" is the term for philosophers (compare MEÏR BA'AL NES; BA'AL SHEM).

BIBLIOGRAPHY: Kohut, *Aruch Completum*, ii. 141-150; Levy, *Neuhebr. Wörterb.* i. 248-249; Jastrow, *Dictionary*, p. 182.

J. SR. L. G.

The following enumeration of the most popular compounds of Ba'al that have crept into common use may be found useful:

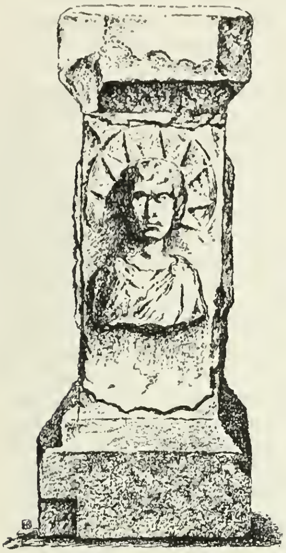
Ba'al 'Askan (a busybody).
Ba'al ha-Bayit (master of the house); dialect form, *Baalboos*, whence *Bal Boöste* (mistress of the house).
Ba'al-berit (the master of the covenant), name given to the father upon whose child the covenant rite of circumcision is performed.
Ba'al Dabar (compare Ex. xxiv. 14, "Ba'al Debarim," the man who has a case before the court).
Ba'al Darshan, or *Ba'al Derush* (the preacher).
Ba'al Din (the man who has a litigation at court).
Ba'al Emah (a man of fear; a timid man).
Ba'al 'Erek (one who is assessed; one well-to-do).
Ba'al Eẓah (a man of counsel; an able adviser).
Ba'al Geburah (a man of strength; a robust man).
Ba'al Ḥalom (a dreamer).
Ba'al Ḥen (a man of pleasing manners).
Ba'al Ḥesron: dialect, *Bal ḥissaron* (a man having some physical defect).
Ba'al Ḥob (debtor; though in the Talmud the creditor, Ket. ix. 2; Ned. 47*b*, and elsewhere).
Ba'al Kabod: dialect, *Bal Kovod* (a man who lays stress on forms of respect).
Ba'al Koaḥ (man of strength).
Ba'al Ḳoreh (the reader from the scroll of the Law).
Ba'al [*Maḥaloḳet*] *Maḥaloḳes* (a quarrelsome man).
Ba'al Maḥashaboh [*Maḥashabot*] (a dreamer; literally, a man of thoughts).
Ba'al Massa u-Mattan (a business man).
Ba'al Mazzal (man of good luck; a fortunate man).
Ba'al Mefunnaḳ (a lover of comfort and ease).
Ba'al Melakah [*Bal Meloko*] (a working man; a craftsman).
Ba'al Milḥamah [*Bal Milḥomo*] (a man of war; a soldier).
Ba'al Mum (a man of some physical blemish).
Ba'al Nes (a man who had some miraculous experience in life).
Ba'al Niḥush (a man of superstitious notions; a believer in omens).
Ba'al Nissayon (a man who has been tried and has stood the test).
Ba'al Serarah (an aristocrat).
Ba'al Shalom (a man of peace).
Ba'al Shem (master in the use of the Holy Name).
Ba'al Tefillah (the reader of the prayers on special occasions).
Ba'al Teshubah (the man of repentance; one who has turned from an irreligious to a religious mode of life).
Ba'al Ṭobah (a man who loves to show kindness to others).
Ba'al Torah (a man of learning).
Ba'al Uman [Talmudical, *Ba'al Umanut*] (a craftsman).
Ba'al Yesurin (a man afflicted with pain).
Ba'al Ẓedaḳah (a man of benevolence).
Ba'al Zikkaron (the possessor of a good memory).

J. K.

BA'AL AND BA'AL-WORSHIP.—Biblical Data: The wide-spread and primitive Semitic root ("ba'al") may be most nearly rendered in English by "possess." The term "Ba'al," therefore, which is usually explained as meaning "lord," is properly "possessor" or "owner," and is so used in a great variety of applications in common Hebrew speech. Thus we read of the "ba'al" of a house, of land, of goods, of a woman (that is, as a husband). It is also generalized so far as to be a mere noun of relation. Thus a "ba'al of dreams"

Altar of Ba'al at Petra, Idumæa.
(After a photograph.)

is a dreamer; a "ba'al of anger" is an angry man; a "ba'al of wings" is a bird; a "ba'al of edges" is two-edged; "ba'alim of a covenant" are allies; "ba'als of an oath" are conspirators. Further, a "ba'al" may be the owner of animals (Isa. i. 3; Ex. xxi. 28 *et seq.*), but not of men as slaves or subjects, for the phrase in Isa. xvi. 8, the "ba'alim" of the nations, implies dominion over regions rather than over people. "Ba'al" in Hebrew is therefore essentially different from "adon," which implies personal sway and control. When any divinity is called "ba'al" or "a ba'al," the designation must be understood to imply not a ruler of men, but a possessor or controller of certain things. On the other hand, the Assyrian (Babylonian) "bēl," originally the same word, implies especially lordship over men, though it is also, as in all north-Semitic languages, used as a mere noun of relation. In Arabic "ba'al," as applied to persons, is confined to the meaning of "husband."



Ba'al as a Sun-God.
(From a Phenician stele in the Louvre.)

Bel in Babylonia.

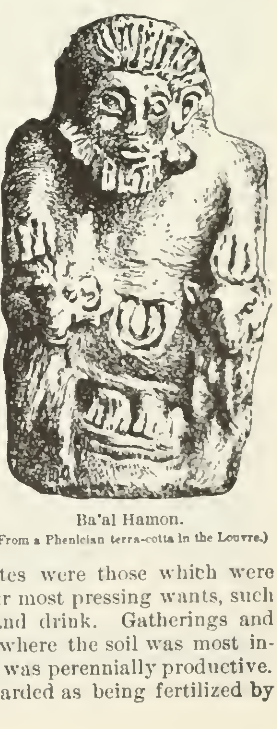
The question as to the origin of the Worship of Ba'al among the Hebrews can only be settled by tracing it among the Semites in general and especially among the Babylonians. Here the name (Bel) is that of one of the earliest and most honored of national deities. Bel was the special god of Nippur, perhaps the oldest of Babylonian cities. Nippur was in the earliest known times a religious center, and the prestige of Bel was so great that when the city of Babylon became supreme his name was imposed upon that of Merodach, the patron deity of the capital, who was thenceforth known as Bel-Merodach or simply Bel (compare Isa. xlvi. 1). There is, however, nothing to show that Bel was a universal object of Semitic worship before he became the god of Nippur. Moreover, Nippur, like other Babylonian cities, had its own local deity under whose auspices the city itself and its temple were founded, and who seems to have received the name Bel, "lordly, dominant," by reason of the renown and influence of this central shrine.

This, however, will hardly account for the place held by Bel in the Babylonian pantheon, where he appears as the god of the earth, distinguished from Anu, the god of the heavens, and Ea, the god of the lower world. Bel seems to have been honored on similar grounds in Lagash in southern Babylonia, and it is reasonable to suppose that it was a combination of the several leading cults of such Bels that led to the unification indicated in the position of the great Babylonian Bel. It appears probable that it was the gradual assimilation of cities and petty states that raised the leading local deities to national prominence. Thereafter other influences, sacerdotal, theological, and administrative, cooperated to make a favorite cult predominant. Bel, accordingly, became a distinct national god, with a proper name, at an early date, though at a comparatively late stage of religious development.

Jews Advanced Development in Palestine.

In Palestine such a degree of syncretism in Baal-Worship was never attained. There were several reasons for this, the chief of which was that political combination of any sort was difficult in that singularly diversified region, so that each city-state among the Canaanites retained its own special divinity with its separate and independent shrine. Yet when any community came to exert a wide influence, as did the city of Tyre, the worship of its deity extended among the dependent cities and might even be adopted elsewhere by virtue of alliances, political or matrimonial, on the part of the rulers of the respective states. Such, for example, was the occasion of the degradation of worship in Israel in the time of Solomon (I Kings xi. 1 *et seq.*) and of Ahab (I Kings xvi. 31 *et seq.*).

The passage last cited is suggestive. There it is stated that Ahab "took as a wife Jezebel, daughter of Ethbaal, king of the Sidonians, and he went and served the Baal and worshiped him; and he set up an altar to the Baal in the house of Baal which he had built in Samaria." It is hardly likely that the passage embodies a reference to a god Ba'al whose worship was common throughout Palestine, for "the Baal," according to the context, does not necessarily mean anything more than Melkart, the deity specially honored by the Phenicians (Sidonians), and in fact it appears that there were many Ba'als in Palestine, each of whom stood on an independent footing (compare Baal-berith, Ba'alim, etc.). But Ahab had no occasion to aggrandize any one of these minor Ba'alim, since he did not regard them as at all serviceable.



Ba'al Hamon.
(From a Phenician terra-cotta in the Louvre.)

To account for the worship of these Ba'alim we may refer to the usage of the word as a common noun. The supernatural powers most obvious to the imagination of primitive Semites were those which were supposed to supply their most pressing wants, such as the need of food and drink. Gatherings and settlements were made where the soil was most inviting; that is, where it was perennially productive. Such districts were regarded as being fertilized by

Stages in Ba'al-Worship.

divine agency, and as each of them had its own divinity or demon as the "owner" of the soil, such a being was called its "Ba'al." The usage, having thus begun in agricultural settlements, was naturally transferred to the sites of cities, all of which were in any case founded under religious auspices. Hence the multiplicity of Ba'als; and hence the proper names of places which have "Baal" as the first element, such as Baal-hazor, Baal-hermon, Baal-meon, Baal-perazim, Baal-shalisha, Baal-tamar, and Baal-zephon. A second stage of development was reached when to the Ba'al of a place was assigned a more abstract character as a divinity of wider functions as Baal-berith, Baalzebub. A further step was taken when the name was used absolutely of a god Ba'al without qualifications, used, for example, in antithesis to Yhwh and as the second element in names of persons, in such forms as Ish-baal ("Man of Ba'al") or Hannibal ("Favor of Ba'al").

It is not correct, therefore, to speak of Ba'al as being a universal Semitic deity, nor even as being the object of a common Canaanitish worship. On the other hand, it can not be said that there was no god Ba'al,as a distinct divinity among inland or maritime Canaanites, for later usage points clearly to the use of the word as a proper name without any definition whatever.

It would appear that the Hebrews first learned Ba'al-Worship from the agricultural Canaanites. Their life before the conquest of Canaan, whether lived in or outside of Palestine, was nomadic, and therefore kept them beyond the circle of religious associations promoted by the cultivation of the soil.

How the Hebrews Adopted the Cult.

After their settlement the Israelites began to live as did the people of the land, and with the new mode of industrial and domestic life came the example and the incitement of the religious use and wont that were inseparable from the soil. The stated festivals, in which the Ba'als of the land had drawn to themselves all the enthusiasm and devotion of an intensely religious people, were a part of the fixed order of things in Palestine, and were necessarily appropriated by the religion of Yhwh. With them came the danger of mixing the rites of the false gods and the true God; and, as a matter of fact, the syncretism did take place and contributed more than anything else to the religious and moral decline of Israel.

Dangers and Evils of the Worship.

The noxious elements in such Ba'al-Worship were not simply the degradation of Yhwh and the enthronement in his place of a baseless superstition. The chief evil arose from the fact that the Ba'als were more than mere religious fantasies. They were made the symbols of the reproductive powers of nature, and thus their worship ministered to sexual indulgences, which it at the same time legalized and encouraged. Further, there was placed side by side with the Ba'al a corresponding female symbol, the Ashtoreth (Babyl. "Ashtar") and the relation between the two deities was set forth as the example and the motive of unbridled sensuality. The evil became all the worse when in the popular view Yhwh himself was regarded as one of the Ba'als and the chief of them (Hosea ii. 16). It was in northern Israel, where agriculture was more followed than in the southern kingdom,that Ba'al-Worship was most insidious and virulent.

Popular and Official Forms of the Cult.

The Book of Hosea speaks eloquently and pathetically of the moral and religious ruin which it wrought in the days just before the fall of the monarchy. It was to the Ba'als that the popular worship of the high places was paid; or, more frequently, to Yhwh Himself with Baalish rites. In the kingdom of Judah the inveterate evil was abated, if not at once quelled, by the concentration of all religious acts in Jerusalem and its Temple. More pernicious while it lasted than this popular inland Canaanitic cult was the elaborate official Ba'al-Worship of Ahab and Jezebel, above alluded to, which was finally rooted out by revolution and proscription (II Kings ix., x.). It had prophets by the hundred, as well as priests, and had the effect of virtually though not avowedly putting the religion of Yhwh under the ban. It was introduced into Judah by Athaliah, daughter of Jezebel; and its suppression there was also accompanied by a civil outbreak (II Kings xi. 4 *et seq.*). Ba'al-Worship did not play so great a part in the later religion of Judah as did the adoration of the heavenly bodies and related usages borrowed from Assyria and Babylonia. Yet the customs native to the soil lingered on till they were obliterated by the Exile.

Rites and Accompaniments.

Apart from the offerings of fruits from the earth and the firstlings of cattle, much is not known with regard to the rites of the popular Ba'al-Worship. Self-torture and mutilation characteristic of the Phenician type (I Kings xviii.28) were probably absent from the simpler and freer usages of the primitive local observances. It is also doubtful whether the sacrifice of children, proper to the service of Molech, was ever a feature of inland Canaanitic Ba'al-Worship (Jer. xix. 5 is to be corrected by the LXX.). The shrines were little more than altars with the symbol of the Ashtoreth planted beside it—the sacred tree-stem or pole named from an old Canaanite goddess, Ashera, with whom Ashtoreth was identified. Near by sacred pillars were also often reared.

Baal in Personal Names.

It has been already indicated that the Ba'al plays a great rôle in Canaanitic proper names. A curious phase in the history of the cult in Israel is shown in the substitution by later editors of (בשת), "boshet," "the shameful thing," for Ba'al in such names as Ishbosheth and Mephibosheth; compare "Eshbaal," I Chron. viii. 33, and "Meribbaal," I Chron. ix. 40 (viii. 34). A name which could not be thus treated was "Bealiah" (I Chron. xii. 6 [A. V. 5]), which means "Jehovah is Ba'al."

Bibliography: Selden, *De Dis Syris*; Movers, *Phönizier*, i. 169 *et seq.*; Münter, *Religion der Karthager*; Gesenius, *Thesaurus*, s.v.; *Comm. ad Jes.* ii. 335 *et seq.*; Oort, *Worship of Baalim in Israel* (transl. by Colenso, 1865); Bäthgen, *Beiträge zur Semit. Religionsgeschichte*; Baudissin, art. *Baal* in Herzog's *Real-Encycl.* 3d ed.; Nowack, *Hebr. Archäologie*, ii. 301 *et seq.*; Benzinger, *Hebr. Arch.* pp. 371 *et seq.*; Smend, *Alttest. Religionsgeschichte*, pp. 51 *et seq.*,

131 *et seq.*; Dillmann, *Alttest. Theologie*, pp. 135 *et seq.*, 140; W. R. Smith, *Religion of the Semites*, 2d ed., pp. 93–113.

J. JR. J. F. McC.

——**In Mohammedan Literature**: It is more than doubtful whether "Baal" appears in the Koran as a proper name. Five times it is used in the sense "husband"; once in the singular (sura xi. 75), and four times in the plural (suras ii. 228, xxiv. 31). Once it is used of a god (sura xxxvii. 125). In that passage, according to the interpretation of Ibn 'Abbas ("Lisan al-Arab," xiii. 62), a cousin of the prophet and the founder of Koranic exegesis (died 687), it is to be rendered "Lord." Sura xxxvii. 123–127 may be translated: "And verily Elijah was one of the divine messengers when he said to his people, 'Will ye not fear? Will ye invoke a Lord ["Ba'l"] and abandon the best of creators, God your Lord and the Lord of your forefathers?' But they gave him the lie; and they, verily, will be brought to judgment." There seems little doubt that Ibn 'Abbas' interpretation of "Ba'l," as equivalent to "rabb" (lord) or "malik" (possessor), represents the conception of Mohammed. It agrees with Arabic usage (see "Lisan al-Arab," *l.c.*, and Lane, "Lexicon," p. 228 b. c.). But later Islam, with few exceptions, has united to interpret "Ba'l" as a proper name. One exegete has said that it meant any idol ("sanam") in general; another, that it was any deity except God. But for the great mass of Moslems, Ba'l was an idol of gold worshiped by the people of Bakk, a town in Syria, afterward called from it "Ba'lbakk" (Baalbek). It was twenty cubits high, and had four faces; and "devils" entered it and spoke to the people from it, according to the usual Moslem idea. This was in the time of Ahab and Jezebel; and Bakk was their capital. Others have held that it was in the time of JONAH; still others, that it was a woman whom the people of Bakk worshiped. For the later legend see Al-Tha'labi (died 1036), "Ḳiṣaṣ al-Anbiya," ed. Cairo, p. 142, and references above. See also ELIJAH IN MOHAMMEDAN LITERATURE.

J. JR. D. B. M.

BA'AL HA-BAYIT (בעל הבית, literally "master of the house"; see Ex. xxii. 7 [R. V. 8]; Judges xix. 22. In Talmudic usage "owner," "landlord," "host"; see Jastrow, "Dictionary," *s.v.* בית. In Yiddish, **Balboos**; plural, **Ba'ale Battim**): In more modern usage, the constituent members of a congregation as contrasted with the "toshabim" (transient members or strangers). The Ba'ale Battim consist of those members who pay over a certain amount for their seats in the synagogue. In return for this they had special privileges, such as being elected bridegroom of the Law, voting at elections, and certain other advantages, on which account they are known in England as "privileged members," as contrasted with "seat-renters." They are also eligible for the honorary offices of the synagogue, and can not evade service except on payment of a fine.

BIBLIOGRAPHY: *Jewish Chronicle*, Jan. 11, 1901, p. 14.

A. J.

BAAL-BERITH.—Biblical Data ("the Ba'al of the Covenant"): A form of Ba'al-worship prevailing in Israel (Judges viii. 33), and particularly in Shechem (Judges ix. 4). The term "Ba'al" is shown by the equivalent "El-berith" (Judges ix. 46, R. V.) to mean "the God of the Covenant." In considering what the covenant (or covenants) was over which this Ba'al presided, it must not necessarily be concluded that certain definite treaties of the time were alone referred to, such as the Canaanitic league of which Shechem was the head, or the covenant between Israel and the people of Shechem (Gen. xxxiv.). The term is too abstract to have been occasioned by a single set of conditions. Moreover, the temple of the god (Judges ix. 4, 46) in Shechem implies a permanent establishment. Probably the name and the cult were wide-spread and ancient (see BAALIM), though it happens to have been mentioned only in connection with the affairs of Shechem.

J. JR. J. F. McC.

——**In Rabbinical Literature**: The idol Baal-berith, which the Jews worshiped after the death of Gideon, was identical, according to the Rabbis, with Baal-zebub, "the ba'al of flies," the god of Ekron (II Kings i. 2). He was worshiped in the shape of a fly; and so addicted were the Jews to his cult (thus runs the tradition) that they would carry an image of him in their pockets, producing it, and kissing it from time to time. Baal-zebub is called Baal-berith because such Jews might be said to make a covenant (Hebr. "Berit") of devotion with the idol, being unwilling to part with it for a single moment (Shab. 83*b*; comp. also Sanh. 63*b*). According to another conception, Baal-berith was an obscene article of idolatrous worship, possibly a *simulacrum priapi* (Yer. Shab. ix. 11*d*; 'Ab. Zarah iii. 43*a*). This is evidently based on the later significance of the word "berit," meaning circumcision.

J. SR. L. G.

BAAL-GAD: A place situated at the northern limit of Palestine, in the valley of Lebanon, near Mount Hermon (Josh. xi. 17, xii. 7, xiii. 5). Since I Chron. v. 23 mentions Baal-hermon as the northern limit of the tribe of Manasseh, it has been supposed that Baal-gad and Baal-hermon are identical. This conjecture is quite possible, and more plausible than that of Gesenius, Raumer, Robinson, and others, according to whom Baal-gad (Hermon) is identical with the later celebrated Paneas (Bâniâs); for Paneas can hardly be said to lie in the valley of Lebanon. Others have connected Baal-gad with Ḥâṣbêjâ in the Biḳa'.

J. JR. F. Bu.

BAAL-HAMON: A place mentioned in Cant. viii. 11, in which passage Solomon is said to have had a vineyard there; its identity is unknown. Graetz proposes to read "Baal-hermon" for "Baal-hamon"; but this is mere conjecture. Balamon (Judith viii. 3), with which Delitzsch and others have sought to identify it, is apparently the Old Testament Ibleam, or Bileam, and the modern Bel'ame, a moderately fruitful valley south of the great plain of Jezreel. Bickell and Cheyne eliminate the word, to preserve the meter.

J. JR. F. Bu.

BAAL-HANAN: 1. An Edomite king (Gen. xxxvi. 38). He is called the son of Achbor; but the name of his native city is not given. For this and other reasons, Marquart ("Fundamente Israelitischer und Jüdischer Gesch." 1896, pp. 10 *et seq.*) supposes that "son of Achbor" is a duplicate of "son of Beor" (Gen. xxxvi. 32), and that "Baal-hanan" in the original text is given as the name of the father of the next king, Hadad.

2. A Gederite who had charge of David's olive- and sycamore-trees in the low plains of Judah (I Chron. xxvii. 28).

J. JR. F. BU.

BAAL-HAZOR: A place situated near Ephraim, where Absalom possessed an estate (II Sam. xiii. 23). It was there that during a sheep-shearing festival Amnon was killed at the instigation of his stepbrother Absalom. Baal-hazor has, with some degree of plausibility, been identified as the modern Tell 'Azur, east of Beth-el (see EPHRAIM). It is perhaps the same as Hazor, mentioned in Neh. xi. 33.

J. JR. F. BU.

BAAL-HERMON (Judges iii. 3; I Chron. v. 23): See BAAL-GAD.

J. JR. F. BU.

BAAL KORÉ (בעל קורא, literally "the master reading"): Term applied to the person who reads the weekly portion from the Pentateuch—usually the ḥazan, though not necessarily so (see CANTILLATION; ḤAZZAN; MUSIC, SYNAGOGAL; compare Dembitz, "Jewish Services in Synagogue and Home," pp. 70, 71, 262).

A. F. L. C.

BAAL-MEON, BETH-BAAL-MEON, BETH-MEON, or **BEON:** A city in the eastern part of the Jordan district, which is designated in Numbers (xxxii. 3, 38), Joshua (xiii. 17), and Chronicles (v. 8) as Israelitish (Reubenitish), and in Jeremiah (xlviii. 23) and Ezekiel (xxv. 9) as Moabitish. According to the inscription on the MOABITE STONE (lines 9 30), this city was reconquered by King Mesha after it had become, under Omri, one of the cities of the Israelites. The site of Baal-meon, which is declared by Eusebius to be at a distance of nine Roman miles from Heshbon, is marked by the ruins of Ma'in. The remains of buildings show the Roman style of architecture. In a number of houses the lower part is hewn out of the rock. As Eusebius uses the name "Baian" ("Onomastica Sacra," ed. Lagarde, ccxxxii. 40) for "Beon" (Num. xxxii. 3), the word has been connected with the sons of Bæan (I Macc. v. 4 *et seq.*), who were punished by Judas Maccabeus for their hostility toward the Jews. The name of this same Bedouin tribe occurs also in Arabic authors (Wellhausen, "I. J. G.," 3d ed., p. 277).

J. JR. F. BU.

BAAL-PEOR: Name of a Canaanitish god. Peor was a mountain in Moab (Num. xxiii. 28), whence the special locality Beth-peor (Deut. iii. 29, etc.) was designated. It gave its name to the Ba'al who was there worshiped, and to whose service Israel, before the entrance into Canaan, was, for a brief time, attracted (Num. xxv. 3, 5; Ps. cvi. 28). The god is himself also called "Peor" by abbreviation (Num. xxxi. 16; Josh. xxii. 17). It is commonly held that this form of Ba'al-worship especially called for sensual indulgence. The context seems to favor his view, on account of the shameful licentiousness into which many of the Israelites were there enticed. But all Ba'al-worship encouraged this sin; and Peor may not have been worse than many other shrines in this respect, though the evil there was certainly flagrant. In Hosea ix. 10 "Baal-peor" is the same as "Beth-peor," and is contracted from "Beth-baal-peor."

J. JR. J. F. McC.

——**In Rabbinical Literature:** The worship of this idol consisted in exposing that part of the body which all persons usually take the utmost care to conceal. It is related that on one occasion a strange ruler came to the place where Peor was worshiped, to sacrifice to him; but when he heard of this silly practise, he caused his soldiers to attack and kill the worshipers of the god (Sifre, Num. 131; Sanh. 106*a*). The same sources mention various other facts concerning the cult, all of which give the impression that it still existed at the time of the Tannaim. That the statements of the Rabbis are not wholly imaginative and do not take their coloring from the rites of some heathen or antinomian-Gnostic sects is shown by the fact that the worship of Peor is ridiculed, but nowhere stigmatized as moral depravity, by the Rabbis, which latter might have been expected, had the assertions of the Rabbis been based on the Gnostic cults mentioned.

J. SR. L. G.

BAAL-PERAZIM: A place mentioned in the report of the battle between David and the Philistines in II Sam. v. 20 (compare I Chron. xiv. 11). The Philistines encamped in the valley of REPHAIM, while David withdrew to the hill-fortress of Adullam and thence proceeded to Baal-perazim, where he defeated the Philistines. Consequently the place must have been situated in the valley of Rephaim; but more definite information concerning it can not be found. One is tempted to connect it with Mount Perazim (Isa. xxviii. 21).

J. JR. F. BU.

BAAL-SHALISHA: A place mentioned in II Kings iv. 42, and in the Talmud (Sanh. 12*a*). Eusebius identifies it with Baithsarisa, 15 Roman miles to the north of Lydda. This, however, is uncertain, and there is much in favor of connecting Baal-shalisha with the ruins of Serisiyyah, lying on the western side of the mountains of Ephraim, or with the ruins of the cities Kefr Thilth, lying somewhat to the northeast. According to the Talmud (*loc. cit.*), fruits ripened earlier at Baal-shalisha than elsewhere in Palestine.

BIBLIOGRAPHY: G. A. Smith, *Historical Geography of Palestine*, p. 351; Buhl, *Geographie des Alten Palästina*, p. 214.

J. JR. F. BU.

BA'AL SHEM (בעל שם; plural, "Ba'alei Shemot," more correctly "Ba'alei Shem," *i.e.*, Master of the Name): Designation of certain people who were supposed to work miracles through the name of God. This belief in the miraculous power of the Sacred Name is very old, having a history that covers more than two thousand years (compare SHEM HA-MEFORASH and GOD, NAMES OF); but the designation "Ba'al Shem" seems to have originated only with the German-Polish Jews when they became acquainted with the practical Cabala of the school of Luria. The payyeṭan Benjamin b. Zeraḥ is indeed called "Ba'al Shem," which, however, only indicates that in his piyyuṭim he frequently alludes to the various mystical names of God. The first one who is known to have borne this name, Elijah of Chelm, flourished about 1500, at the period when the study of the Cabala was wide-spread in Poland. The Ba'al Shem, which first was undoubtedly applied only as a special distinction to particular men who were considered great saints and in whose miraculous powers the people believed, had two centuries later developed into a profession. These "Ba'ale Shem" represented a mixture of quack doctor, physician, and cabalist. They wrote amulets, prescribed empiric medicines, with which they were well acquainted. and engaged also in casting out or summoning spirits. Their profession was such that they incurred the hostility of physicians, with whom they often entered into serious competition. The following prayer, composed by a Ba'al Shem for himself and his compeers, is indicative of the attitude toward the physicians: "Preserve me from enmity and quarrels; and may envy between me and others disappear. Let, on the contrary, friendship, peace, and harmony prevail between me and the physicians, . . . that I may be respected in their opinion, . . . that they may not speak evil of me or of my actions" ("Toledot Adam," Zolkiev, 1720). Solomon Maimon speaks, in his autobiography (i. 217), of a Ba'al Shem who possessed medical knowledge and sufficient astuteness to make him a formidable competitor of the physicians.

Following is an approximately complete alphabetical list of persons known to have been Ba'ale Shem:

(1) Elḥanan, rabbi in Vienna, seventeenth century (Dembitzer, "Kelilat Yofi," 78*b*); (2) Elijah, rabbi at Chelm (government of Lublin), a progenitor of Ẓebi Ashkenazi, flourished about 1500 (Responsa of Ẓebi Ashkenazi, No. 93; Emden, "Megillat Sefer," 4); (3) Elijah b. Moses Loans (1555–1636); (4) Falk, Ḥayyim Samuel, 1708–1782; (5) Gedaliah of Worms, an eminent Talmudist, died between 1622 and 1624 (Kaufmann, "Ya'ir Ḥayyim," Bacharach, p. 20, note 2); (6) Israel b. Eliezer (1700–1760), commonly known as BA'AL SHEM-ṬOB (see article); (7) Joel b. Isaac Heilprin, middle of the seventeenth century; (8) Joel b. Uri Heilprin, beginning of the eighteenth century; (9) Selig of Lublin, beginning of the eighteenth century (Kahana in the passage cited below, p. 63); (10) Wolf, who, like most of the Ba'ale Shem, lived in Poland in the beginning of the eighteenth century (Kahana *l.c.*); (11) Sekl Loeb Wormser (1768–1846), the Michaelstadter Ba'al Shem, still known in Germany under that name.

See ḤASIDIM; FOLK MEDICINE.

BIBLIOGRAPHY: Kahana, *R. Yisrael Ba'al Shem-Ṭob*, 1900, pp. 59–64; Dembitzer, *l.c.*

K. L. G.

BAAL SHEM, ELIJAH. See LOANS, ELIJAH.

BAAL SHEM, JOEL. See HEILPRIN, JOEL B. ISAAC, and HEILPRIN, JOEL B. URI.

BA'AL SHEM-ṬOB, ISRAEL B. ELIEZER (commonly known by the initial letters of his name, בעש"ט, BEShT): Founder of the sect of Ḥasidim; born about 1700; died at Miedzyboz (Medzhibozh), May 22, 1760. The little biographical information concerning him that exists is so interwoven with legends and miracles that in many cases it is hard to arrive at the historical facts. He is said to have been born at Akuf (אקוף), a border-city between Poland and Wallachia; but no such place is known. From the numerous legends connected with his birth it appears that his parents were poor, upright, and pious, and that when left an orphan he was taken care of by the community in which he lived. At the "ḥeder" he distinguished himself only by his frequent disappearances, being always found in the lonely woods surrounding the place, rapturously enjoying the beauties of nature.

His benefactors gave up the hope of his ever becoming a rabbi, and made him a "helper," who took the children to and from school and rehearsed short benedictions and prayers with them.

Early Life. His tender, sentimental nature, to which his later success was in great measure due, now stood him in good stead; for he could win children and attach them to him by explanations suited to their understanding. Later he became "shammash" in the same community, and at about eighteen he married. When his young wife died he left the place, and after serving for a long time as helper in various small communities of Galicia, he settled as a teacher at Flust near Brody.

On account of his recognized honesty and his knowledge of human nature he was chosen to act as arbitrator and mediator for people conducting suits against each other; and his services were brought into frequent requisition owing to the fact that the Jews had their own civil courts in Poland. In this avocation Besht succeeded in making so deep an impression upon the rich and learned Ephraim of Kuty that the latter promised Besht his daughter Anna in marriage. The man died, however, without telling his daughter of her betrothal; but when she heard of his wish, she did not hesitate to comply. Besht's wooing was characteristic. In the shabby clothes of a peasant he presented himself at Brody before Abraham Gerson Kutower, brother of the girl, and a recognized authority in the Cabala and the Talmud. Kutower was about to give him alms, when Besht produced a letter from his pocket, showing that he was the designated bridegroom. Kutower tried in vain to dissuade his sister Anna from shaming the family by marrying this "'am ha-areẓ"; but she regarded her father's will alone as authoritative.

After his marriage Besht did not long remain with this aristocratic brother-in-law, who was ashamed of him (for he kept up the pretense of being an ignorant fellow); and he went to a village in the Carpathians between Kuty and Kassowa. His worldly property consisted of a horse given him by his brother-in-law. Every week his wife took a wagonload of lime to the surrounding villages; and from this they derived their entire support. But the magnificent scenery in this, the finest region of the Carpathians, and the possibility of enjoying it without the interruptions of city life, compensated him for his great privations. Besht's condition was bettered when he took a position as shoḥet in Kshilowice, near Iaslowice. This position he soon gave up in order to conduct a village tavern which his brother-in-law bought for him. During the many years that he lived in the woods and came into contact with the peasants, Besht learned how to use plants for healing purposes and to effect wonderful cures. In fact, his first appearance in public was that of an ordinary Ba'al Shem. He wrote amulets and prescribed cures. To his credit be it said that he was far from practising the quackery of his fellows in the craft. In treating, for instance, those who suffered from melancholy, or the insane, he sought to influence their minds.

Appearance as Ẓaddiḳ.

After many trips in Podolia and Volhynia as a Ba'al Shem, Besht, considering his following large enough and his authority established, decided (about 1740) to expound his teachings. He chose for the place of his activity the little city of Miedzyboz; and the people, mostly from the lower classes, came to listen to him. His following gradually increased, and with it the dislike, not to say hostility, of the Talmudists. Nevertheless, Besht was supported at the beginning of his career by two prominent Talmudists, the brothers Meïr and Isaac Dob Margaliot. Later he won to his side Baer of Meseritz, to whose great authority as a Talmudist it was chiefly due that Besht's doctrines (though in an essentially altered form) were introduced into learned circles. The antagonism between Talmudism and Ḥasidism was apparent to the representatives of each at Besht's first appearance; but the open breach did not come about until later. In fact, Besht took sides with the Talmudists in the Frankist disputes, and was even one of the three delegates of the Talmudists to a disputation between the two parties held at Lemberg in 1759. It was only in keeping with Besht's character that he felt keenly upon the acceptance of baptism by the Frankists, for it is related that he said: "As long as a diseased limb is connected with the body, there is hope that it may be saved; but, once amputated, it is gone, and there is no hope." The excitement consequent upon the Frankist movement undermined his health, and he died shortly after the conversion of many Frankists to Christianity.

Besht left no books; for the cabalistic commentary on Ps. cvii., ascribed to him (Jitomir, 1804), "Sefer mi-Rabbi Yisrael Ba'al Shem-Ṭob," is hardly genuine. In order to get at his teachings, it is therefore necessary to turn to his utterances as given in the works of the old Ḥasidim. But since Ḥasidism, immediately after the death of its founder, was divided into various parties, each claiming for itself the authority of Besht, the utmost of caution is necessary in judging as to the authenticity of utterances ascribed to Besht.

Elements of Besht's Doctrines.

The foundation-stone of Ḥasidism as laid by Besh is a strongly marked pantheistic conception of God. He declared the whole universe, mind and matter, to be a manifestation of the Divine Being; that this manifestation is not an emanation from God, as is the conception of the Cabala, for nothing can be separated from God: all things are rather forms in which He reveals Himself. When man speaks, said Besht, he should remember that his speech is an element of life, and that life itself is a manifestation of God. Even evil exists in God. This seeming contradiction is explained on the ground that evil is not bad in itself, but only in its relation to man. It is wrong to look with desire upon a woman; but it is divine to admire her beauty: it is wrong only in so far as man does not regard beauty as a manifestation of God, but misconceives it, and thinks of it in reference to himself. Nevertheless, sin is nothing positive, but is identical with the imperfections of human deeds and thought. Whoever does not believe that God resides in all things, but separates Him and them in his thoughts, has not the right conception of God. It is equally fallacious to think of a creation in time: creation, that is, God's activity, has no end. God is ever active in the changes of nature: in fact, it is in these changes that God's continuous creativeness consists.

This pantheism of Besht, of the consequences of which he was not at all conscious, would have shared the fate of many other speculative systems which have passed over the masses without affecting them, had it not been for the fact that Besht was a man of the people, who knew how to give his metaphysical conception of God an eminently practical significance.

The first result of his principles was a remarkable optimism. Since God is immanent in all things, all things must possess something good in which God manifests Himself as the source of good. For this reason, Besht taught, every man must be considered good, and his sins must be explained, not condemned. One of his favorite sayings was that no man has sunk too low to be able to raise himself to God. Naturally, then, it was his chief endeavor to convince sinners that God stood as near to them as to the righteous, and that their misdeeds were chiefly the consequences of their folly.

Another important result of his doctrines, which was of great practical importance, was his denial that asceticism is pleasing to God. "Whoever maintains that this life (עולם הזה) is worthless is in error: it is worth a great deal; only one must know how to use it properly." From the very beginning Besht fought against that contempt for the world which, through the influence of Luria's Cabala, had almost become a dogma among the Jews. He considered care of the body as necessary as care of the soul; since matter is also a manifestation of God, and must not be considered as hostile or opposed to Him.

In connection with his struggle against asceticism, it is natural that he should have fought also against the strictness and the sanctimoniousness that had gradually developed from the strict Talmudic standpoint. Not that Besht required the abrogation of any religious ceremonies or of a single observance. His target was the great importance which the Talmudic view attached to the fulfilment of a law, while almost entirely disregarding sentiment or the growth of man's inner life. While the rabbis of his day considered the study of the Talmud as the most important religious activity, Besht laid all the stress on prayer. "All that I have achieved," he once remarked, "I have achieved not through study, but through prayer." Prayer, however, is not petitioning God to grant a request, though that is one end of prayer, but דביקות ("cleaving")—the feeling of oneness with God, the state of the soul when man gives up the consciousness of his separate existence, and joins himself to the eternal being of God. Such a state produces a species of indescribable joy (שמחה), which is a necessary ingredient of the true worship of God.

Opposition to Luria's Cabala.

It is remarkable that Besht, whose starting-point was the same as that of Luria's Cabala, arrived at exactly opposite results. His conception of God was pantheistic; while the school of Luria laid the greatest stress upon the principle of emanation. Besht's fight against asceticism was directed more against the school from which it sprang than against pure Talmudism. His teachings concerning שמחה ("joy") were especially opposed to asceticism. The followers of Luria considered weeping an indispensable accompaniment to prayer; while Besht considered weeping and feelings of sorrow to be wholly objectionable. The sinner who repents of his sin should not sorrow over the past, but should rejoice over the Heavenly Voice, over the Divine Power, working within him and enabling him to recognize the true in admitting his sin. The function of joy in prayer is paralleled by glowing enthusiasm and ecstasy (התלהבות = "to become inflamed") in every act of worship. Fear of God is only an initiatory step to real worship, which must spring from a love of God and a surrender of self to Him. In his enthusiasm man will not think either of this life (עולם הזה) or of the next: the feeling of union with God is in itself a means and an end. Enthusiasm, however, demands progress, not the mere fulfilment of the Law's precepts in a daily routine which becomes deadening: true religion consists in an ever-growing recognition of God.

Idea of the Ẓaddiḳ.

The later developments of Ḥasidism are unintelligible without consideration of Besht's opinion concerning man's proper relation with the universe. True worship of God, as above explained, consists in דביקות, the cleaving to, and the unification with, God. To use his own words, "the ideal of man is to be a revelation himself, clearly to recognize himself as a manifestation of God." Mysticism, he said, is not the Cabala, which every one may learn; but that sense of true oneness, which is usually as strange, unintelligible, and incomprehensible to mankind as dancing is to a dove. The man, however, who is capable of this feeling is endowed with a genuine intuition; and it is the perception of such a man which is called prophecy, or "bat ḳol," according to the degree of his insight. From this it results, in the first place, that the "ẓaddiḳ," the ideal man, may lay claim to authority equal, in a certain sense, to the authority of the Prophets. A second and more important result of the doctrine is that the ẓaddiḳ, through his oneness with God, forms a connecting-link between the Creator and creation. Thus, slightly modifying the Bible verse, Hab. ii. 4, Besht said: "The righteous can vivify by his faith." Besht's followers enlarged upon this idea, and consistently deduced from it that the ẓaddiḳ is the source of divine mercy, of blessings, of life; and that therefore, if one love him, one may partake of God's mercy.

Though Besht may not be held responsible for the later conception of the ẓaddiḳ, there is no doubt that his self-reliance was an important factor in winning adherents. It may, in fact, be said of Ḥasidism that, with the exception of Jesus and the Judæo-Christians, there is no other Jewish sect in which the founder is as important as his doctrines. Besht himself is still the real center for the Ḥasidim; his teachings have almost sunk in oblivion. As Schechter ("Studies in Judaism," p. 4) finely observes: "To the Ḥasidim, Ba'al-Shem [Besht] . . . was the incarnation of a theory, and his whole life the revelation of a system."

Characteristics.

Besht did not combat the practise of rabbinical Judaism; this seemed harmless to him: it was the spirit of the practise which he opposed. His teaching being the result not of speculation, but of a deep, religious temperament, he laid stress upon a religious spirit, and not upon the forms of religion. Though he considered the Law to be holy and inviolable, he held that one's entire life should be a service of God, and that this would constitute true worship of Him. Since every act in life is a manifestation of God, and must perforce be divine, it is man's duty so to live that the things called "earthly" may also become noble and pure, that is, divine. Besht tried to realize his ideal in his own career. His life provided the best example for his disciples; and his intercourse with the innkeepers, a class of people who nearly corresponded to the publicans of the time of Jesus (a number of whom he raised to a higher level), furnished a silent but effective protest against the practise of the rabbis, who, in their inexorable sense of strict righteousness, would have no dealings with people fallen morally. The Ḥasidim tell of a woman whom her relatives sought to kill on account of her shameful life, but who was saved in body and soul by Besht. The story may be a myth; but it is characteristic of Besht's activity in healing those in greatest need of relief. More important to him than prayer was friendly intercourse with sinners; though the former constituted an essential factor in the religious life. The story of Besht's career affords many examples of unselfishness and high-minded benevolence. And while these qualities equally characterize a number of the rabbis of his day, his distinguishing traits were a merciful judgment of others, fearlessness combined with dislike of strife, and a boundless joy in life.

Moreover, Besht's methods of teaching differed essentially from those of his opponents, and contributed not a little to his success. He was certainly not a scholar; that is, his knowledge of rabbinical literature, especially of the Talmud and the Midrashim, was only that of an average "lamdan." He was still less gifted as a speaker. But the lack of scholarship and oratory was supplied by fine satire and inventiveness in telling parables. There are many satirical remarks directed against his opponents, an especially characteristic one being his designation of the typical Talmudist of his day as "a man who through sheer study of the Law has no time to think about God." Besht illustrated his views of asceticism by the following parable:

> "A thief once tried to break into a house, the owner of which, crying out, frightened the thief away. The same thief soon afterward broke into the house of a very strong man, who, on

seeing him enter, kept quite still. When the thief had come near enough, the man caught him and put him in prison, thus depriving him of all opportunity to do further harm."

Not by fleeing from earthly enjoyments through fear is the soul's power assured, but by holding the passions under control.

Much of Besht's success was also due to his firm conviction that God had entrusted him with a special mission to spread his doctrines. In his enthusiasm and ecstasy he believed that he often had heavenly visions revealing his mission to him. In fact, for him every intuition was a divine revelation; and divine messages were daily occurrences. Accustomed, through the influence of the Cabala, to use mystic language, Besht frequently said with emphasis that his teacher was Ahijah of Shiloh, the prophet who at God's bidding undertook to bring about the breach between Judah and Israel. Besht was fully aware of the opposition between himself and rabbinical Judaism. And just as Ahijah's struggle with Judah ended in the victory of the golden calves, so Besht's endeavors for reform ended in the later Ḥasidism, a degeneration far worse than the Talmudic-rabbinic Judaism against which he had contended.

Besht is quite naturally one of the most interesting figures in modern Jewish legend. As a man of the people and for the people, it is not strange that he should have been honored and glorified in story and in tradition. Of the many narratives that cluster about him, the following are given as the most characteristic:

In Legend.

About his parentage, legend tells that his father, Eliezer, whose wife was still living, was seized during an attack (by the Tatars?), carried from his home in Wallachia, and sold as a slave to a prince. On account of his wisdom he found favor with the prince, who gave him to the king to be his minister. During an expedition undertaken by the king, when other counsel failed, and all were disheartened, Eliezer's advice was accepted; and the result was a successful battle of decisive importance. Eliezer was made a general and afterward prime minister, and the king gave him the daughter of the vice-king (משנה למלך) in marriage. But, being mindful of his duty as a Jew and as the husband of a Jewess in Wallachia, he married the princess only in name. After being questioned for a long time as to his strange conduct, he confessed his race to the princess, who loaded him with costly presents and aided him to escape to his own country. On the way, the prophet Elijah appeared to Eliezer and said: "On account of thy piety and steadfastness, thou wilt have a son who will lighten the eyes of all Israel; and Israel shall be his name, because in him shall be fulfilled the verse (Isa. xlix. 3): 'Thou art my servant, O Israel, in whom I will be glorified.'" Eliezer and his wife, however, reached old age childless and had given up all hope of ever having a child. But when they were nearly a hundred years old, the promised son (Besht) was born.

Besht's parents died soon after his birth; bequeathing to him only the death-bed exhortation of Eliezer, "Always believe that God is with thee, and fear nothing." Besht ever remained true to this injunction. Thus, on one occasion, when he was escorting school-children to synagogue, a wolf was seen, to the terror of old and young, so that the children were kept at home. But Besht, faithful to the bequest of his father, knew no fear; and, on the second appearance of the wolf, he assailed it so vigorously as to cause it to turn and flee. Now, says the legend, this wolf was Satan. Satan had been very much perturbed when he saw that the prayers of the children reached God, who took more delight in the childish songs from their pure hearts than in the hymns of the Levites in the Temple; and it was for this reason that Satan tried to put a stop to Besht's training the children in prayers and taking them to synagogue. From this time on, successful struggles with Satan, demons, and all manner of evil spirits were daily occurrences with Besht.

His Miracles.

At this time, too, he learned how to work miracles with the name of God. The following is an instance: In Constantinople, where Besht stopped on his intended journey to Palestine, he was received with unusual hospitality by a worthy couple who were childless. In return for their kindness Besht, when departing, promised them that they should be blessed with a son, and rendered this possible by the utterance of the Sacred Name. Now, to do this was a great sin; and scarcely had the words of the incantation passed Besht's lips when he heard a voice in heaven declaring that he had forfeited thereby his share in the future life. Instead of feeling unhappy over such a fate, Besht called out joyfully: "Blessed art Thou, O Lord, for Thy mercy! Now indeed can I serve Thee out of pure love, since I may not expect reward in the future world!" This proof of his true love for God won pardon for his sin, though at the expense of severe punishment.

Besht's miraculous power was so great that he did not fear even the brigands who lived in the mountains, but dwelt care-free in their vicinity. Once, when wandering about, deeply immersed in thought, he climbed a steep mountain and, without noticing where he was going, reached a very dangerous spot. Besht thought that his end had come, for he felt himself slipping toward a deep precipice; but suddenly the opposite cliff approached and closed up the gap. The robbers, who were looking on at a distance, doubted no longer that he was a man endowed with divine power.

Bibliography: The chief source for Besht's biography is Baer (Dob) b. Samuel's *Shibhe ha-Besht*, Kopys, 1814, and frequently republished. For Besht's methods of teaching, the following works are especially valuable: Jacob Joseph ha-Kohen, *Toledot Ya‘aḳob Yosef*; *Liḳḳutim* [*Liḳḳute*] *Yeḳarim*, a collection of Ḥasidic doctrines; the works of Baer of Meseritz. Critical works on the subject are: Dubnow, *Yevreiskaya Istoria*, ii. 426–431; *idem*, in *Voskhod*, viii. Nos. 5–10; Grätz, *Gesch. der Juden*, 2d ed., xi. 94–98, 546–554; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 185 *et seq.*; A. Kahana, *Rabbi Yisrael Ba‘al Shem*, Jitomir, 1900; D. Kohan, in *Ha-Shahar*, v. 500-504, 553-554; Rodkinson, *Toledot Ba‘ale Shem-Ṭob*, Königsberg, 1876; Schechter, *Studies in Judaism*, 1896, pp. 1-45; Zweifel, *Shalom ‘al-Yisrael*, i.-iii.; Zederbaum, *Keter Kehunah*, pp. 80–103; Frumkin, *‘Adat Zaddiḳim*, Lemberg, 1860, 1865 (?); Zangwill, *Dreamers of the Ghetto*, pp. 221–288 (fiction).

K. L. G.

BAAL-TAMAR: A place near Gibeah, mentioned in the account of the battle between the Benjamites and the other Israelites (Judges xx. 33). Eusebius ("Onomastica Sacra," 238, § 75) knew Baal-tamar under the name of "Beth-thamar"; but at the present day it can not be located.

J. JR. F. Bu.

BA'AL TOḲEA' (בעל תוקע, literally "the master of blowing"): Term applied to the person who blows the Shofar.

A. F. L. C.

BAAL-ZEBUB.—Biblical Data: Name of a god of the Philistine city of Ekron, mentioned only in connection with the illness of Ahaziah, king of Israel, in 842 B.C. (II Kings i. 2, 3, 6, 16), when the sick monarch sent messengers to Ekron to consult him on the prospects of his recovery. There has been much speculation as to the character of the god. As the word stands, it means "Baal of flies." This is usually explained as the god who expels or destroys flies; though it may also mean the patron or controller of flies. The two explanations may be combined in one, or rather the second may include the first; for the god who has power to drive away any plague has also power to send it. A *Ζεὺς Ἀπόμυιος* was worshiped at Elis in Greece as a disperser of flies, and further analogies drawn from the occurrence of "fly gods" among other nations (see Frazer's note to his ed. of Pausanias, v. 14) warrant us in retaining the common explanation until decisive proof to the contrary is forthcoming. It has been suggested that the second element of the name has been modified from an original "Zebul," or rather "beth Zebul," so that the name would mean "lord of the high-house" (compare I Kings viii. 13). The dropping of "Beth" is not without example (see Baal-peor); but the warrant for assuming textual corruption is not sufficient. It was not unusual to call a god by the name of things that were particularly troublesome, and which he was asked to destroy (Nowack, "Hebr. Arch." p. 304; compare Apollo Smintheus as the destroyer of mice among the Greeks). The New Testament form "Beelzebub" (Matt. x. 25, etc.) is probably not based upon any Old Testament reading, but is due to phonetic dissimilation. See Beelzebub.

J. JR. J. F. McC.

BAAL-ZEBUB IN RABBINICAL LITERATURE. See Baal-berith in Rabbinical Literature.

BAAL-ZEPHON.—Biblical Data: An Egyptian locality in the neighborhood of the Red Sea. In spite of all attempted combinations (Dillmann-Ryssell on Ex. xiv. 2) its situation is still unknown. An Egyptian god, B'irati Dapuna—that is, Ba'alat Ẓaphon—is mentioned by the Egyptians themselves (W. Max Müller, "Asien und Europa," p. 315). The name calls to mind the Phenician בעל צפן, which designates both a god and a place. It particularly signifies a city on Mount Lebanon, which, in the opinion of H. Winckler, occurs also in the Old Testament; for he interprets Jer. xv. 12 ("Alttestamentliche Untersuchungen," p. 179), as "iron of Baalzephon." However, it is not certain whether the Egyptian city and the Egyptian god Ba'alat Ẓaphon are directly connected with the Phenician name of a god.

J. JR. F. Bu.

——In Rabbinical Literature: The idol at Baal-zephon was the only one that remained unharmed when God sent the tenth plague upon Egypt, which not only brought death to men and animals but also destroyed the idols. When Pharaoh overtook Israel at the sea, near Baal-zephon (Ex. xiv. 9), he said, "This idol is indeed mighty, and the God of Israel is powerless over him." But God intentionally spared Baal-zephon in order to strengthen the infatuation of the wicked Pharaoh (Mek., Beshallaḥ, 2; Bo, 13).

J. SR. L. G.

BAALAH: 1. A border town of Judah (Josh. xv. 9, 10; I Chron. xiii. 6) called elsewhere Kirjath-jearim.

2. A mount on the border of Judah (Josh. xv. 11).

3. A city in the south of Judah (Josh. xv. 29), held by the Simeonites (Josh. xix. 3, where it is called Balah, while in the corresponding list of I Chron. iv. 29, it is called Bilhah).

J. JR. G. B. L.

BAALATH: 1. A Danite city (Josh. xix. 44).

2. A city built by Solomon mentioned in connection with Tadmor (I Kings ix. 18; II Chron. viii. 6). Its site has not been determined.

J. JR. G. B. L.

BAALATH BEER: A city in the possession of Simeon (Josh. xix. 8); but in the corresponding list of I Chron. iv. 33 called "Baal."

J. JR. G. B. L.

BAALBEK: A city situated at the base of the western slope of the Anti-Lebanon, in a fertile region. It is the Heliopolis of the Greek and Roman writers, and is famous for the magnificent ruins of several temples—a large one with a vast courtyard; a smaller one (the Temple of the Sun); and a still smaller one, elegantly built in rococo style. The last two buildings, distinguished not only for their large proportions, but also for fine detail work, were probably constructed in the second century; and information from the seventh century indicates that the large temple was erected by Antoninus Pius. In classic literature the first mention of Heliopolis is in the third century; but coins found in the city show that it existed in the first century, when it was a Roman colony.

Its origin, however, belongs to a still earlier period, for it was the principal center of the Syrian sun-worship. This is corroborated by the fact that the name "Baalbek" is found among the Syrians and the Arabians. The meaning of the second part of the name is inexplicable; but the first part suggests the old Semitic "Baal." It is doubtful whether this city is mentioned in the Old Testament. Some identify it with Baal-gad; but Baal-gad could not have lain so far north. Others think that it is Aven (Amos i. 5), because the Greek translation renders "Aven" by "On"—the usual designation of "Heliopolis." The word "On," however, borrowed from the Egyptians, can not with justification be applied to a Syrian city; and the place mentioned by Amos is undoubtedly in the neighborhood of Damascus. Baalbek is mentioned several times in Talmud and Midrash; compare Neubauer, "G. T." p. 286; compare also Solomon in Rabbinical Literature.

Bibliography: Robinson, *Biblical Researches*, iii. 505-527; Wood and Dawson, *Ruins of Baalbec*, 1757; Volney, *Voyage en Syrie*; Baedeker-Socin, *Palestine*, s.v.

J. JR. F. Bu.

BAALE, JUDAH. See Kirjath-Jearim.

BAALIM: Plural of "Baal"; occurs in the Bible fifteen times, always used with the article; not found in the Pentateuch nor in the poetical books. For a full discussion of the cult, see Ba'al-Worship. The true signification has been a matter of dispute. One of the leading explanations is that the expression is a "plural of majesty," equivalent to "the great god Ba'al," after the analogy of "Elohim" and "Adonim." Apart from other objections, it may be urged against this view that such phrases always become proper names, and, unlike "Baalim," are often used without the article. Hence other explanations are more plausible; for example, that Baalim are images of the god Baal, or that they are the various forms in which Baal is worshiped. Since, however, there is no evidence of the formal worship in Israel of any Ba'al at a common center, and as the local Canaanitic deities were known as the "baals" of their respective districts, and as Israel notoriously addicted itself to the cult of such deities, it is altogether probable that the expression designates the local deities to which such worship was paid in various places by the Hebrews in Palestine. Among other passages. Judges viii. 33 is specially instructive on this point. In connection with the lapse of the people of Israel into the worship of the Baalim, it is there said that "they made Baal-berith their god" (see Baal-berith).

J. JR. J. F. McC.

BAALIS: King of the Ammonites, who was the leading spirit in the murder of Gedaliah (Jer. xl. 14). While the first element in the name is clearly "Baal," the second is puzzling; and no satisfactory explanation has as yet been suggested.

J. JR. J. D. P.

BAALTIS. See Astarte.

BAANA (**בענא**): **1.** Son of Ahilud, one of the twelve commissariat officers of Solomon. He had charge of the districts Taanach and Megiddo (I Kings iv. 12).

2. Son of Hushai, another of the commissariat officers of Solomon; placed over Asher and Aloth or Bealoth (I Kings iv. 16).

3. The father of Zadok, one of the builders of the wall at Jerusalem (Neh. iii. 4).

4. See Baanah (3).

J. JR. G. B. L.

BAANAH (**בענה**): **1.** Son of Rimmon the Beerothite, of Benjamin, who, with his brother Rechab, was an officer under Ishbosheth. He killed Ishbosheth and brought his head to David in the hope of obtaining a reward; but instead of this, he and his brother were put to death by David (II Sam. iv. 2, 5, 6, 9).

2. Father of Heleb, one of the thirty men in the body-guard of David (II Sam. xxiii. 29).

3. One of the "children of the province" that returned with Zerubbabel (Ezra ii. 2, and in the parallel account of Neh. vii. 7). He was among those that sealed the covenant with Nehemiah (Neh. x. 27, 28; see also I Esd. v. 8, where the name is spelled "Baana").

J. JR. G. B. L.

BAAR, HERMAN: American educator; born in 1826 at Stadthagen, near Hanover, Germany. He received a preliminary education at the gymnasium of Hanover, and, after graduation, took a course in philology and theology at the University of Göttingen. On the completion of his studies he took a position as teacher at the celebrated undenominational school at Seesen, Germany, which he held eight years. In 1857 Baar received the ministerial appointment in the Seel street synagogue, Liverpool, in which office he spent ten years. Loss of voice forced him to relinquish this post; and, believing a change of climate advisable, he went to New Orleans, La., where he directed a school. In 1876 he was appointed superintendent of the Hebrew Orphan Asylum, New York city—a position he filled with great success till his resignation in 1899. Baar is the author of "Homely and Religious Topics" (two volumes of sermons to children), a Biblical history, (part 1 published 1901), and of numerous magazine articles.

S.

BA'ARAS ("Ba'arah," "hot springs," from בער, "burning"): A place in the ravine Zerḳa Ma'in above the city of Macherus on the northeastern shore of the Dead Sea, where are, according to Josephus ("B. J." vii. 6, § 3), the so-called Iron Mountains. According to Eusebius ("Onomasticon," s.v. *καριαδεὶμ*), the place called Baaru was near Baal Meon, nine miles from Heshbon; similarly Jerome on Num. xxxii. 38. There are many hot springs at the place, some containing sweet and some bitter water, and they are interspersed with cold springs. One spot is especially remarkable, containing a cave overhung by a rock joining two projecting hills, from the one of which issues a very cold spring, from the other a very hot one; and the bath composed of these waters as they mingle is used as a remedy against many maladies, and is especially efficacious for strengthening the nerves. In the neighborhood are mines of sulphur and alum.

An interesting legend connected with these springs is related in the Midrash (see Epstein, "Beiträge zur Jüdischen Alterthumskunde," pp. 107, 108; and compare Buber's Tan., Wayeẓe, p. 146, note): Jacob was pursued by Esau on his way along the Jordan, but no sooner did he put his staff into the river than the Jordan divided itself and he passed over. Then Jacob came to Ba'arah (בערה), a place like the hot springs of Tiberias, and there took a bath; again Esau followed him and besieged the place, so that Jacob would have died there in these hot waters had God not opened a way of escape for him in the cold springs whither he went. To these miracles the prophet refers when saying of Jacob, "When thou passest through the waters I will be with thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii. 2).

Ba'aras is especially significant for a peculiar plant of the same name which grows there, deriving its name, "Ba'aras" (the burning one), from its flame-like color, which flashes at night like lightning. It was used, says Josephus, "by exorcists to drive out the demons from sick persons possessed by spirits of wicked persons that enter living men and kill them unless some help is used against them." (Compare Pliny, "Hist. Nat." xxviii. 23).

Bibliography: Josephus, *B. J.* vii. 6, § 3; Reland, *Palestina*, pp. 303, 487, 611, 881; Böttger, *Topographisch-Histor. Lexicon zu . . . Fl. Josephus*, p. 47; Buhl, *Geographie des Alten Palästina*, p. 123.

K.

BAASHA: Son of Ahijah and king of Israel. Owing to the weakness of Nadab, the successor of Jeroboam I., first king of Israel, Baasha was enabled to seize the throne through the murder of his master. The conspiracy was carried out at Gibbethon on the western frontier, which was held by the Philistines and was being besieged by the Israelites. The presence and apparent approval of the army indicate that Baasha, like Omri later, must have been a military leader. His subsequent career confirms this conclusion. Like many military leaders, he appears to have risen from obscurity, as is suggested by the words of Jehu the prophet, "I exalted thee out of the dust, and made thee prince over my people Israel" (I Kings xvi. 2). In his complete extermination of the house of Jeroboam, who had proved himself a loyal patriot, he revealed the cruel traits of his nature. The fact that he came from the tribe of Issachar suggests that he may have represented a local faction.

Baasha's restless energy led him to wage a protracted war against Asa of Judah. His aim seems to have been not the complete conquest of Judah, but the blockade and plunder of its northern towns. To this end he built a strong fort at Ramah, and was so far successful that Asa resorted to the dangerous expedient of calling upon the common foe, Ben-hadad of Damascus (I Kings xv. 17–20). The Aramean king improved this opportunity to break his treaty with Baasha, and invaded Israel, overrunning its northern territory and annexing several towns. Baasha was defeated by his powerful northern neighbor and was obliged to transfer his capital to Tirzah, east of Shechem, and to abandon Ramah. Asa of Judah utilized the materials of this abandoned fort for the fortification of his own frontier towns, Geba and Mizpah.

Although the duration of Baasha's reign was twenty-four years (I Kings xv. 33), and while he died a natural death and was buried at the capital which he had established, he never attained the popularity or prestige that could assure permanence to his dynasty. On the whole, he brought disaster and weakness to Israel. His policy was not marked by any redeeming qualities, and it received the bitter condemnation which the Prophets visited upon all of Israel's purely military leaders (I Kings xvi. 1–7). The nation showed its disapproval by the overthrow of his dynasty in less than two years from the death of its founder.

J. JR. C. F. K.

BAB AL-ABWAB. See Derbent.

BABA (THE GREAT): Son of Nathaniel and grandson of Akbun, the high priests; a prominent leader and high priest of the Samaritans in the time of the emperor Constantine (fourth century). According to Samaritan traditions (see Neubauer, "Chronique Samaritaine," pp. 19–56, Paris, 1873; Abu al-Fatḥ, "Annales Samaritani," ed. Wilmar, pp. 13–132), he during his forty years' rule restored the pure worship on Mount Gerizim after having driven off the Roman guard and destroyed the Roman eagle set up there. He reestablished schools for the study of the Law, and reorganized the priesthood, appointing twelve priests over an equal number of districts.

The last chapter of the "Samaritan Chronicle," known under the name of the "Book of Joshua," contains in fragmentary form a legendary story of Baba, according to which the Samaritans, during the time of the Roman persecution, in order to escape the death penalty for practising circumcision, used to carry their children in baskets covered with wool into a cave, where, by the light of candles, the rite was performed (compare Yer. Ket. i. 4, 25*c*; less correctly Sanh. 32*b*, שבוע הבן אור הנר). When the time came for Baba to be circumcised, his father had him also carried in the same manner to the cave by his maid-servant. German(us), the Roman (bishop), who was stationed at the gate of Nathaniel's house, knew what was intended, but allowed the maid to pass in order that the child might be circumcised in defiance of the imperial edict. Thenceforth it became customary at every Samaritan circumcision to recall the name of German, the Roman.

When Baba became high priest he sent his nephew, named Levi, to Constantinople to study. When the latter, under the guise of a Christian, had been elevated to the rank of a Christian archbishop, he obtained permission to return to Nablus, Baba's city, and visit there the church reared on Mount Gerizim in place of the ancient Samaritan temple. The story breaks off abruptly; and it can only be inferred, from what precedes, that, with Levi's help, Baba succeeded in demolishing the Roman eagle which had been set up on the Mount (and which is said to have been endowed with speech and to have denounced any "Hebrew" who ascended the hill) and in restoring the Samaritan cult. Regarding the authenticity of the story or the underlying historical facts, see the article Samaritans.

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G. K.

BABA or **BAB** (בבא, בב): Originally, "gate," a Talmudic technical term for section, part, or clause. A single Mishnah may be divided into two or three parts: "resha" and "sefa," "beginning" and "end"; or "resha," "meẓi'ata," and "sefa," "beginning," "middle," and "end." The contents of these parts is referred to as "baba de-resha," "baba de-meẓi'ata," and "baba de-sefa"—"the clause of the first part of the Mishnah, of the middle part, and of the last part." The first section of the fourth order of the Mishnah—"Neziḳin," damages—is subdivided into three massektas, which are called "Baba Ḳamma," "first part"; "Baba Meẓi'a," "the middle part"; and "Baba Batra," "the last part." According to Baba Ḳamma, p. 102*a*, these three massektas were considered as one massekta called "Neziḳin." The author of Tosafot Yom-Ṭob, in his introduction to Mishnah Baba Ḳamma, says: "There is an analogy to the tripartition of Masseket Neziḳin in the tripartition of Masseket Kelim, which in the Tosefta is divided into three Babas—Ḳamma, Meẓi'a, and Batra." Seder 'Olam contains thirty chapters, which are also grouped in three "babas."

J. SR. M. F.

BABA BATRA ("The Last Gate"): The third of the three Talmudic tractates of the order Neziḳin, dealing with man's responsibilities and rights as the owner of property, of a house or field. This "massekta" (treatise) is not, like Baba Ḳamma and Baba Meẓi'a, the exposition of a certain passage in the Pentateuch. It is divided into ten chapters, the contents of which may be described as follows: (1) Regulations relating to property held by more than one owner (ch. i.); (2) responsibilities of an owner of property with regard to that of his neighbor (ch. ii.); (3) established rights of ownership and rights connected with property (ch. iii.); (4) laws referring to the acquisition of property by purchase (ch. iv.–vii.); (5) laws of inheritance (ch. viii.–ix.); (6) laws concerning documents (ch. x.).

Joint Ownership.

1. Joint owners of property may dissolve partnership and divide the property, if the parties consent, except in the case of a volume of the Scriptures, which may not be divided under any circumstances. Things which lose their value on division can only be divided if all the owners consent. Except in these cases, either party has a right to insist on a division of the property. In the case where a courtyard ("ḥaẓer") is owned by several partners, each of them has to contribute to the usual requirements of a court; if they divide it, a partition wall or fence must be erected in accordance with certain rules. The previous partners are now neighbors; and their relations are described in chap. ii.

2. The fundamental rule about neighboring property is, that the owner of the adjoining property must avoid everything that might prove a nuisance to the neighbor, or a source of injury to the neighbor's property. "The noise of a smith's hammer, of a mill, or of children in school, is not to be considered a nuisance" (ii. 3). Disputes as regards injury or nuisance are generally settled by the fact of prior or established rights (Ḥazaḳah).

3. "Ḥazaḳah" (established right, possession *de facto*) is proved by the undisturbed exercise of such a right during a certain period (three years), in spite of the presence of the rival claimant in the same "land." In this respect Palestine was divided into three "lands" or districts (iii. 2): Judah, Galilee, and Peræa (ch. iii.).

Acquisition of Property.

4. In the transfer of a house, a court, a winepress, a bath, a township, or a field, much depends on the meaning of these terms, which are fully defined in chap. iv. In the Mishnah similar definitions are given of a boat, a cart, a yoke of oxen, and the like (v. 1–5). In selling the produce of the field care must be taken that there be no deviation from the conditions of the sale as regards quality and quantity, lest the sale be declared invalid ("mekaḥ ṭa'ut," v. 6–vi. 3). Various problems resulting from the sale of property, of a house, or of a piece of land are discussed in the Mishnah (vi. 4–vii.); among them the sale of land for a burial-ground for a family, or the undertaking by a workman to prepare it (vi. 8). The burial-place is described as follows: "A cave hewn out in a rock 4 cubits broad and 6 cubits long (or, according to R. Simeon, 6 by 8 cubits); along the length of the cave on each side there are three graves of 4 cubits long, 1 cubit broad, and 7 handbreadths ('ṭefaḥim') high; and 2 such graves in the back of the cave. In front of the cave was the court ('ḥaẓer') 6 by 6 cubits, so as to afford sufficient room for the bier and the persons attending the burial."

Laws of Inheritance.

5. The laws of inheritance are based on Num. xxvii. 8–11, as interpreted by tradition. Among these is the rule that the husband inherits the property of his deceased wife, her claim in case of the husband's death being settled in the marriage contract (Ketubah). Another rule gives to the first-born son a double share of his deceased father's property. Thus the daughters of Zelophehad are said to have claimed, as their father's property, three shares of the Holy Land (which is assumed to have been divided among the 600,000 men brought out of Egypt); namely, the share of Zelophehad and, as a first-born son of Hefer, a double share of the property of his deceased father (viii. 3). These laws do not interfere with the right of a man to donate his property according to his pleasure (viii. 5). Complicated cases are dealt with in chap. ix.; such as the simultaneous claims of the heirs, the wife, and the creditors of the deceased; or the conflicting claims of the heirs of the husband and of those of the wife, where the husband and wife are found dead at the same time; the heirs of the former contending that she died first, and that by her death her property became the property of the husband; while the other party contends that he died first, and that the wife's heirs inherit her property.

Regulations About Documents.

6. As legal documents are of great importance in the problems dealt with in the three Babas, a chapter is added, containing regulations concerning the writing of such documents. Of these one peculiarity may be mentioned; namely, the difference between "geṭ pashuṭ," a simple, unfolded document, and "geṭ mekushshar," a folded document. The latter was prepared in the following way: When a line or two had been written the parchment was folded and one witness signed on the back of the document; this operation was repeated as many times as the parties concerned liked. This method, requiring a longer time for the execution of the document, is said to have been originally introduced for the writing of a letter of divorce in the case of hasty and passionate husbands (especially priests who were prevented by law from remarrying their divorced wives), in order to give them time to calm down (B. B. 160*b*). The massekta of the three Babas closes with a general remark on the educational value of the study of civil law.

The Tosefta has eleven chapters, which correspond to the ten chapters of the Mishnah as follows: chap. i. corresponds to chap. ii. of Mishnah; ii. to iii.; iii. to iv.; iv. to v. 1–5; v. to v. 6–11; vi. to vi.–vii.; vii. to vii.; viii.–x. to ix.; xi. to x.

The two Gemaras discuss and explain the laws of the Mishnah and add many fresh problems, especially the Babylonian Gemara. The Palestinian Gemara is very short, and contains little new matter. The following passages may find a place here:

Bab. 3*b*: One synagogue must not be pulled down before another is built. Herod, by virtue of his authority as king, ignored the rule, and pulled down the Temple before the new one was built. The story of Herod and Mariamne and a narrative of other incidents of Herod's reign are attached.

7*b*: Every member of the community is compelled to contribute his share toward the building of gates, walls, etc., of his place.

Examples of Gemara.

10*a*: Turnus Rufus (Tyrannus Rufus) asked R. Akiba, "If your God is a friend of the poor, why does He not give them sufficient to live upon comfortably?" To which R. Akiba rejoined, "That we may have opportunity for good actions." There are ten powerful things; and these are overcome by stronger things: a mountain by iron; iron by fire; fire by water; water is borne by the clouds; these are dispersed by the wind; the wind is borne by the human body; the latter is broken down by fear; fear is expelled by wine; wine is overcome by sleep; death is harder than all these, and yet "charity" ("ẓedaḳah") saves from death.

14*b*: The order of the Prophets is: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the twelve minor Prophets. Kings is followed by Jeremiah because Kings ends with the Exile, and Jeremiah deals with the same subject; Ezekiel precedes Isaiah, because the former ends with the rebuilding of the Temple, and Isaiah's prophecies throughout contain comforting hopes and promises. The order of the Hagiographa is Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra (including Nehemiah), and Chronicles. Moses wrote his book, including the section about Balaam, and Job. Joshua wrote his book and the last eight verses of the Pentateuch.

21*a*: At first every father had to teach his children. A large school was then opened in Jerusalem; and after that schools were established in every community. At first they were attended only by youths of sixteen or seventeen years; but Joshua b. Gamla introduced the custom that children of six or seven years should attend the schools: interesting regulations are added concerning the location of public schools, the number of pupils for each class, and the like.

58*b*: The elders of the Jews say, "A judge who has to be summoned to the court, and ordered by the court to pay his debt, is unfit to act as judge."

73*b et seq.*: The wondrous tales of Rabbah bar Ḥanah.

74*b*: Legends about Leviathan, and about the wonderful changes in the days of Messiah.

121*a*: Connection of the celebration of the fifteenth of Ab (end of Mishnah Ta'anit), with the reconciliation between the Benjamites and the rest of the Israelites.

The Gemaras also contain the following interesting homiletic interpretation of Biblical passages:

Zeph. ii. 1: "Hitkosheshu wakoshu" ("Gather yourselves together, yea, gather together"). "Kashshet 'azmeka, ve aḥar kak kashshet aḥerim" ("Improve thyself first, and then improve others") (60*b*).

Num. xxi. 27: "'Al ken yomeru hammoshelim bō'u Ḥeshbon" ("Wherefore they that speak in proverbs say, 'Come ye to Heshbon'"). "Thus shall they that control themselves say, 'Come, let us reckon and compare the material loss caused by a good act with the reward, and the gain obtained through sinning, with the punishment; then thou wilt be built up and firmly established'" (78*b*, a play on "mashall," which also means "to rule," and on "ḥeshbon" = "reckoning").

Prov. xv. 15: "All the days of the poor are troublesome"—this applies to the students of Gemara —"but he who is of a cheerful heart hath a continual feast"—this applies to the students of the Mishnah (145*b*).

The commentary of Rashi on the Babylonian Talmud Baba Batra ends at the beginning of chap. iii.; its place is taken by that of his grandson, Rabbi Samuel b. Meïr ("Rashbam"), from ch. iii. to the end of the massekta.

Bibliography: *Ḥiddushe Geonim* on *Baba Ḳamma and B. Meẓi'a*, Salonica, 1728; *Ḥiddushe R. Solomon b. Adret* on *Baba Ḳamma*, Berlin, 1756; Bezalel Ashkenazi, *Shiṭṭah Meḳubbeẓet* on *Baba Ḳamma, Baba Meẓi'a, and Baba Batra*; Naḥmanides (Ramban), *Baba Batra*; Maimonides, *Mishneh Torah*, books xi., xii., xiii.; Jacob ben Asher, *Ṭur Ḥoshen Mishpaṭ*, p. cxxxv. to end; Moses Benjamin, *Ma'aseh Rab*, on *The Tales of Rabbah bar Ḥanah*; E. Guttmacher, *Ẓaphenath Pa'aneaḥ*, on the same.

J. SR. M. F.

BABA BUCH: Judæo-German translation or adadaptation by Elijah Levita of an Italian version of the Anglo-Roman romance, "Sir Bevis of Hamton." The Italian version of this, entitled "Buovo d'Antona," was very popular—no less than thirty editions being known of it, five of them before 1507, when Elias Levita translated it into Judæo-German. His exact object in making this translation is not quite clear; it may have been merely as a pastime or as a sort of literary curiosity, but it had become recognized by the authorities in Rome that the German Jews could be reached only through their own dialect; and there may, therefore, have been a conversionist motive at the root of this translation, as well as of the Judæo-German translation of the Bible which was made simultaneously and among the same circles. However the case may be, the book proved very popular. After its first publication at Isny or Venice about 1540, it was republished at Prague in 1660; and was reprinted at Frankfort-on-the-Main in 1691, at Amsterdam in 1721, at Wilhelmsdorf in 1724; and became especially popular among Jewish women, for whom it was almost the sole romance in any accessible literary form. To them it was familiar as the "Bovo Buch," which was closer to the Italian original, and is probably the true transliteration, though Steinschneider transliterates it "Baba Buch" ("Cat. Bodl." col. 934). The source of this popular work remained a literary puzzle until it was solved by J. Zedner in 1863, who gave conclusive evidence of its derivation from the old English romance in its Italian form. Among other pieces of evidence of its Italian origin he points out the use of the word "solfa," misprinted in the edition as טולפה.

The subject is one of the curiosities of Jewish literature.

Bibliography: Wolf, *Bibl. Hebr.* i. 155-159, iii. 99, iv. 782; Steinschneider, in *Serapeum*, 1848, p. 321; 1869, p. 132; idem, *Ueber die Volksliteratur der Juden*, p. 18; Zedner, in *Hebr. Bibl.* vi. 22.

G. J.

BABA BEN BUṬA: Teacher of the Law at the time of Herod, and perhaps a member of the prominent family known as "The Sons of Baba" ("Bene Baba"), who, at the time of the siege of Jerusalem by Herod (37 B.C.), resisted its surrender, and whom Costobarus protected from the wrath of Herod for ten years, until they were discovered and put to death (Josephus, "Ant." xv. 7, § 10). But, according to a tradition preserved in the Babylonian Talmud (B. B. 3*b et seq.*), Baba ben Buṭa was the only teacher of the Law who was spared by Herod. According to this tradition it was Baba b. Buṭa, deprived of his eyesight by Herod, who advised the latter to rebuild the Temple in expiation of his great crimes. The following conversation between the king and the blind teacher, with its haggadic embellishments, forms the principal part of this tradition, and it probably rests upon a historical foundation:

> "One day Herod came to visit the blind teacher and, sitting down before him, said, 'See how this wicked slave [Herod] acts.' Said he [Baba] to him, 'What can I do to him?' Said he, 'Curse him, sir.' Said he, 'It is written (Eccl. x. 20), "Curse not the king; no, not in thy thought."' 'But,' said Herod, 'he is no king.' Upon which Baba said, 'Let him be only a man of wealth, it is written (*ib.*), "And curse not the rich in thy bedchamber"; or let him be merely a chief, it is written (Ex. xxii. 27 [A.V. 28]), "Curse not a ruler of thy people."' 'But,' said Herod, 'this is interpreted to mean a ruler that acts according to the customs of thy people; but that man [Herod] does not act according to the customs of thy people.' Said he, 'I am afraid of him,' to which Herod replied, 'There is no man here to go and tell him; for I and thou sit here alone.' Said he, 'It is written (Eccl. *l.c.*), "For a bird of the air shall carry the voice, and that which hath wings shall tell the matter."'
>
> "Herod now disclosed himself, and said, 'Had I known that the rabbis were so discreet, I should not have put them to death. What, now, can a man like me do to repair this wrong?' 'He,' said Baba, 'has extinguished the light of the world [put to death the teachers], as it is written (Prov. vi. 23), "For the commandment is a lamp; and the Law is light"; let him busy himself with the light of the world [the Temple], of which it is written (Isa. ii. 2), "All nations shall flow unto it"' [a play on *nahar*, which also means "light"]. Said Herod, 'I am afraid of the [Roman] government.' To which Baba replied, 'Send a messenger; he will be one year in going to Rome, will be detained there one year, and make his home voyage in one year, and in the mean while thou shalt have torn down and built'; and Herod did accordingly."

In halakic tradition Baba b. Buṭa is recorded as a disciple of Shammai; and it is said that he prevented an opinion of Shammai concerning a question of sacrifices from becoming a rule, because he was convinced of the correctness of Hillel's opposing opinion (Beẓah 20*a et seq.*). Baba was so scrupulous in his religious observances that he brought a free-will offering every day, for fear that he might have committed a sin requiring atonement. These sacrifices were called "sin-offerings of the pious" ("ḥasidim"). Baba was a member of the "bet din" and always saw that justice was done, particularly to women (Giṭ. 57*a*; Ned. 66*b*).

Bibliography: Grätz, *Gesch. der Juden*, 2d ed., iii. 166, 208; Weiss, *Dor*, i. 177 *et seq.*

J. SR. W. B.

BABA ḲAMMA ("First Gate"): The first of a series of three Talmudic treatises of the order Neziḳin dealing with damages. Baba Ḳamma is on compensation for damages. The regulations discussed in this tractate have their source in the judgments that Moses was commanded to lay before the Israelites, and which were probably included in the "Sefer ha-Berit" (Book of the Covenant, Ex. xxiv. 7). Biblical laws dealing with the cases discussed in Baba Ḳamma are contained in the following passages: Ex. xxi. 18, 19, and xxi. 24–xxii. 5 [A. V. 6]. And the principle that underlies all the legislation in this respect is expressed by the sentence, "He that kindled the fire shall surely make restitution" (xxii. 5 [A. V. 6]).

Baba Ḳamma is divided into ten chapters, which may be grouped as follows: damage caused without criminality (chaps. i.–vi.); damage caused by a criminal act (chaps. vii.–x.).

Damage Caused Without Criminality: (1) Damage caused by agents in their normal condition; (2) damage caused by agents in their abnormal condition. An instance of the first class of agents is an ox treading upon things that are in his way and thus damaging them, or eating things that are in his path. An instance of the second class is the case of a Goring Ox, as under normal circumstances an ox does not gore.

Damage by Normal Agents.

(1) The Mishnah opens with the first class, and enumerates four heads of damages, "abot neziḳin" (literally, parents of damages), viz.: "Shor," "Bor," "Mab'eh," "Heb'er" (Ox, Pit, Feeding, Burning). These four agents of damages correspond to those mentioned in Ex. xxii. 4 [R. V. 5], xxi. 33, 34, xxii. 4 [A. V. 5], xxii. 5 [A. V. 6]. The law concerning the compensation in these cases is expressed in the Mishnah (i. 1) thus: "These four agents have in common the circumstance that they usually cause damage; that the owner has the duty to prevent the damage; and that if he fails to do so, on damage being done he must pay full compensation, with the best of his property" (compare Ex. xxii. 4 [A. V. 5]). Before, however, giving the detailed regulations for these four kinds of damage, the Mishnah proceeds to the discussion of the second class of damages, those caused by agents in an abnormal condition.

Damage by Abnormal Agents.

(2) The principal point in the second class is the distinction made between "tam" (harmless) and "mu'ad" (warned) (see Accident). The law of compensation in these two cases is as follows: In the case of an animal previously reputed harmless (tam) the owner has to compensate for half the damage, unless half the damage exceeds the whole value of the animal causing the damage. In a case where the owner has been warned (mu'ad), he must give full compensation for the damage, without regard to the value of the damaging animal (compare Ex. xxi. 35, 36).

The law of mu'ad applies to the four kinds of damage done by animals or agents in their normal condition. In addition to these the Mishnah (i. 4) enumerates the following: man, and wild beasts owned by a man—such as the wolf, the lion, the bear, and the leopard; also the serpent. Of man it is said, "Man is always fully responsible (mu'ad), whether he cause damage intentionally or unintentionally, whether awake or asleep" (ii. 6). This rule is illustrated by various instances given in the third chapter (1–7).

Damage by Pit, Burning, etc.

The remaining part of the third chapter, the fourth, and part of the fifth (1–4), contain regulations concerning the compensation for damage caused by a goring ox. Following the order of the abot neziḳin given in the beginning of the tractate, the damage caused by a pit is discussed in the second part of the fifth chapter; and the sixth chapter is devoted to the remaining two causes of damage, grazing (1–3) and burning (4–6). Of the last section the following law is noteworthy: "If a camel laden with flax passes through a street, and the flax catches fire from a candle that is inside a shop so that the whole shop is thereby set on fire, the owner of the camel is held responsible for the damage; if, however, the candle is outside the shop, the owner of the shop is responsible, except in case of Ḥanukkah lights" (see Accident).

Damage Caused by Criminal Acts: (1) By theft (ch. vii.); (2) by violence (ch. viii.); (3) by robbery (ch. ix.–x.).

(1) "If a man steal an ox or a lamb and slaughter the same or sell it, five cattle shall he pay for the ox and four sheep for the lamb" (Ex. xxi. 37). The regulations as to how to apply this law under various circumstances are contained in chapter vii. 1–6.

(2) The compensation for injuries as the result of violence is discussed in chapter viii. Such compensation includes five items: "nezeḳ," for the permanent loss, if any, in the earning capacity; "shebet," loss of time; "ẓaʻar," pain; "rippuy," cost of the cure; and "boshet," insult. The scale of compensation for insult, as given in the Mishnah, seems to indicate the maximum compensation, for the Mishnah adds, "The principle is that the amount depends on the injured man's station in life." Rabbi Akiba, however, opposed this principle, and desired to have one measure for all. A practical case decided by Rabbi Akiba is then cited (viii. 7). In addition to all the compensation paid, the offender must beg the injured man's pardon.

(3) He who has robbed his neighbor, and desires to make restitution, pays the full value of the thing taken and a fine of one-fifth of its value (Lev. v. 21–24 [A. V. vi. 2–5]). If the things taken by robbery have undergone a change, he pays according to the value the things had at the time of the robbery (ch. ix.). The last chapter treats of cases in which the things taken are no longer in the hands of the robber, and concludes with the warning not to buy things suspected to be stolen. With the exception of chap. vii. 7 (on certain restrictions with regard to the rearing of cattle or poultry in Palestine), there are neither halakic nor haggadic digressions in this tractate.

About the linguistic peculiarities in the beginning of the tractate, see Frankel, "Darke ha-Mishnah," p. 13; and compare Bab. B. Ḳ. 6b.

The Tosefta has eleven chapters instead of the ten of the Mishnah; chaps. vii. and viii. corresponding to chap. vii. of the Mishnah, and chap. x. corresponding to chap. ix. and x. 1–8, while chap. xi. corresponds to x. 9–10 of the Mishnah. The enumeration of the abot neziḳin placed in the Mishnah at the head of the first chapter is reserved in the Tosefta for chap. ix.; and instead of 4 the Tosefta enumerates 13 (compare Bab. B. Ḳ. 4b, where Oshaʻya enumerates 13 and Ḥiyya 24, while in the Talmud Yer. B. Ḳ. i. 2a, Ḥiyya has 13).

The Tosefta and Mishnah.

The Two Gemaras.

The two Gemaras, as usual, discuss the laws of the Mishnah; the Jerusalem Talmud rather briefly, the Babylonian Talmud more fully. The following are a few of the principles enunciated in the Gemara:—According to Symmachus (Sumkus): Property concerning which there is a doubt whether it belongs to *A* or to *B*, is divided between *A* and *B* without either being compelled to confirm his claim by oath. The sages ("ḥakamim") hold that he who claims what is in the possession of another, must prove his claim (B. Ḳ. 46a). A person attacked on his own grounds may take the law into his own hands, when the delay caused by going to a proper court of law would involve great loss. Whenever the whole value of the damaged object is paid, the payment is considered as compensation ("mamona"); when only half the value or a certain fixed amount is paid, the payment is considered a fine ("ḳenasa") (B. Ḳ. 15b). The judges in Babylonia had no right to impose a fine for any offense; the case had to be tried by qualified judges in Palestine. The following incident will illustrate the last two rules: A man was charged before Rab Ḥisdai (in Babylonia) with having struck a fellow man with his spade. Rab Ḥisdai asked Rab Naḥman how much the offender had to pay. The latter replied that no fine could be imposed in the Babylonian courts, but that he desired to know the facts of the case. He ascertained that *A* and *B* had together a well, each of them with the right of drawing water on certain fixed days alone. Contrary to the agreement *A* drew water on a day that was not his. *B* noticed it and drove him away with his spade. Rab Naḥman's verdict was that *B* might with impunity have hit *A* a hundred times with the spade, as any delay would have involved a great loss to *B* (B. Ḳ. 27b). It is noteworthy that two codes of law are mentioned: the legal one ("dine adam," literally, judgments of man) and the moral one ("dine shamayim," literally, judgments of heaven). In some cases the former absolves man of an obligation, and the latter does not (Mish. vi. 4; Gem. 29a, 56a, and passim). There are comparatively few haggadic elements in Baba Ḳamma. Some of these may be given here:

Haggadic Elements.

(*a*) A "ḥasid" (pious man) noticed a man throwing stones and rubbish from his own garden into the public thoroughfare. The ḥasid rebuked him, saying, "Why do you throw these things from a place that is not yours into a place that is yours?" The man laughed; but he soon learned the true meaning of the question. For he had to sell his property, and one day, walking in the street, he met with an accident through these very stones (50b).

(*b*) Joshua, on dividing Palestine to the tribes of Israel, made the tribes agree to ten conditions, the most important of which are the common use of the forests as pasture for cattle, and the common right of fishing in the Sea of Tiberias (81*a*).

(*c*) Ezra introduced ten rules ("teḳanot"), among them the reading of a section of the Pentateuch on Sabbath afternoon ("minḥah"), on Monday and on Thursday, and the holding of the sittings of the court (bet din) on Mondays and Thursdays (82*a*).

(*d*) Two officers were once sent by the Roman governor to Rabban Gamaliel to be instructed in the Jewish law. When they had finished the study they declared to Rabban Gamaliel that the laws (referring probably to the civil code of laws) were all just and praiseworthy, with the exception of two that make a distinction between Jew and heathen. The rabbi thereupon ordered the inequality to be removed (Bab. 38*a*, and Yer. iv. 4*b*).

(*e*) Rabbi Johanan used to give to his servant part of everything he was eating or drinking, saying, "Is not his Creator also my Creator?" (Job xxxi. 15; Yer. viii. 6*c*).

(*f*) At the funeral of King Hezekiah a scroll of the Law was laid on the bier, with the words, "This [man] fulfilled what is written in this [scroll]" (Bab. 17*a*).

Some noteworthy explanations of Biblical texts may be added. The words "ḳa'asher yeba‘er ha-galal" (I Kings xiv. 10) are quoted as meaning (Babli 3*a*; see Rashi, *ad loc.*) "as the tooth destroyeth" (A. V. "as a man sweepeth the dung"). "Erek appayim" ("slow to anger," Ex. xxxiv. 6) is interpreted "long-suffering to both the righteous and the wicked" (*ib.* 50*b*), on account of the dual form. A Biblical verse is quoted according to its sense and not literally, as, for example (*ib.* 81*b*; compare B. M. 76*a*), "miḥyot ṭob al tiḳḳare ra‘" (when thou art kind, thou shalt not be called bad); then the question is raised, "Is it written so?" and the verse Prov. iii. 27 is cited.

Bibliography: See Baba Batra.

J. Sr. M. F.

BABA MEẒI‘A ("The Middle Gate"): The second of the three Talmudic tractates of the order Neziḳin. It treats of man's responsibility with regard to the property of his fellow-man that has come lawfully into his possession for the present, and of which he is considered as trustee. The tractate is based on Ex. xxii. 6–14 (A. V. 7–15). In this passage four kinds of trustees are distinguished: (*a*) One who keeps the thing entrusted to him without remuneration (verses 6–8); (*b*) one who is paid for keeping the trust (verses 9–12); (*c*) one who keeps a thing entrusted to him for a certain time for his own use without paying for its use (verses 13, 14*a*); and (*d*) a trustee who keeps a thing for his own use and pays for using it (14*b*). The text does not clearly state the characteristic difference between the first two kinds of trustees; but tradition bases this interpretation on the fact that the things mentioned in verse 6 are generally entrusted to a friend who keeps them without remuneration, while the trust described in verse 9 is, as a rule, kept on the payment of a certain fee. In the Mishnah of Baba Meẓi‘a these four trustees ("arba‘ah shomerim") are treated in the following order: (1) "shomer ḥinnam" (keeping for nothing) in chaps. i.–v.; (2) shomer sakar (keeping for remuneration) in chaps. vi.–vii.; (3) "shoël" (borrower) in chap. viii. 1–3; and (4) "sakir" (a thing hired) in chap. viii. 6). Mishnah viii. 4–5 are without connection with the main subject, and owe their place here to some accidental relationship.

Honorary Trustee.

Shomer Ḥinnam ("honorary trustee," chaps. i.–v.): He who finds lost property has to keep it as "shomer ḥinnam" until he can restore it to the rightful owner (Deut. xxii. 1–3). The regulations as to what constitutes finding, what to do with the things found, how to guard against false claimants, how to take care of the property found, under what conditions the finder of a thing is bound to take care of it, and under what conditions he is not so obligated—all this is explained in the first two chapters. A trustee who takes no payment is only responsible for such loss of the entrusted property as has been caused through the trustee's negligence ("peshi‘ah"). The mode of procedure in such cases, and the regulations concerning eventual fines, are treated in iii. 1; all other laws concerning the responsibilities and the rights of the shomer ḥinnam are contained in iii. 4–12.

Sale and Trust.

Chap. iv. contains various laws concerning sale and exchange. The mere payment of money does not constitute the sale; and the buyer may legally cancel the sale and claim the return of the money, unless he has "drawn" the thing bought away from its place: this "drawing" ("meshikah") makes the sale final. Until such act is performed the seller is to some extent a shomer ḥinnam of the money paid. Similarly may the buyer become a shomer ḥinnam of the thing bought, if, on finding that he has been cheated, he wants to cancel the sale, to return the thing bought, and to claim the money back. What constitutes cheating ("onaah") is defined in the course of this chapter. See Alienation.

Chap. v. treats of the laws concerning interest, which have nothing in common with the laws concerning shomer ḥinnam beyond the fact that taking interest and cheating ("onaah" of chap. iv.) both consist of an illegal addition to what is actually due. The laws prohibiting the taking of interest are very severe, and extend to all business transactions that in any way resemble the taking of interest. The two terms for taking interest, "neshek" (interest) and "tarbit" (increase), used in the Pentateuch (Lev. xxv. 36) are explained and illustrated by examples (v. 1–10). According to the Mishnah "the lender, who takes interest, the borrower who pays it, the witnesses, the security, and the clerk who writes the document, are all guilty of having broken the law concerning interest" (v. 11). See also under Usury.

Paid Trustee.

Shomer Sakar ("a paid trustee," chaps. vi.–vii.): He is liable to pay for all losses except those caused by an accident ("ones"). He has to swear that such an accident happened, and is thereupon free from payment (vii. 8–10). The example given in the Mishnah of shomer sakar is that of an artisan who undertakes to produce certain work out of a given material. If the material is spoiled, or the work produced is not according to agreement, he has to pay. As the hirer ("soker") has the same liability as the shomer sakar, some laws relating to the soker are included in chap. vi. From the paid trustee the Mishnah passes over (in chap. vii.) to the workman ("po'el") in general, and regulates the working time, the food, and also the rights of the workman to partake of the fruit of the field or vineyard while working there (Deut. xxiii. 25, 26).

Borrowing and Hiring.

Shoel ("borrower," chap. viii. 1-3): He is liable to pay for every kind of loss, including loss through accident, except "if the lender is with him" (Ex. xxii. 14); that is, according to the traditional interpretation, if the lender was likewise at work with him, for payment or without payment.

Soker ("hirer," chap. viii. 6): The laws of soker having been given in chap. vi., as far as movable property is concerned, sections 6-9 of chap. viii. and 1-10 of chap. ix. treat of the soker of immovable property; of the relations between the tenant of a house and his landlord, between the farmer of a field and its owner. Among the laws that regulate these relations are the following: If the tenant takes a house for a year, and the year happens to be a leap-year, the tenant occupies the house thirteen months for the same price. The tenant can not be turned out in the winter between Tabernacles and Passover, unless notice be given one month before the beginning of the winter. In large towns and for shops, one year's notice is required.

Sections 11 and 12 of chap. ix., taking up again the subject of hiring, regulate the various terms for paying the due wages (based on Lev. xix. 13, and Deut. xxiv. 14, 15). The last section of chap. ix. defines the rights of the creditor in accordance with Deut. xxiv. 6 and 10-13.

The concluding chapter (x.) regulates the relations between joint owners and neighbors, in dwellings and in fields. The last case mentioned is especially interesting as showing a highly developed state of agricultural jurisdiction in the Mishnaic days.

Tosefta and Gemara.

The Tosefta has many valuable additions to the Mishnah. It is divided into eleven chapters, which correspond to the ten chapters of the Mishnah in the following way: Chaps. i.-ii. correspond to chaps. i.-ii. of the Mishnah; chap. iii. to chaps. iii.-iv. of the Mishnah; chaps. iv.-vi. to chap. v. of the Mishnah; chap. vii.—which begins "he who hires workmen" ("po'alin") instead of "he who hires artisans" ("umanin") to Mishnah vi. 1; and chap. viii. correspond to chaps. vi.-viii. of the Mishnah; chaps. ix.-x. to chap. xi.; chap. xi. to chap. x. of the Mishnah.

The Gemara, in explaining the laws of the Mishnah, discusses a variety of kindred problems, especially the Babylonian Gemara; the Palestinian being very meager in this respect. Rab Zera, coming from Babylonia to Palestine, is said to have fasted a hundred times within a certain period of time, praying that he might forget the Babylonian Gemara, and fully grasp the teachings of Rabbi Johanan, the Palestinian master (B. M. 85*a*). According to Rashi, the rabbis of Palestine were not of a contentious disposition, and settled difficulties without much discussion (compare p. 38*b*: "Are you from Pumbedita, where they make an elephant pass through the eye of a needle?").

Of the haggadic passages the following are noteworthy:

(*a*) The disciples of Simeon b. Sheṭaḥ once bought from an Ishmaelite an ass for their master. They discovered a valuable pearl on the ass, and joyfully told their master that the treasure would enable him to live without care. "Does the owner know of it?" asked the master. "No," was the answer; "but we need not return it." "What!" exclaimed Simeon. "Am I a barbarian? More valuable than all the treasures of the world to me would be the Ishmaelite's acknowledgment of the superiority of our holy religion, that teaches us ways of righteousness" (Yer. B. M. ii. 8*c*).

(*b*) A man's house is blessed only for the sake of his wife (Bab. B. M. 59*a*).

(*c*) There are three who cry, and no notice is taken of their cry. One of the three is he who lends money without witnesses (*ib.* 75*b*).

(*d*) In a halakic discussion between R. Eliezer and R. Joshua, a "bat ḳol" (a heavenly voice) was heard in favor of the former. R. Joshua said: "The bat ḳol does not concern us; the Law given on Mount Sinai (Ex. xxiii. 2) commands us to 'decide according to the majority'" (*ib.* 59*b*).

(*e*) Resh Laḳish was famous for his strength; R. Joḥanan, for his stately figure. R. Johanan said to the former: "Thy strength is fit for those who study the Law." The other replied: "Thy beauty is fit for women," upon which R. Johanan said, "I have a sister of renowned beauty; if you consent to turn to the Torah, I consent to your marrying my sister." This was done; and Resh Laḳish, who had been a gladiator, had many, sometimes vehement, halakic discussions with his brother-in-law. When Resh Laḳish died, R. Johanan was much distressed. Rabbi Eliezer b. Pedat came to comfort him; and whatever R. Johanan said, his visitor found right, and had a quotation ready in support of it. R. Johanan then mournfully said: "Resh Laḳish raised many objections to whatever I said; I had to solve the difficulty, and thus the truth was found, much better than by ready consent" (*ib.* 84*a*).

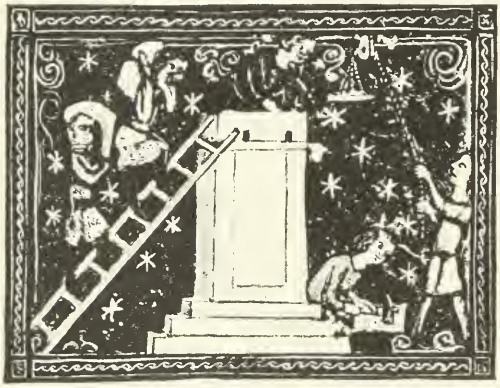
Bibliography: See Baba Batra.

J. SR. M. F.

BABEL, TOWER OF.—Biblical Data: The story of the building of the city and the Tower of Babel as found in Gen. xi. 1-9 is briefly as follows: The whole human race spoke one and the same language, and formed one community. This community or clan settled permanently in the land of Shinar, not far from the Euphrates river. Here they built a city and a tower of such materials as a great river-basin would afford and the genius of man could manufacture. Apparently this was done to prevent their scattering abroad and losing their tribal unity, to make a great center about which they might gather, and to obtain for themselves a name. Yhwh came down to investigate the purpose of all this unusual enterprise. The self-confidence and unity of the people were everywhere prominent. Fearful that the accomplishment of this project might embolden them to still more independent movements, Yhwh said, "Let us go down, and there confound their language." Consequently they were scattered abroad upon the face of all the earth; "and they left off to build the city." The name of it was therefore called "Babel," because there Yhwh confounded the one language of the earth.

J. JR. I. M. P.

——**In Rabbinical Literature:** The Midrashim give different accounts of the real cause for building the Tower of Babel, and of the intentions of its builders. It was regarded even in the Tannaite tradition as a rebellion against God (Mek., Mishpaṭim, 20, ed. Weiss, p. 107; Gen. R. xxxviii. 9), and the later Midrash records that the builders of the Tower, called דור הפלגה, "the generation of secession" in the Jewish sources, said: "He—God—has no right to choose the upper world for Himself, and to leave the lower world to us; therefore we will build us a tower, with an idol on the top holding a sword, so that it may appear as if it intended to war with God" (Gen. R. xxxviii. 7; Tan., ed. Buber, Noaḥ, xxvii. *et seq.*). The building of the Tower was meant to bid defiance not only to God, but also to Abraham, who exhorted the builders to reverence: therefore the Bible (Gen. xi. 1) speaks of the דברים אחדים, "one speech," which is interpreted as signifying speech against "the One," against God, and against His one, only follower (compare Ezek. xxxiii. 24). The passage furthermore mentions that the builders spoke sharp words—אחדים = חדים—against God, not cited in the Bible, saying that once every 1,656 years—according to Seder 'Olam, 1,656 years elapsed between the Creation and the Flood—heaven tottered so that the water poured down upon the earth, therefore they would support it by columns that there might not be another deluge (Gen. R. *l.c.*; Tan. *l.c.*; similarly Josephus, "Ant." i. 4, § 2). Some among that sinful generation even wanted to war against God in heaven (Sanh. 109*a*, and the passage from the Sibylline Books iii. 100, cited by Josephus, *l.c.*). They were encouraged in this wild undertaking by the fact that arrows which they shot into the sky fell back dripping with blood, so that the people really believed that they could wage war against the inhabitants of the heavens ("Sefer ha-Yashar," Noaḥ, ed. Leghorn, 12*b*). According to Josephus and Pirke R. El. xxiv., it was mainly Nimrod who persuaded his contemporaries to build the Tower, while other rabbinical sources assert, on the contrary, that Nimrod separated from the builders (compare Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 88, 89).



Tower of Babel.

(From the Sarajevo Haggadah.)

Building of the Tower.

Six hundred thousand men ("Sefer ha-Yashar," 12*a*) were engaged for forty-three years (Book of Jubilees x.) in building the Tower. The Tower had reached such a height that it took a whole year to hoist up necessary building-material to the top; in consequence, materials became so valuable that they cried when a brick fell and broke, while they remained indifferent when a man fell and was killed. They behaved also very heartlessly toward the weak and sick who could not assist to any great extent in the building; they would not even allow a woman in travail to leave the work (Greek Apocalypse of Baruch iii.). God at first permitted the people to continue with their work, waiting to see whether they would not desist from their sinful undertaking, and when they still continued, He endeavored to induce them to repent (Gen. R. *l.c.*; Tan. *l.c.*; Mek., Beshallaḥ, Shirah, 5), but all in vain. The confounding of the languages—before that they all had spoken Hebrew—then compelled them to give up the work, many also perishing on the occasion; for if any one received stones instead of mortar through the misunderstanding of his fellow-workers, he grew angry and threw the stones upon the one who had given them ("Sefer ha-Yashar," 12*b*). A part of the builders were changed into apes, evil spirits, demons, and ghosts walking by night (Sanh. *l.c.*; Greek Apocalypse of Baruch ii.), and the rest were scattered over the whole earth. The mighty Tower was blown down by winds (Sibyllines *l.c.*; Josephus, *l.c.*; Mek., Beshallaḥ, 4, ed. Weiss, 37); according to the opinion of others, one-third of the building was consumed by fire, one-third sank into the earth, and one-third remained standing (Sanh. *l.c.*; Gen. R. *l.c.* 8). In order to convey an idea of the height of the Tower, it is said that to any one who even now stands upon the ruins, tall palm-trees below him appear like grasshoppers. This remnant of the Tower is said to be at Borsippa.

Although the generation of the builders of the Tower was much more wicked than that which perished during the Flood, the punishment of the latter was much more severe, because they were robbers, while the former lived in peace with one another, and peace is of such supreme importance that God spares even idolaters so long as they live peaceably (Gen. R. *l.c.* 7). Compare Languages, Seventy.

Bibliography: Ginzberg, *Die Haggada bei den Kirchenvätern*, pp. 88, 91-94.

J. SR. L. G.

——**In Mohammedan Literature:** That some story about Babel had reached Mohammed appears to be certain; but it was in a singularly imperfect form and was confused by him with another story about Khordad and Mordad, two of the Parsi Amshaspands. The one reference appears in Koran (sura ii. 96):

> "But they followed that which the Satans recited against the kingship of Solomon—and Solomon was no unbeliever, but the

> Satans are unbelievers, teaching men magic—and that which was revealed to the two angels in Babli, Harut, and Marut. They do not teach any one until they say, 'We are nothing but a temptation, so be not an unbeliever.' The people learn from them that by which they may divide between man and wife, yet they injure none thereby, save by the permission of God; they learn that which hurts themselves and profits them not."

Here all that is left of the Babel story is the name and the idea that there separation may be brought about. As to Harut and Marut, the Moslem commentators explain that they were two angels sent down by God to teach men magic, in order to try them and to show them the difference between magic and miracle. It is a story of the Jews, continues the commentator Baidawi (*in loco*), but to be rejected, that they assumed flesh, were seduced by a woman Zuhara into lust and rebellion against God, and taught her how to ascend up into the heavens. But later Islam embraced this Jewish legend in its full extent, and exhausted its imagination in portraying the well at Babil with the rebellious angels hung in it by the heels and giving lessons in magic to whomever would come to them (see Lane's "Arabian Nights," chap. iii., note 14, and Al-Tha'labi's "Ḳiṣaṣ al-Anbiyya," pp. 43 *et seq.*; compare Cairo ed., 1298).

With so vague a reference in the Koran and with a fundamental confusion like this to contend against, the stories of the Tower and of the confusion of tongues have left little or no mark on popular Islam; the "Arabian Nights" know nothing of them. Some of the historians know of the confusion of tongues only. Thus in Yaḳut (i. 448 *et seq.*) and the "Lisan al-'Arab" (xiii. 72) God brought mankind into the plain afterward called "Babil," by means of winds sweeping them together. There He assigned to each his separate speech, and the winds again scattered them to their appointed lands.

In one place Tabari ("Annales," ed. de Goeje, i. 220) gives a tradition that Nimrod ruled at Babil and his people were Moslems. But he seduced them to idolatry, and in a single day God confused their speech, which had been Syriac, and they became of seventy-two tongues. In another place (p. 224) Tabari tells the story practically as in Genesis. Ibn Wadiḥ (i. 17) has a longer narrative on the same lines. Abu 'Isa, the astronomer quoted by Abu al-Fida ("Hist. Anteisl.," ed. Fleischer, p. 18), also tells the Biblical story of the Tower and the confusion. He adds that Eber alone, because he did not join the others in their impious attempt, was permitted to retain the original Hebrew language. This is in curious contrast with the other narratives, which view Syriac as the original tongue. It is possible that the belief, current in all the Moslem world, that Syriac was the original language, is to be traced to the influence of the Syriac "Cave of Treasures" and the Arabic "Kitab al-Majall," with their anti-Jewish polemics.

J. JR. D. B. M.

——**Critical View:** According to the modern analysis of the Pentateuch, the section Gen. xi. 1–9 is derived from J, or the Jahvistic writer. The name is there explained as from a stem-word "balal" (confound). This is probably a folk-etymology founded upon the similarity of the proper name to the Hebrew stem or to the event that occurred at Babel. The Babylonian language, probably indigenous to this region, gives the true etymology of "Babel." It is compounded of "bab" (gate) and "ili" (God), literally, "the gate of God." It should be noticed, too, that this name was given to both the Tower and the city, and that the cessation of building operations is referred to in connection with the city only, the tower not even being mentioned. The records of Gen. x. give a picture of the settlement of mankind upon various portions of the earth's surface. This "table of the nations" is an ethnographical map of the ancient Oriental world. The exact time of its preparation can not, with the present data, be fixed. The location of the great majority of the peoples has been determined. It has been noted, too, that the inhabitants of these communities, districts, provinces, and cities spoke different languages. The questions, how men were scattered from one common center to all these sections of the ancient world, and how they happened to speak diverse tongues, are answered by the insertion, after ch. x., of Gen. xi. 1–9.

Etymology: "Gate of God."

Up to the present time no ancient documents, giving a parallel legend, such as those of the Babylonian accounts of the Creation and the Deluge, have been discovered. But another class of facts may point in the direction of answering the above question. Philologists have not yet solved the question as to the common origin of all the languages of mankind; but scientists agree that the physiognomy, the physiology, the psychology, and the religious nature of man are practically the same all over the world. This is not an absolute proof of the unity of the race; but it points to a dispersion of men from a common center, and as the descendants of a common stock.

Position of Babel.

There is general agreement that the Tower of Babel was in lower Babylonia, not far from the River Euphrates. Two principal locations are given in the literature of the subject: (1) the ruins of Birs-Nimrud at old Borsippa, south of the site of old Babylon; and (2) the ruins within the circuit of ancient Babylon itself. In the first case, Nebuchadnezzar (in his Borsippa inscription, cols. i. and ii.) tells how he repaired and finished a "ziḳḳurat," or tower, which had been left unfinished, at a height of 42 ells, by a former king. This tower, dedicated to Nebo, was called "E-zida" (Enduring Temple or House), and consisted of seven stages or stories. The conspicuous character of the present-day remains of this Tower has attracted attention since the time of Benjamin of Tudela (about 1160); and many scholars have found in this mass of ruins the remains of the Tower of Babel of Gen. xi. The latest expositor of this view is John P. Peters ("Jour. Biblical Literature," 1896, xv. 106 *et seq.*).

The second view is that the ruins of old Babylon include the site of the Tower of the record. The narrative itself speaks of a city and a tower; and, as stated above, the cessation of labor is mentioned with regard to the city only. The name "Babel" would most naturally connect this event with the city of Babylon. Nebuchadnezzar, too (in his Borsippa

Nebuchadnezzar's Borsippa Inscription.

inscription), states that he built and finished at Babylon "E-sag-ila" (Temple of Heaven and Earth), the dwelling of the god of gods, Marduk; and likewise the story-tower, "E-temen an-ki" (Temple of the Foundation of Heaven and Earth). Of this latter he says (Rawlinson, "Cuneiform Inscriptions of Western Asia," v. 34, col. i. 53, 54): "E-temen-an-ki, the ziḳkurat of Babylon I built anew," and adds immediately thereafter: "E-zida, the lasting house, beloved of Nebo, in Borsippa, I built anew." The same language is used with reference to the construction of both of these edifices. This being so, there must be a preference for Babylon as the probable site of the Babel of Gen. ix. 1–9, the ruins of which answer the requirements of both a tower and a city. See BABYLON and SHINAR.

BIBLIOGRAPHY: H. Rawlinson, in Smith-Sayce, *Chaldean Genesis*, pp. 171 *et seq.* For the critical analysis of the eleventh chapter of Genesis and the various problems connected with the tradition of the Tower of Babel, see Budde, *Biblische Urgeschichte*, and the commentaries of Dillmann, Strack, Holzinger, and Gunkel; J. P. Peters, as above.

J. JR. I. M. P.

BABENHAUSEN: A city of Hesse, district of Starkenburg, Germany. Jews are reported to have resided here as early as 1320. At the request of the nobleman Arrosius von Breuberg, certain Jews were placed under the ban, and all intercourse between them and Christians was strictly prohibited. The reason for this measure is not stated. In 1337 the Jews were cruelly persecuted during the ARMLEDER raids. At the time of the Black Death (1349) the Jewish community was again subjected to persecution.

From 1643 to 1672 there were at no time more than six Jews resident here, and these paid an annual protection tax of 60 to 70 gulden. Between 1710 and 1719 this tax amounted to 110 gulden. The Jew Daniel of Babenhausen obtained the protection of the Palatinate in 1648. In 1829 there were 80 Jews resident here; in 1875 there were 92; and this is about the number at the present day.

BIBLIOGRAPHY: Salfeld, *Des Nürnberger Memorbuches Martyrologium*, pp. 238, 281; *Beschreibung der Hanau-Münzenbergischen Lande*, p. 57; Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 28; Engelbert, *Statistik des Judenthums im Deutschen Reiche*, p. 52.

G. A. F.

BABINOVICHI: Town in the district of Orsha, government of Mohilev, Russia. In 1900, in a total population of 1,143 the Jews numbered about 800.

G. H. R.

BABLI, SOLOMON B. JUDAH HA-. See SOLOMON B. JUDAH HA-BABLI.

BABOVICH, SIMḤA: Head man of the Karaites of the Crimea in the first quarter of the nineteenth century, and president of the Karaite Council of the city of Kozlov, Eupatoria. The exact date of his birth is unknown, but he was probably born about 1785. His surname is spelled by some "Bibovich" (Gottlober, "Biḳḳoret le-Toledot ha-Ḳaraim," p. 179), and by others "Babovich" (Eben Resheff, "Abne Zikaron," p. 102, and Deinard, "Massa Krim," p. 20).

Babovich did not distinguish himself as a scholar, nor did he write any book; but he was famous for the work he did for the benefit of the Karaites, especially in regard to their political and social rights in Russia. He was a man of wealth and aided the work of Abraham FIRKOVICH, who accompanied him to Jerusalem in 1830, and who was entrusted with the education of Babovich's children.

In 1827 Babovich went to St. Petersburg with Joseph Solomon, ḥakam of the Karaite community of Kozlov, to petition the Russian government to free the Karaites from military service. This mission was successful; and it was on this occasion that Solomon wrote his "Sefer ha-Zikaron," and ABRAHAM BEN JOSEPH SOLOMON HA-ḤAZAN composed a hymn in honor of Babovich.

In 1829 Babovich corresponded with Jost and other German-Jewish scholars in regard to a history of the Karaites; and it was owing to his encouragement that Firkovich gathered all the material for his history.

K. A. FL.

BABSKI REFUES ("Babski" [Polish], old-womanish; "refues" [Hebrew], remedies): The name applied in Yiddish to domestic and superstitious medicine. Common folk among the Jews in Russia and Poland believe in peculiar remedies for diseases and maladies, some of the remedies consisting of drugs or physics and some of magic agencies. Especially peculiar are the latter, which are generally prescribed or administered by a practical cabalist called "ba‘al-shem" (master of [God's] name) or "guter Yid" (good Jew), to whom superstitious men and women apply for the conjuration of toothaches, of wounds, or of an evil eye ("‘ayyin ha-ra‘"), or for the exorcism of an evil spirit ("dibbuḳ").

Of the "segulot" (superstitious remedies) among these folk, particularly curious are those intended for the relief of pregnant women and that of children. For instance, a well-known practise among them is "Bleigiessen," or what may be termed "plumbomancy," which is divination from the forms assumed by molten lead dropped into water. This is resorted to in cases in which illness of pregnant women or that of children is due to fright, to find out what object was the cause of the alarm. A medicine-woman, muttering a psalm or an incantation, throws molten lead into a vessel full of water, and from the resemblance of the form thus assumed by the metal to a particular animal, she divines that the cause of fright was a cat, a dog, a horse, etc.

The popular guides of domestic and superstitious medicine among the Russian and Polish Jews are the "Sefer Zekirah" (Book of Remembrance), by Rabbi Zechariah of Plungyan, and the "Mif‘alot Elohim" (Works of God), which latter is a collection of remedies prescribed by Rabbis Yoel Ba‘al-Shem, Naphtali of Posen, and others.

Here follow a few items contained in the two treatises: To alleviate pain of dentition, suspend upon the neck of the child a tooth of a horse or of a dog, and smear the throat of the child with butter or chicken-fat ("Zekirah," p. 80, Warsaw, 1875). To protect a child from an "evil eye," let it wear a copper or silver tablet with the letter ה engraved upon it (*ib.* p. 84). In case of measles or small-pox, take ten peas, throw them upon the patient, and say: וויא פיל ארבים זענין גיווארפין אויף דעם קינד

אזוי פיל פאקין זאל ער האבין ולא יותר ("As many peas as have been thrown upon the child, so many pocks shall it have, not more"; "Mif'alot Elohim," p. 94, Lemberg, 1872).

Among other treatises containing similar prescriptions is: "Toledot Adam," a collection of remedies by several cabalists, edited by Joel Heilprin (Ba'al Shem), Witmersdorf, 1784. See FOLK MEDICINE.

BIBLIOGRAPHY: S. Rubin, *Ma'ase Ta'atu'im*, § v., 120-142, Vienna, 1887.

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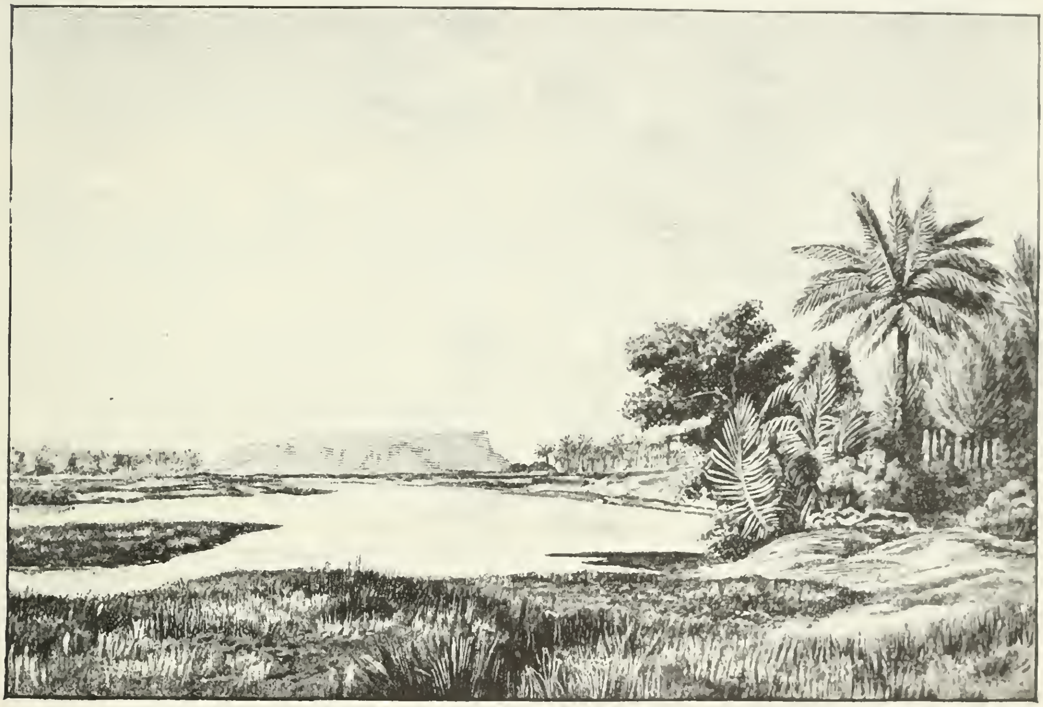
BABYLON (בבל, LXX. *Βαβυλών*).—**Biblical Data:** The chief city of Babylonia, long the capital of the kingdom and empire that controlled the whole or a large part of the valley of the Tigris and Euphrates.



VIEW OF THE RUINS OF BABYLON.
(From Perrot and Chipiez, "Art in Chaldæa and Assyria.")

In Hebrew Tradition.

This city has several names or appellatives in the native inscriptions, the chief being "Ka-dingira" and "Babu-ili" ("gate of God" or "gate of gods"), "Tintir" ("seat of life"), and "E" or "E-ki" ("House"). The Hebrew tradition groups it with "Erech, Accad, and Calneh" (Gen. x. 10), and so ascribes to it great antiquity; though it should be added that the beginnings of the city can not be historically determined. No native records give any clue to its origin. It appears to be mentioned in a historical inscription by Agu-kak-rime (about 1650 B.C.), who restored the shrines of Marduk and Sarpanit in the temple of E-sagila. But the city had long before been the center of a vigorous political life. In the beginning it was but one among many cities; but it speedily rose to prominence, and its history is practically the history of BABYLONIA.

The Ruins.

The ruins which have been identified with ancient Babylon lie about 50 miles south of the city of Bagdad and on the east bank of the Euphrates. They are located between 44° and 45° east longitude, and between 32° and 33° north latitude, and extend over five miles from north to south. The ruins consist of several distinct portions: (*a*) The most northerly of the ruins consists of a vast mound covering 120,000 square feet and reaching a height of 64 feet. It now bears the name of "Babil" or "El-Maglûbeh"; and near it are the remnants of a once formidable wall. Remains of hydraulic works found beneath it make probable its identification with the famous terraced or hanging gardens. Babil is now being systematically explored by an expedition sent out from Germany. (*b*) Near by is the mound called "Mujellibeh," identified by Rassam with a palace built by Nabopolassar and Nebuchadnezzar. (*c*) El-Ḳaṣr, literally, "the castle"; so called, according to the tradition of the neighboring Arabs, from having been the castle of Nebuchadnezzar. Bricks found beneath this mound bear the stamp of Nebuchadnezzar; and, as far as it has been examined, it consists of a maze of walls full of débris. It has now been ascertained through the excavations conducted by the German explorers that Ḳaṣr covers the remains of the famous palace of the great king. (*d*) Immediately south of El-Ḳaṣr, and practically continuous with it, are the ruins 'Amran ibn Ali, named after a Moslem saint whose tomb is visited by pilgrims. The ruins cover the site of the great temple of E-sagila. (*e*) Near the village of Jumjuna are small mounds, from one of which have been taken numbers of business tablets whose inscriptions make it plain that the site was once covered with the offices of the firm of the sons of Egibi. Besides these chief ruins there are numbers of smaller ruin-groups; but their relations to each other are more or less obscure, and identification of the buildings which they mark is either doubtful or wholly lacking. This mound is now being explored by the expedition undertaken by German scientists.

Classical Descriptions.

Herodotus (i. 178–187) has described the city with a wealth of detail. He says it formed a vast square 480 stades (55¼ miles) in circumference. Around about the city was a moat filled with running water, and beyond this was a wall built like a rampart, 200 cubits high and 50 broad, the top of which was made into a great street, lined with chambers, and broad enough for a four-horse chariot to turn upon it. In the city were fine streets lined with houses three and four stories in height. The main building was the temple of Belov Marduk, constructed in tower-like form, with a winding ascent on the exterior. There is no mention of the hanging gardens. The description given by Ctesias (quoted by Diodorus Siculus, 2, 7 *et seq.*) differs considerably from that furnished by Herodotus. According to Ctesias, the circuit of the city was 360 stades (about 41⅛ miles), and the other dimensions were generally smaller than those given by Herodotus. He describes the hanging gardens as being square in construction and of sufficient size to support full-grown trees.

Native Descriptions.

The best Babylonian description of the city now extant was written by order of Nebuchadnezzar, the greatest patron of the city. This narrative of the great works of construction and of repair gives a picture of the whole city in his day. It agrees in the main with Herodotus, and seems to support somewhat the contention that he had a first-hand acquaintance with the city. The account of Ctesias is not quite in accord with the Babylonian description, which makes no mention at all of the hanging gardens. It is therefore probable that Ctesias is in error, and that they were erected by some Assyrian king. For the history of Babylon, see BABYLONIA.

In the Old Testament.

The city of Babylon fills a large place in the literature and life of the Hebrew people. It is true that in the literature it is not always possible to distinguish between the city of Babylon and the country of Babylonia, for the same word (בבל) is used for both; yet in many cases the allusion to the city is clear. In the Book of Genesis there are but two allusions to Babel: the one (Gen. x. 10) naming it as one of the cities of Shinar (Babylonia); the other (Gen. xi. 1–9) describing the confusion of tongues and the naming of the city therefrom. The city next finds mention (II Kings xvii. 24) as one of the places from which Sargon brought captives to settle in Samaria, who introduced an image of their god Succoth-benoth (II Kings xvii. 30; compare Amos v. 26). After the fall of Samaria, Babylon plays a smaller part in the history of the Hebrews, while the importance of Nineveh increases until the new Babylonian or Chaldean empire. Under Nebuchadnezzar, Babylon again becomes an important city, and, as the center of the empire which destroyed Judah, finds frequent mention in the later books. See ASSYRIA, ASSYRIOLOGY AND THE OLD TESTAMENT, and BABYLONIA.

BIBLIOGRAPHY: For the history of the city see bibliography under BABYLONIA. The ruins are briefly described, and an account of their exploration is given, in Robert W. Rogers, *History of Babylonia and Assyria*, i., New York, 1900. Fuller accounts of the present state of the ruins are to be found in John P. Peters, *Nippur*, New York, 1897; Eduard Sachau, *Am Euphrat und Tigris*, Leipsic, 1900. The topography of the city is thoroughly discussed in the article *Babylon* by Baumstark, in Pauly-Wissowa, *Real-Encyclopädie der Classischen Altertumswissenschaft*, ii., 1896, with which may be compared the monograph on *Babylon* by Delitzsch, published as one of the *Mittheilungen* of the Deutsche Orient. Gesellschaft; the various other *Mittheilungen* of this Society; and also Jastrow, *The Temple and Palace of Nebuchadnezzar*, in *Harper's Magazine*, April, 1902.

J. JR. R. W. R.

——**Post-Biblical Data:** Darius Hystaspes captured the city of Babylon in 516 B.C., partially razed its walls, and carried its inhabitants into captivity (Herodotus, iii. 159; Justin, i. 10).

Xerxes is said to have either plundered or destroyed the temple of Belus, and Alexander the Great labored in vain to restore it; in connection with this, reference is made to his Jewish soldiers (see BABYLONIA, GREEK PERIOD). When Seleucus Nicator founded Seleucia for his capital, Babylon sank in importance and soon fell into ruins (Pausanias, viii. 33, 1; Dio Cassius, lxxv. 9). The Rabbis nevertheless still knew it as a city. Mention is made of baskets taken to Babylon (B. B. 22*a*), as also of the fact that one could live as well in Babylon as in Sura (Giṭ. 65*a*). The Talmud says, "He who sees the Euphrates from the bridge near Babylon, should say the benediction, 'Blessed be the Creator of nature'" (Ber. 59*b*), meaning that from Babylon the Euphrates has a natural course, being checked further north by artificial dams and canals. This is the probable explanation of the passage, although there is another view, held by S. Cassel, who thinks that the land of Babylonia is meant here and not the city of Babylon. To the foregoing precept the Talmud adds—from a fifth-century point of view—that since even at this point the river had been checked by artificial means, the benediction could properly be said only lower down the stream, in Be Shabur. R. Hamnuna preached that "He who beholds the godless city of Babylon should pronounce five benedictions; the first, on sighting the ruins of the town; the second, when he beholds the house of Nebuchadnezzar; the third, when he sees Daniel's den of lions; the fourth, when he looks on the fiery furnace; and the fifth, when before the pillars of Mercury" (*ib.* 57*b*; less correctly, in Yer. Ber. ix. 12*d*). The palace of Nebuchadnezzar is a heap of ruins called by the Arabs "El Ḳaṣr" (the palace); the "pillars of Mercury" are probably a statue of the god Nebo; the "fiery furnace" is shown next to "the palace" (Layard, "Discoveries," p. 505). Benjamin of Tudela found the ruins of Babylon five miles distant from Hillah, a city which then contained ten thousand Jews. In the work "Shebile 'Olam," i. 25*a*, Hillah is incorrectly identified with Babylon. Pethahiah also saw ancient Babylon (ed. London, pp. 42–44); he, however, often seems to confuse Babylon with Bagdad, as do many Jewish authors. Of older date is its confusion with Borsippa, an error of ancient times (Yoma 10*a*); the latter place did indeed possess a temple of Nebo ('Ab. Zarah 11*b*). An aged pine-tree was shown in the vicinity (Sanh. 92*b*), which served to locate events in the time of Daniel (see Rapoport, "'Erek Millin," 241*b*). Jews looked for the Tower of Babel in Babylon (compare Sanh. 109*a*): "Of the tower [of Babel], one-third was burnt, one-third was buried underground, and one-third remains standing" (see "Proc. Soc. Bibl. Archæol.," 1893, xv. 230). Pethahiah also saw the Tower (*l.c.* p. 48). Christians lived in Babylon in early times; the passage I Peter v. 13 refers to this (compare Josephus, "Ant." xv. 2, § 2). A Christian church, said to have been destroyed by Jews under Sapor II. or Bahram, was restored in 399 (Assemani, "Bibl. Orientalis," iii. 2, 61).

Bibliography: Neubauer, *Géographie du Talmud*, p. 344; Bötlger, *Lexicon zu Josephus Flavius*, p. 48; Ritter, *Erdkunde*, xi. 865; I. Halevy, *Dorot ha-Rishonim*, iii. 102–106; ii. 544, 545, who tries to show that in Talmud *Babel* is identical with *Bagdad*.

G. S. Kr.

BABYLONIA.—General Data: A country in western Asia of varying limits at different periods. The natural boundaries were the Persian gulf on the south, the Tigris on the east, and the Arabian desert on the west. On the north the boundary changed with political changes; but it may be roughly placed at a line drawn along the beginning of the alluvial soil.

Climate and Products.

The climate is subtropical. Rain may fall at any time between November and February; but the rainiest months are November and December. The rest of the year is dry and extremely hot, though rain is not unknown, in the form of brief showers. Ancient writers ascribe extraordinary fertility to the soil; and, due allowance being made for exaggeration, there remains indubitable evidence of great productivity. The disuse of former elaborate arrangements for irrigation, and the lack of attention have, in modern times, turned much of the country into an arid waste interspersed with malarial marshes. The principal products of the country were wheat, dates, barley, millet, sesame, vetches, oranges, apples, pears, and grapes. The domestic animals in use were horses, camels, oxen, sheep, dogs, and goats. Of wild animals there were enough to furnish much sport for kings and princes. In the chase the lion held first place, if one is to judge by the native accounts; but the wild boar, the wild ox, the jackal, the gazelle, and the hare were likewise found. Birds were numerous; and fish, chiefly carp, were taken in the sluggish rivers.

People and Language.

The people that made the great civilization and history of Babylonia, as it is now known, were Semites, of the same general stock as the Hebrews and Arabs. The time at which they entered the country is matter of dispute, as is also the question whether or not they found another race already in possession. It is probably safe to say that the great majority of modern Assyriologists entertain the view that before the advent of the Semites Babylonia was peopled by a race known as Sumerians, to whom is due the origin of the method of writing, as also that of part of the religion and the general culture of the Babylonians. To this view, however, there is opposed a strong body of opinion, of which Joseph Halévy, the eminent French Orientalist, is the chief exponent. The language spoken by the Babylonians is usually called Assyrian. It belongs to the northern group of the Semitic family, and is more closely affiliated with Hebrew, Phenician, and the several Aramaic languages than with Arabic, Himyaritic, and Ethiopic. The method of writing is cumbrous; but it served its purpose from the earliest inscriptions antedating 4500 B.C. down to the period of Alexander the Great. It is called cuneiform, since the earlier picture-writing gradually developed into a character the chief constituent of which is a wedge (Latin, *cuneus*).

Its History.

The beginnings of history in Babylonia are lost in antiquity. More than 4,000 years before the common era the country was called Kengi—that is, "land of canals and reeds"—and in it were a number of cities, each with a sort of city king. One of the earliest of these kings bore the name En-shag-kush-anna, the political center of whose kingdom was probably Erech, while Nippur was its most important religious center. The names of many other kings that ruled in one city or another have been handed down; but no clear light upon the movements of men in the forming of kingdoms is obtained until the reign of Sargon I., about 3800 B.C., and of his son Naram-Sin. These kings were certainly Semites, whatever may be said of earlier monarchs. They made conquests over a large part of the country. Later astrological tablets ascribe to the former some successful campaigns into the far west to Phenicia and Elam. For a long period after the reigns of Sargon and Naram-Sin the supreme power in Babylonia passed from city to city; first one and then another held the supremacy. The first one that held the chief place after this great conqueror was gone was the city of Ur, in which kings Ur-gur and Dungi held sway about 3200 B.C. Each of them was called not only "king of Ur," but also "king of Sumer and Akkad," under which title they claimed dominion over both northern and southern Babylonia.

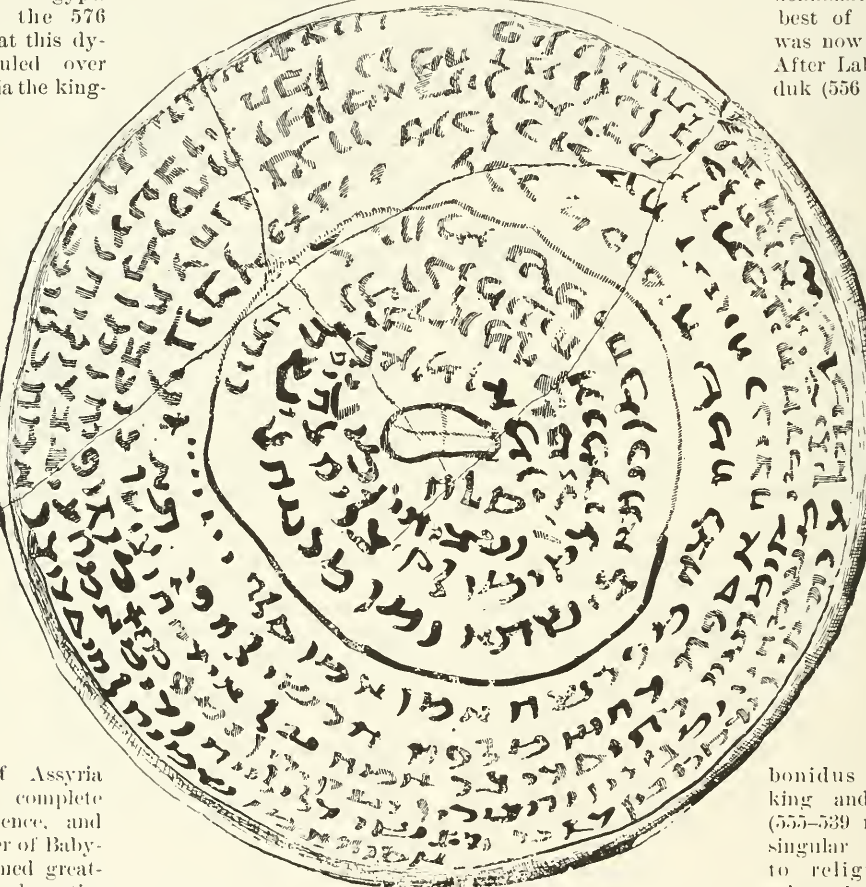
Kings Ur-gur and Dungi.

After the power had slipped away from Ur, the city of Isin became supreme for a time, only to be succeeded again by Ur, and this in turn by Larsa. During all this long period the city of Babylon exerted no profound influence upon the general life of the country. But about 2450 B.C., according to the native chronologists, the first dynasty began to reign, with Sumuabi as the first king. The sixth king of this dynasty, Hammurabi (about 2342–2288 B.C.; see Amraphel), united all Babylonia under one scepter and made Babylon its capital. From that proud position the city was never deposed; for even when the Assyrians ruled the land from Nineveh.

the city of Babylon was still the chief city of the southern kingdom. The development of the kingdom which Hammurabi had founded was continued during the second dynasty of Babylon, at the end of which (about 1780 B.C.) a foreign dynasty known as the Kassites came to the throne.

The Kassites.

The Kassites had come originally from the mountains of Elam; and they furnished to Babylonia some kings eminent as warriors and in the arts of peace. Among them were Kadashman-Bel and Burnaburiash (about 1400 B.C.), who were in correspondence with the kings of Egypt. During the 576 years that this dynasty ruled over Babylonia the kingdom of Assyria achieved complete independence, and the power of Babylonia waned greatly. The dynasties that followed (dynasty 4 of Isin, dynasty 5 of the Sea Lands, dynasty 6 of Bazi) produced few men of the highest rank either as warriors or as organizers; and modern knowledge of the latter part of the period is more or less fragmentary. The seventh dynasty had but one king, an Elamite of unknown name (about 1030 B.C.), and during the eighth dynasty the power gradually drifted into the hands of Assyria. In 729 B.C. Tiglath-pileser III. of Assyria was also king of Babylonia, and thenceforward Babylonia had no life of its own (see ASSYRIA).



MAGIC BOWL WITH HEBREW INSCRIPTIONS, FOUND AMONG THE RUINS OF BABYLON.

(From "Revue des Etudes Juives.")

Nabopolassar.

Not until 625 B.C. was a fresh lease of life given to Babylonia; and the king who began it was in all probability a Chaldean. Nabopolassar (625–605 B.C.) gave a rallying point to the independent life of the country, and threw off the Assyrian yoke with such energy and success as at once to establish a new world-empire and to destroy the once powerful Assyria. His son (see NEBUCHADNEZZAR) carried on his plans with notable success, and was succeeded by Evil-Merodach (561–560 B.C.), and he by Nergal-sharezer (559–556 B.C.); but the power that Nabopolassar had made dominant over the best of the world was now in decay. After Labashi-Marduk (556 B.C.), Nabonidus became king and reigned (555–539 B.C.) with singular devotion to religion and science, but without political wisdom. A new power had arisen in Elam; and Cyrus, who began to reign as king of Anshan, had become king of Media in 549 B.C., and shortly afterward king of Persia. In 545 B.C. he had conquered Lydia, and Babylonia was threatened. Revolts against Nabonidus in Babylonia opened the way for Cyrus; and in 538 B.C. Nabonidus fell into his hands and could no longer call himself "king of Babylonia." So ended the native rule of a mighty Semitic kingdom, which for 5,000 years had piled up wealth, furthered civilization, and ministered to peace. Babylonia, far more than Assyria, represented the real genius of the Semitic people; and its conquest by the semi-barbaric races of the East seemed a sad ending to its brilliant roll of centuries.

Babylonia and Jeremiah.

——**Biblical Data:** In the Bible, Babylon and the country of Babylonia are not always clearly distinguished, in most cases the same word (בבל) being used for both. In some passages the land of Babylonia is called Shinar; while in the post-exilic literature it is called the land of the Chaldeans (ארץ כשדים). In the Book of Genesis Babylonia is described as the land in which are located Babel, Erech, Accad, and Calneh (Gen. x. 10), which are declared to have formed the beginning of Nimrod's kingdom. In this land was located the Tower of Babel (Gen. xi. 1–9); and here also was the seat of Amraphel's dominion (Gen. xiv. 1, 9). In the historical books Babylonia is frequently referred to (there are no fewer than thirty-one allusions in the Books of Kings), though the lack of a clear distinction between the city and the country is sometimes puzzling. Allusions to it are confined to the points of contact between the Israelites and the various Babylonian kings, especially Merodach-baladan (Berodach-baladan of II Kings xx. 12; compare Isa. xxxix. 1) and Nebuchadrezzar (see Nebuchadnezzar). In Chron., Ez., and Neh. the interest is transferred to Cyrus (see, for example, Ez. v. 13), though the retrospect still deals with the conquests of Nebuchadrezzar, and Artaxerxes is mentioned once (Neh. xiii. 6). In the poetical literature of Israel Babylonia plays an insignificant part (see Ps. lxxxvii. 4, and especially Ps. cxxxvii.), but it fills a very large place in the Prophets. The Book of Isaiah resounds with the "burden of Babylon" (xiii. 1), though at that time it still seemed a "far country" (xxxix. 3). In the number and importance of its references to Babylonian life and history, the Book of Jeremiah stands preeminent in the Hebrew literature. So numerous and so important are the allusions to events in the reign of Nebuchadnezzar that within recent times Jeremiah has become a valuable source in reconstructing Babylonian history. The inscriptions of Nebuchadrezzar are almost exclusively devoted to building operations; and but for the Book of Jeremiah, little would be known of his campaign against Jerusalem. See Assyria, Assyriology and the Old Testament, and Babylon.

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[See Bibliography to Assyria.]

J. Jr. R. W. R.

Extent.

——**Post-Biblical Data—Geography:** The Talmud gives the boundaries of as much of Babylonia as contained Jewish residents, but in doing so mentions geographical names which are not always clearly identifiable. The places mentioned in II Kings xvii. 6, as the localities where the Jewish exiles were settled, are not likely to have been the only ones inhabited by them after the lapse of a few centuries. Some of these places were identified as being inhabited by Jews in the post-Biblical period. Thus R. Abba bar Kahana, commenting on the above-mentioned passage in II Kings, states that: (*a*) "Ḥalaḥ" (חלח) is Ḥalwan (according to the correct reading) or Holwan, as it is still called by the Arabs to-day; the Syrians also considered it identical with "Halah" (R. Payne Smith, "Thesaurus Syriacus," col. 1277); it is, according to Abulfeda, five days' journey north from Bagdad. Both Jews and Syrians apply the name to the whole province of Calachene. (*b*) "Habor" (II Kings *l.c.*) is the same as Ḥadyab (Adiabene). (*c*) "Nehar Gozan" (*i.e.* river of Gozan) is identical with Ginzak or, as Strabo and Ptolemy call it, Gaza, Gazaka, or Ganzaka, a large city on the bank of the lake Urmia (Ritter, "Erdkunde," ix. 774). (*d*) "The cities of the Medes" (II Kings *l.c.*) are intended to designate Hamadan, the ancient Ecbatana, and its sister cities. According to another opinion, Nehawend and its sister cities, south of Hamadan, are meant (Ḳid. 72*a*; Yeb. 16*b* *et seq.*). Ganzaka is also mentioned elsewhere as one of the remotest points in which Jews of genuine stock, descended from the actual exiles, resided. Such Jews are said to have dwelt as far as the "river ["nhr" = water, as in Aramaic and Arabic] Ginzak," according to the correct reading of the 'Aruk based upon Ḳid. 71*b*; Yer. Ḳid. iv. 65*d*; Yer. Yeb. i. 3*b*. This statement was made by Rab; but Samuel names Nahrwan (see Ritter, *l.c.* ix. 418) as the farthest limit (see same passages, and also Gen. R. xvi. 3).

Toward the north ("above"), Rab gives as boundary a place on the Tigris which S. Cassel understands as the Bagravene mentioned by Ptolemy, a district eastward of the Tigris sources. Kohut and Berliner refer the name to Okbara and Awana, two cities on the east bank of the river; while Samuel here, too, assigns a smaller territory to Jewish residents by naming Moxoene as the farthest boundary. Southward ("below") along the Tigris, Jews are said to have been domiciled as far as Apamea in Mesene. Northward on the Euphrates, Rab mentions the fortress Thulbaḳni (called also Akra—Greek for "fort"—by the Jews) as the limit (Gen. R. *l.c.*), which place, according to most investigators, is the Thilbencane mentioned by Ptolemy. Samuel names a point farther north, a "bridge" over the Euphrates, identical with the well-known Zeugma on that river, as appears from R. Johanan's statement in the passage cited; this was a strategically important point on the boundary of Commagene, called "Bir" to-day. But the district Biram, mentioned in the Talmud (*l.c.*) as being upon "this side of the Euphrates," is not to be understood as identical with this Bir, as Neubauer and Berliner maintain; for then there would be nothing extraordinary in the accompanying statement that the leading (Jewish) families of Pumbedita contracted matrimonial alliances with the people of Biram. It is more probable that by the latter place the district of Bahram was meant, a peninsula on the west side of the Persian gulf and a territory which in the times of Arabian domination, indeed, was frequently included in Irak. Nor, in speaking of Bahrain, are the words "above" and "below" employed to designate its position on the Euphrates, as with the other locations; instead, "on the other side" is used, which must mean southward, the previous side mentioned being north. Biram is identical with Beth Baltin, a spot between Syria and Babylonia, which was the extreme point to which the proclamation of the New Moon was forwarded: all beyond that was "Golah" (the Exile); *i.e.*, Babylonia proper (R. H. 23*b*; compare 'Ab. Zarah 57*a*).

This wide extent of country contained numerous districts bearing the following names in rabbinical literature:

Provinces.

(*a*) בבל (Babylon), the most frequent designation, but meaning more strictly that section between the two rivers where they came most closely together. Thus it is said that Babylon covers the Euphrates on one side and the Tigris on the other ('Er. 22*b*). The term "Golah" (Exile) was also frequently applied to Babylon; and, inasmuch as Pumbedita, the city of such prime importance for Jews, was situated in it, Golah is at times used as equivalent to Pumbedita (R. H. 23*b*). In this district were situated those celebrated cities of Babylon, Borsippa, Seleucia, and Ctesiphon, repeatedly named by the Rabbis; in Arabian times, Bagdad, too, attained celebrity. Nehardea was also important. This region also received, poetically, as it were, the Biblical name of "Shin'ar," which was variously expounded (Gen. R. xxxvii. 4). Poetically, also, must be understood the appellation "Sheöl" (the nether world), Yeb. 17*a*. According to one passage (Gen. R. xxxvii. 1; compare Yalḳuṭ and Leḳaḥ Ṭob), the Biblical Tiras stands for Persia ("Monatsschrift," xxxix. 11). As distinguished from Palestine, Babylon, whether in its larger (Yer. Sheḳ. ii. 47*c*) or smaller extent, was "abroad," "the foreign" (Yad. iv. 3).

(*b*) בין הנהרות ("between the rivers," Ḳid. 72*a*). The Greek name Mesopotamia, which arose after Alexander's time, means identically the same (Gen. R. xxx. 10, xliv. 3, lx. 1). In this district was situated the important city of Nisibis, called Naẓibin by the Jews, as it is to-day; this region is strictly differentiated from Golah, or Babylon proper (Sanh. 32*b*). Nineveh, however, had long before been destroyed, so that it is doubtful whether the Nineveh mentioned in the Talmud (Ta'anit 14*b*) as possessing Jewish inhabitants, can have been the celebrated *city* of that name. More probably the whole *district* of Nineveh is meant, as in Shab. 121*b*, where "Nineveh" is used with Adiabene. Assemani, "Bibliotheca Orientalis Clementino-Vaticana," iii. 2, p. lxv., mentions one baptized Jew from Nineveh in the fourth century.

(*c*) חבל ימא (Ḥabel Yamma, Ḳid. 72*a*; Yer. Ḳid. iv 65*d*; Gen. R. xxxvii. 8). The name means "the sea district," and probably applies to the region upon the Persian gulf, east of the Shaṭ-al-'Arab. This was considered the "crown" of Babylon. R. Papa applies the name, however, to the Phorat region (not Euphrates; compare Phorat, Mesene) of Borsippa, the word "sea" then referring to the lake Baḥr Nejef. An important commercial town east of the Tigris and near the sea was Charax, identified in rabbinical writings under the form "Haras," with the Biblical "Erech" ("Monatsschrift," xxxix. 58). The Biblical "Accad" is identified with Kashkar, a town called thus by the Syrians and Arabs (Smith, *l.c.*, col. 1843), but also Karka, which is identical with Charax, and it thus must have been situated near the latter. In this actively commercial district, Cuthæans or Samaritans are said to have also resided (Ḳid. 72*a*).

(*d*) מישן (Meshan; in Greek and Latin authors, "Mesene," equivalent in meaning to "Mesopotamia"). A region, also celebrated for its commerce, west of the Shaṭ al-'Arab and north of the Persian gulf. In this district were both upper and lower Apamea; also Phorat Maishan, a large city identified by the rabbis with the Rehoboth-Ir of Gen. x. 11 (Yoma 10*a*). Mesene formed a portion of the old province of Chaldea, a name not in use among the Jews. As a collective name for all these districts, the designation "Babylonia" may be employed in its widest sense. Palestinian usage, supported by Biblical precedent, no doubt also employed the term "'Eber ha-Nahar" (beyond the river) to designate it (Ab. R. N., B, ii. 47; 'Aruk, *s.v.* עבר III.). The somewhat boastful designation of Babylonia as "the land of Israel" (Gen. R. xvi. 3) was recognized by Zacuto ("Yuḥasin," p. 245b) and other moderns. So, too, many Babylonian cities were known among the Jews by nicknames (see Graetz, "Messene," p. 25, and Jastrow, "Dict." p. 167).

Political Divisions.

The provinces were subdivided officially and by common usage into smaller districts, as marked by the numerous canals and waterways; hence the functions of the "canal-wardens" (see below). Such a district was styled a "parbar," a word occurring in I Chron. xxvi. 18; mention is made of Babylon and its district, Nehardea and its district (Ket. 54*a*); and there were doubtless other districts, named Nares, Sura, Pumbedita, Nehar-Peḳod, Maḥuza, etc., each with its peculiarities as to dialect, weights, and measures (Beẓa 29*a*, 'Er. 29*b*). One of the canals referred to above was called "the Jewish" (Nahr al-Yahudi; M. Streck, "Die Alte Landschaft Babylonien," i. 42, Leyden, 1900). From Sherira's "Letter," p. 40, it appears that Bassora was in a different district from Babylon (Bagdad). Many Babylonian cities are repeatedly mentioned in Jewish works, though the term "Sawâd" (for Babylon) is never used by Jews, who prefer the old name "Babel," just as the Arabs employ "Babil." Some scholars have endeavored to discern "Al-Irâk," one of the Arabic names for Babylonia, in Targ. Yer. upon Gen. x. 6, and I Chron. i. 8 ("Monatsschrift," xxxix. 55). This name is probably intended in "Toledot Alexander" (ed. J. Levi, "Ḳobeẓ," ii. 8), and is certainly meant in "Pe'er ha-Dor," No. 225 ("Irâk is Bagdad and its vicinity"), and in numerous other works.

In view of the undoubted fact that the Jewish inhabitants of Babylonia were of purer racial extraction than the Jews of Palestine, the former considered themselves, especially after the fall of Jerusalem, as the genuine Israel, and their differing traditions and customs as of higher authority than those of the

Opposition to Palestine.

home country. Indeed, these differences were intensified and cherished. The Babylonian Talmud repeatedly contains the remark, "This is our [Babylonian] custom; theirs [the Palestinians'] is different" (see Ḳid. 29*b*). Such expressions as "here" and "yonder," "in the east," and "in the west," are employed to specify differences of usage. The latter expressions are particularly rife as applied by the Masoretes to the verification of the Biblical text and comparisons of variant readings; but are likewise applied to minor differences of ritual and legal custom, especially in the time of the Geonim—differences which a modern scholar has enumerated to the number of seventy-three (J. Müller, "Ḥilluf Minhagim"). Of a different nature are the variations between the Babylonian and Jerusalem (or Palestinian) Talmuds, known already to the Geonim, who, of course, always preferred "our Talmud" (the Babylonian), and accordingly transplanted the study of the latter to Europe, where it became the dominant authority for modern Judaism in general.

But this independence of Palestine and Palestinian authority was not achieved by Babylonian Judaism all at once: it came about gradually. Thus, the exilarch R. Huna I., as many others, no doubt, before and after him, was buried in Palestine at his own request (Yer. Ket. xii. 35*a*); while, later on, it was maintained that in this respect Babylon must be considered as the equal of Palestine (Ket. 111*a*). "Just as one should not leave Palestine to live in Babylon, so one should not leave Babylon to dwell in other lands," ran a modest saying; but afterward the popular axiom was, "Who lives in Babylon, lives the same as in Palestine" (*ib.*); indeed, it soon became, "To leave Babylon is to transgress a precept" (*ib.* 110*b*). Huna, principal of the Pumbedita Academy, is credited with the utterance, "Since Rab came hither, we of Babylon have constituted ourselves in matters of divorce the peers of those in Palestine" (Giṭ. 6*a*). Learned intercourse between both countries was maintained by many amoraim traveling to and fro, as, for instance, Dimi and Zeïra. Babylonian scholars rightfully ranked themselves higher than their Palestinian colleagues, not, however, without incurring the ridicule of the latter for so doing (Zeb. 15*a*). R. Zeïra is said to have fasted a hundred days in order that he might forget the Babylonian Gemara (B. M. 85*a*), and R. Jeremiah always speaks of the "stupid Babylonians" (Yoma 57*a*). The Mishnah (Yoma vi. 4) mentions a particular instance of coarseness on the part of the Babylonians. They were accustomed to eat something raw which the Palestinians only ate cooked (Beẓah 16*a*). It was declared to be improper to entrust the oral tradition to men of Nehardea, or, according to another reading, to the Babylonians at all (Pes. 62*b*). Scholars in Palestine were called "Rabbi," whereas in Babylonia they were styled "Rab," possibly a difference of dialect only. In Babylonia, finally, people spoke more correctly and with sharper intonation than in Palestine.

Language.

At a period when Hebrew was still spoken in Palestine—at least in scholarly circles—the people in Babylonia had already adopted Aramaic, owing to the proximity of the Aramaic-Syriac districts. Hillel is expressly stated to have spoken a Babylonian Aramaic or Targum dialect (Ab. R. N. xii., p. 55, ed. Schechter). This dialect, of which the Babylonian Talmud is the chief literary monument, was closely related to the tongue of the natives, such as the Mandæans speak to-day. Persian never became the vernacular of the Babylonian Jews: a few words only were borrowed from it; more, perhaps, than from the Greek (Levias, "A Grammar of the Aramaic Idiom . . . in the Babylonian Talmud," pp. 3, 237, Cincinnati, 1900). Rabbi Joseph (fourth century) asks: "Why do we speak Aramaic in Babylon? It should be either the holy language [Hebrew] or Persian" (Soṭah 49*b*)—an utterance which shows that the Jews did not speak Persian. There are, of course, hundreds of Persian—or, more correctly, Pahlavi—words in Babylonian texts; and the amoraim of the first and second generations, like Rab and Judah, frequently intermingle Persian words in their utterances. Nevertheless, the proportion of Persian vocables in the Jewish Babylonian idiom is not so great as some (for instance, Kohut, in his "Aruch Completum," and Schorr, in "He-Ḥaluz," viii.) maintain. The Jewish incantations (see below) are Aramaic, and the Geonim render their responsa only in Aramaic, even during the Arabic period, as Sherira's and Hai's writings prove. But, of course, Arabic was then the ruling idiom, and Saadia—not a born Babylonian, it is true—calls the Aramaic "the language of the fathers" (comment. on the "Sefer Yeẓirah," text, p. 45); it was, therefore, no longer a living language. Hebrew, of course, was retained in a measure, as everywhere, by the Jews; and the Karaites especially wrote mainly in Hebrew. Pethahiah, the traveler, was rejoiced to find that Aramaic was closely related to Hebrew.

Non-Jewish Population.

Although Babylonia, or Irâk, was largely populated by Jews, the population was still a mixed one, and in the course of time the non-Jewish population grew to be in the majority. The uncultivated Parthians could, of course, exercise no religious influence upon the Jews; but it was otherwise with the Persians, and it is still a moot point to-day to what extent Judaism, both Biblical and post-Biblical, was influenced by Zoroastrianism. In Palestine it was acknowledged that the names of the angels (see Angelology) were of Babylonian origin (Gen. R. xlviii. 9), and were adopted in the Parthian period. In this direction in general the Jews were strongly influenced by Zoroastrianism (Kohut, "Ueber die Jüdische Angelologie und Dämonologie in Ihrer Abhängigkeit vom Parsismus," Leipsic, 1866; Stave, "Einfluss des Parsismus auf das Judenthum," Haarlem, 1898). Talmud and Midrash speak very often of the Persians. Naḥman, presiding judge at the court of the exilarch, was well versed in Persian law (Shebuot 34*b*); and a Persian document is mentioned (Giṭ. 19*b*; compare B. M. 108*a*). The Persians were acute enough to prize the Jewish Law: a Jewish soldier found a Hebrew copy of it in the Persian treasury (Sanh. 97*b*). Persian trousers, a characteristic garment, are, according to some, mentioned several times ('Ab. Zarah 2*b*; Meg. 11*a*; Ḳid. 72*a*). Interesting, too, is the mention of the Persian festivals (Yer. 'Ab. Zarah i. 39*c*), and of the fact that the Persians kiss each other upon the hand, and not upon the mouth (Tan., ed. Buber, iv. 110). It was only the Magi—wrongly called "Guebers"—who, as Nöldeke rightly explained, were contemptuously called "magicians" ("ḥaberim" or "ḥabrin") by the Jews, who hated and persecuted the latter. The Mandæans, however, chiefly residing in southern Babylonia, also felt deep hatred against the Jews (W. Brandt, "Die Mandäische Religion," Leipsic, 1889; Lagarde, "Mittheilungen," iv. 143; Jewish sources contain nothing upon this point). Besides these, there were Arabs living in the land or on its borders (Niddah 47*a*, Ḳid. 72*a*), called also Ishmaelites or Nabatæans; intercourse with them, related as they were to the Jews, must have been amicable.

Their Influence.

But all this changed when the Arabs became masters of the country; by them all the inhabitants who were not Moslems were treated with contempt, if not with cruelty. The Christians experienced this more sharply than the Jews (in the predominantly Jewish district Nehardea, there were no Christians in olden times; Pes. 56*a*). The constitution of the Nestorian Church had for the Arabs great similarity to that of the Jews with their exilarchs and heads of academies. Hai Gaon had friendly intercourse with the Catholicus of the Nestorians. Strange to say, the only one of these nationalities to exert a detrimental influence upon Judaism was Mandæism, to which many of the superstitions and the belief in magic, found throughout the Talmud, must undoubtedly be ascribed. Evidences of this are the magic bowls used in common by both Jews and Mandæans. Layard first found them ("Discoveries," p. 509), since which they have repeatedly been encountered; and the American Nippur expedition unearthed a great number of them (Stubbe, "Jüdisch-Babylonische Zaubertexte," Halle, 1895, p. 8; Lidzbarski, "Ephemeris für Semitische Epigraphik," 1900, p. 89; "Amer. Journal of Archeology," 1900, iv. 482). The illustration of one of these bowls, given on page 402, is from the "Revue des Etudes Juives." Arabic influence was undoubtedly much more powerful; but this confined itself to the field of science, and did not intrude upon religion.

Commerce and Trade.

Babylonia was always a fertile country, yielding produce of every kind. Both Jewish and non-Jewish writers describe its wealth of date-palms (Pes. 87*b et seq.*); cedars are said to have been brought thither from Palestine (Lam. R. i. 4). The locust (insect) is also said to have been imported thence (Yer. Ta'an. iv. 69*b*). Olive-oil, however, was lacking; its place being supplied by sesame-oil (Shab. 26*a*). Linen was widely manufactured (Ta'an. 29*b*); and there was a special Babylonian purple material (Gen. R. lxxxv. 14; Tan., Mishpaṭim, 17), well known in commerce under the name of "Babylonicum." These fabrics (Pandects xxxiv. 2, 25) were brought by the Jews to Alexandria (Isaac Voss upon Catullus, p. 196). The Jews evidently contributed to Babylonia's foreign commerce, which in the earliest days was centered in Seleucia and Ctesiphon. In later days, when Bagdad rose to prominence, markets had already been held there (Streck, *l.c.* p. 52)—of course, with the assistance of Jews (Kohut, "Aruch," vi. 10)—and there was a special Jewish quarter there, with a "Jews' Bridge" (Yaḳut, iv. 1045, 11—see Bagdad). To-day trade is still mainly in the hands of the Jews in these localities, as, for instance, in Bassora (Ritter, "Erdkunde," x. 180). Their industry made the Jews rich, especially in Maḥuza (Gutschmid, "Kleine Schriften," v. 677). There were no laws in Babylonia in restraint of commerce (Giṭ. 58*b*); but, devoted as they were to trade, the Jews did not shrink from such lowly occupations as that of canal-dredging; indeed, the Babylonian Talmud mentions all kinds of handiwork as having been followed by Jews, and even by distinguished scholars among them. Their connection with agriculture is not quite so clear, although it is quite certain that there were farmers among them. The Talmud mentions the interesting fact that the Palestinian Jews gave one-third of their yearly offering ("terumah") "for Babylon, Media, the distant provinces, and all Israel" (Yer. Sheḳ. iii. 47*c*). There was no stone in Babylonia (Midr. Teh. xxiv. 10); bricks were, therefore, used for building, and Jews were employed in their manufacture.

The Jews are reported as having erected handsome synagogues and colleges; the pillars of the college at Pumbedita being particularly praised ('Er. 22*b*). The learned of Babylonia dressed more elegantly and were prouder in demeanor than those of Palestine (Shab. 145*b*). The climate was healthful, so that it was said that there was no leprosy in Babylonia (Ket. 77*b*).

——**History**: The earliest accounts of the Jews exiled to Babylonia are furnished only by the scanty details of the Bible; certain not quite reliable sources seek to supply this deficiency from the realms of legend and tradition. Thus, the so-called "Small Chronicle" (Seder 'Olam Zuṭṭa) endeavors to preserve historic continuity by providing a genealogy of the Princes of the Exile ("Reshe Galuta") back to King Jeconiah; indeed, Jeconiah himself is made a Prince of the Exile (Neubauer, "Medieval Jew. Chronicles," i. 196). The "Small Chronicle's" statement, that Zerubbabel returned to Palestine in the Greek period, can not, of course, be regarded historical. Only this much can be considered as certain: viz., that the descendants of the Davidic house occupied an exalted position among their brethren in Babylonia, as, at that period, in Palestine likewise. At the period of the revolt of the Maccabees, these Palestinian descendants of the royal house had emigrated to Babylonia, to which an obscure notice by Makrizi (in De Sacy, "Chrestomathie Arabe," i. 100) probably refers (Herzfeld, "Gesch. des Volkes Yisrael," ii. 396).

It was only with Alexander's campaign that accurate information concerning the Jews in the East reached the western world. Alexander's army contained numerous Jews who refused, from religious scruples, to take part in the reconstruction of the destroyed Belus temple in Babylon (Josephus, "Contra Ap." i. 22). The accession of Seleucus Nicator, 312 B.C., to whose extensive empire Babylonia belonged, was accepted by the Jews and Syrians for many centuries as the commencement of a new era for reckoning time, called "minyan sheṭa-

Greek Period.

rot," *æra contractuum*, or era of contracts (see 'Ab. Zarah 10*a*, and Rapoport, "'Erek Millin," p. 73), which era was also officially adopted by the Parthians. This so called "Greek" era survived in the Orient long after it had been abolished in the West (see Sherira's "Letter," ed. Neubauer, p. 28). Nicator's foundation of a city, Seleucia, on the Tigris is mentioned by the Rabbis (Midr. Teh. ix. 8); while both the "Large" and the "Small Chronicle" contain references to him. The important victory which the Jews are said to have gained over the Galatians in Babylonia (II Macc. viii. 20) must have happened under Seleucus Callinicus or under Antiochus III. The last-named settled a large number of Babylonian Jews as colonists in his western dominions, with the view of checking certain revolutionary tendencies disturbing those lands (Josephus, "Ant." xii. 3, § 4). Mithridates (174–136) subjugated, about the year 160, the province of Babylonia, and thus the Jews for four centuries came under Parthian domination.

Parthian Period.

Jewish sources contain no mention of Parthian influence; the very name "Parthian" does not occur, unless indeed "Parthian" is meant by "Persian," which occurs now and then. The Armenian prince Sanatroces, of the royal house of the Arsacides, is mentioned in the "Small Chronicle" as one of the successors (*diadochoi*) of Alexander. Among other Asiatic princes, the Roman rescript in favor of the Jews reached Arsaces as well (I Macc. xv. 22); it is not, however, specified which Arsaces. Not long after this, the Partho-Babylonian country was trodden by the army of a Jewish prince; the Syrian king, Antiochus Sidetes, marched, in company with Hyrcanus I., against the Parthians; and when the allied armies defeated the Parthians (129 B.C.) at the River Zab (Lycus), the king ordered a halt of two days on account of the Jewish Sabbath and Feast of Weeks (Josephus, "Ant." xiii. 8, § 4). In 40 B.C. the Jewish puppet-king, Hyrcanus II., fell into the hands of the Parthians, who, according to their custom, cut off his ears in order to render him unfit for rulership. The Jews of Babylonia, it seems, had the intention of founding a high-priesthood for the exiled Hyrcanus, which they would have made quite independent of Palestine (Josephus, "Ant." xiv. 13, § 9; *ib.* "B. J." i. 13, § 6). But the reverse was to come about: the Palestinians received a Babylonian, Ananel by name, as their high priest ("Ant." xv. 2, § 4), which indicates the importance enjoyed by the Jews of Babylonia.

In religious matters the Babylonians, as indeed the whole diaspora, were in many regards dependent upon Palestine. They went on pilgrimages to Jerusalem for the festivals, and one, whose full name is given in Mekilta on Deut. (xiv. 23, ed. Hoffmann), brought first-fruits of his land to Jerusalem (Ḥal. iv. 11); but this case was not permitted to constitute a precedent. Sherira himself, although strongly biased in favor of his own home, acknowledges that when the Sanhedrin and the colleges were flourishing in Palestine, neither existed in Babylonia; which fact would seem to warrant the inference that the Babylonian Jews must have sent to Palestine for religious instruction, as, for instance, in the case of Hillel. According to the "Small Chronicle," however, the exilarchs at this period already had their court-scholars. How free a hand the Parthians permitted the Jews is perhaps best illustrated by the rise of the little Jewish robber-state in Nehardea (see Anilai and Asinai). Still more remarkable is the conversion of the king of Adiabene to Judaism (see Adiabene). These instances show not only the tolerance, but the weakness of the Parthian kings. The Babylonian Jews wanted to fight in common cause with their Palestinian brethren against Vespasian; but it was not until the Romans waged war under Trajan against Parthia that they made their hatred felt (Eusebius, "Hist. Eccl." iv. 2); so that it was in a great measure owing to the revolt of the Babylonian Jews that the Romans did not become masters of Babylonia too. Philo ("Legatio ad Cajum," § 36) speaks of the large number of Jews resident in that country, a population which was no doubt considerably swelled by new immigrants after the destruction of Jerusalem. Accustomed in Jerusalem from early times to look to the east for help (Baruch iv. 36, 37; Pseudo-Solomon, Ps. 11), and aware, as the Roman procurator Petronius was, that the Jews of Babylon could render effectual assistance, Babylonia became with the fall of Jerusalem the very bulwark of Judaism. Rabbi Akiba's journeys to Nehardea (Yeb., end) and Gazaka (Gen. R. xxxiii. 5) were undoubtedly connected with preparations for revolt (Rapoport, in "Bikkure ha-'Ittim," 1823, p. 70), and it is a fact that Jews of the diaspora enrolled themselves under Bar Kokba ("Gola," in Saadia ibn Danan, in "Pe'er ha-Dor," No. 225); while it is undoubtedly erroneous when in the "Yuḥasin" (ed. London, 245*b*) it is maintained that Bar Kokba waged war with the Romans in Mesopotamia: this can be only a reminiscence of the struggles under Trajan. The Bar Kokba disaster no doubt added to the number of Jewish refugees in Babylon.

Resh Galuta.

In the continuous struggles between the Parthians and the Romans, the Jews had every reason to hate the Romans, the destroyers of their sanctuary, and to side with the Parthians, their protectors. Possibly it was recognition of services thus rendered by the Jews of Babylonia, and by the Davidic house especially, that induced the Parthian kings to elevate the princes of the Exile, who till then had been little more than mere collectors of revenue, to the dignity of real princes (F. Lazarus, in Brüll's "Jahrbücher," x. 62). Thus, then, the numerous Jewish subjects were provided with a central authority which assured an undisturbed development of their own internal affairs. It is in this period that the first certain traces of the dignity of the prince of the Exile are found; and the first-named resh galuta is Naḥum or Naḥunya. About the year 140 of the common era, Hananiah, nephew of R. Joshua, migrated to Babylonia before the Bar Kokba war, and founded a college in Nehar-Peḳod (compare "Pekod" in Jer. l. 21; called in other places "Nehar-Pekor," probably after the celebrated Parthian general Pakorus). Upon the overthrow of the insurrection and interruption of communication with Palestine, Hananiah set about arranging the calendar, which hitherto had been the exclusive prerogative of the

Palestinian patriarch; possibly he even meditated the erection of a new temple. This spirit of independence must certainly have been gratifying to the resh galuta; but when the Palestinian Sanhedrin sent two messengers to Babylon with the sarcastic suggestion that Ahijah (the resh galuta) should build another altar and that Hananiah should play the harp thereto, the remonstrance sufficed to bring the people to their senses again, and to nip the dangerous schism in the bud. This episode made such a strong impression upon the public mind that there are several accounts of it (Ber. 63*a*; Yer. Ned. 40*a*; Yer. Sanh. 19*a*). Judah b. Bathyra, who had a college in Nisibis, also influenced Hananiah to give up his intention; nevertheless, the college of the latter was still recognized in Palestine as authorized (Sanh. 32*b*). Nathan, a son or brother of the exilarch, was vice-president of the Palestinian Sanhedrin at this time. From this period on, instances are numerous of talented Babylonians attaining high esteem in Palestine. The Babylonians were well aware of their preeminence; and a Babylonian amora thus expressed himself concerning it: "When the Torah was forgotten in Israel, Ezra came from Babylon and restored it; when forgotten again, Babylonian Hillel came and rehabilitated it; forgotten once more, R. Ḥiyya and his sons came and reestablished it" (Suk. 20*a*). This rather boastful utterance ignores the fact that both Hillel and Ḥiyya, although Babylonians by birth, gained their knowledge in the Palestinian colleges. The fact that Abba Arika (commonly called "Rab"), a nephew of Ḥiyya, studied in Palestine, led to remarkable results for the Babylonian Jews; for Rab was the intimate friend of the last Parthian king, Artaban IV. (209–226).

Sassanid Period.

Ardeshir I.

The Persian people were now again to make their influence felt in the history of the world. Artaxerxes I. (Ardeshir I., son of Babek; the full name appears in Abraham ibn Daud, ed. Neubauer, p. 60) destroyed the rule of the Arsacids in the winter of 226, and founded the illustrious dynasty of the Sassanids. Different from the Parthian rulers, who in language and religion inclined toward Hellenism, the Sassanids intensified the Persian side of life, favored the Pahlavi language, and restored with zeal the old religion of the Magi, founded upon fire-worship, which now, under the favoring influence of the government, attained the fury of fanaticism. Of course, both Christians and Jews suffered under this; but the latter, dwelling in more compact masses, were not exposed to such general persecutions as broke out against the more isolated Christians. The attitude of the first Sassanid, Ardeshir I., toward this movement is not clear. Gibbon ("Decline and Fall of the Roman Empire," ch. viii.) narrates that Ardeshir persecuted both Christians and Jews, and adduces Sozomen, book ii., ch. i., as authority; this passage, however, refers only to Christians. Against the statement, also, is the evidence of Ibn Daud that in Ardeshir's days the Jews and Persians loved each other, as also in the days of King Sapor. S. Cassel believes that the Jews were favored by the Persians; and Graetz knows of no persecution under Ardeshir. There is, however, in the "Small Chronicle"—although not in its proper place—a statement that "the Persians obtained dominion in the year 245 after the destruction of the Jerusalem Temple, and instituted a persecution of the Jews." The passage in "Yuḥasin" (ed. London, 93*a*) sets this event in the period of the exilarch Nehemiah, in the year 175 after the Destruction. Far from being declared erroneous (Lazarus, in Brüll's "Jahrbücher," x. 95), this statement deserves full confidence, but the year should read "165" instead of "175"; that is, the year 233 of the common era, seven years after the inauguration of Persian power. Certain Talmudical accounts, belonging to the period, corroborate this; thus, R. Kahana says: "Hitherto the Persians [Parthians] permitted Jews to exercise capital punishment; but now the Persians do not permit it" (B. Ḳ. 117*a*). The Jews were no longer appointed to the wardenship of the canals ("reshe nahare"), nor to offices of the court ("gezirpaṭi"; Persian, *hazar paiti*; Greek, ἀζαραπατεῖς), which, however, the Jews regarded as an advantage (Ta'anit 20*a*); canal-wardens, who were also tax-collectors, being held in such dread (as is graphically described in Sanh. 25*b*) that the Jews were glad to be relieved from the duty. A prison-warder is mentioned ("zanduḳna," Ta'anit 22*a*), but he was probably in the employ of the exilarch. When the news was brought to R. Johanan, the most esteemed amora in Palestine, that the Guebers (in the Talmud, "Ḥabrin")—meaning the Magi—had overrun and conquered Babylonia, he swooned away in sympathy for his Babylonian brethren; but on being revived he reassured himself with the thought that the conquerors were open to money inducements (Yeb. 63*b*). Difficulties were put in the way of the Jews in such matters as the slaughtering of cattle for food, and as to their bathing-places and cemeteries, which were subject to intrusion (*ib.*). On certain Persian holy days, the Guebers would not permit any light in the houses of the Jews (Sanh. 74*b*; compare Sheïltot di R. Aḥai, § 42); they made no exception even in a case of sickness (Giṭ. 17*a*). Such an instance happening in his own family, Rabba bar bar Ḥana is said to have exclaimed, "All-merciful God! either under Thy protection, or, if not, under the protection of Esau [Rome]." That this utterance was opposed to another, by R. Ḥiyya, who ascribed it to God's especial providence that the Jews found refuge from Rome in Babylonia, was explained by the remark that the evil times in Babylonia commenced only with the Guebers (*ib.*). The patriarch Judah II. was informed that the Parthians resembled the armies of King David, but that the New Persians were like demons of hell (Ḳid. 72*a*); and it was in these armies that the Jews, although possibly a little later, had to render military service (Sanh. 97*b*; MS. Munich, however, has רומי [Rome] for פרס).

All these things must have taken place under the vigorous Ardeshir. How powerful was the impression made by him upon the fancy of the Jews, may be gathered from the so-called Apocalypse of Elijah (ed. Jellinek, in "B. H." iii. 66; ed. Buttenwieser, Leipsic, 1897), which most probably refers to Ardeshir's war against the Romans ("Jew. Quart. Rev." xiv. 360). To his campaign in 230 the obscure statement of the Latin author Solinus must be referred, that Jericho was destroyed by "Artaxerxes" (Th. Reinach, in the Kohut Memorial Volume, pp. 457 *et seq.*). The schismatic Mani, founder of Manicheism, appeared at this time: his execution (doubtless because Manicheism exerted some influence upon Judaism) under Shabur is mentioned by Ibn Daud (p. 61).

Academies Founded.

It was, however, before the accession of the Sassanids that the powerful impetus toward the study of the Torah arose among the Jews of Babylonia which made that country the very focus of Judaism for more than a thousand years. An exact date may be determined: Sherira and those dependent upon him (compare "Seder Tannaim we-Amoraim," in the version of the Maḥzor Vitry, p. 482) set as the date of Rab's return from Palestine the year 530 of the Seleucid era; that is, 219 of the common era, or, according to Ibn Daud (*l.c.* p. 57), the year of the world 3979. It would seem that Palestinian scholarship had exhausted itself with the compilation of the Mishnah; and it was an easy matter to carry the finished work to Babylonia. When Rab returned thither, there was already an academy at Nehardea under the leadership of an obscure R. Shila, who bore the title "resh sidra." Upon the death of the latter it was but natural that the much more eminent Abba Arika—whose distinction is indicated by the title of "Rab"—should become head of the school. But, in his modesty, Rab resigned the academy at Nehardea to his younger countryman Samuel, while he himself founded a similar institution in Sura (known also by the name of an adjacent town, Mata Meḥasya). Nehardea, a long-established seat of Jewish life in Babylonia, first attained flourishing eminence through this prominent teacher, Mar Samuel; and when, with the death of Rab (247), the splendor of Sura vanished, Nehardea remained for seven years the only academy ("metibta") in Babylonia. From this period on, the history of the Jews in Babylonia, hitherto obscure, becomes quite clear (see Academies in Babylonia).

Sapor I.

The mass of tradition zealously preserved in the Babylonian academies furnishes a series of dates and facts which illuminate their life. The resh galuta about this time appears to have been Mar 'Uḳba, or Nathan 'Uḳban (c. 210–240); the chief judge was a certain Ḳarna; while Rab held the much more troublesome than brilliant official position of an "agoranomos" (Yer. B. B. v. 15*b*). Although even Rab himself had to endure harshness at the hands of the exilarch's officers, from this time on it would appear that the exilarchs, in accordance with the prevailing spirit of veneration for learning, began to devote themselves to the acquisition of knowledge as well as of power, approaching thus the example of the Palestinian patriarchs. King Sapor I. (240–271) favored Samuel with such a degree of intimacy that the latter was sometimes called "King Sapor" and "Arioch" (friend of the Arians; see Ḳid. 39*a*; Shab. 53*a*), and the people generally spoke of him with respect as "the Jewish sage" (Shab. 129*a*). But Samuel, too, liked the Persians. He was the author of the celebrated saying, "The law of the land is the law to go by" (B. B. 54*b*), referring, of course to civil matters; and even when his king, in the exigencies of war, felt himself compelled to slaughter twelve thousand Jews at Mazaga (Cæsarea), in Cappadocia, Samuel was ready to defend him (M. Ḳ. 26*a*). Under Sapor began the bitter contest with the Romans for possession of the rich lands of the Euphrates, so thickly populated by Jews. R. Johanan aptly remarked concerning these struggles that "Holwan, Adiabene, and Nisibis are the three ribs which the prophet Daniel describes as being held in the mouth of the beast, sometimes crunched and sometimes dropped" (Ḳid. 72*a*; see Dan. vii. 5). The Persians penetrated to the very heart of the Roman territory, until Odenath, prince of Palmyra, moved against them and took their booty from them (261). Several Talmudic passages speak of a certain Papa bar Naẓor, who is identified by Cassel and Graetz with Odenath, while Nöldeke (*l.c.* p. 22, note 2) makes him a brother of Odenath. Zenobia, wife of Odenath, is quite distinctly referred to in the Talmud. According to non-Jewish writers, Odenath only penetrated as far as Ctesiphon; while Jewish sources (Sherira, the "Small Chronicle" and the "Seder Tannaim") refer to the calamity of the destruction of Nehardea by Papa bar Naẓor. Samuel was then no longer alive; his daughters were taken prisoners; and his disciples fled to Shekanẓib, Shelhi, and Maḥuza; Nehardea ceased to be the principal focus of Jewish life, although its academy still continued in existence. Many rabbis also escaped to Pumbedita, which city now became the seat for a thousand years of the most celebrated Babylonian Jewish college next to Sura.

Sapor II.

The Jews then enjoyed, it would appear, half a century of repose; not too long a respite for the enormous intellectual work going on. By Christian writers the Jews are accused without warrant of having instigated the slaughter of twenty-two bishops by Sapor II. (310–382) as part of his antagonism to the Christian predilection for Rome (Sozomen ii. 8; Burckhardt, "Die Zeit Constantins des Grossen," 2d ed., 1880, p. 90). The "Small Chronicle" narrates that when Huna was exilarch, and Rabbah chief of the academy, Sapor went against Nisibis and conquered it. A persecution of the Jews is mentioned as taking place in 313 (Theophanes, ed. De Boor, p. 25); but Sapor was at that time still a child. Rabbah b. Naḥmani, the head of the academy at Pumbedita (died 331), fell a victim to persecution. The charge was made against him that the 12,000 disciples who assembled twice a year for the usual public study ("kallah"; see Academies in Babylonia) did so merely to avoid paying the tax (see B. M. 86*a*). Rabbah fled and perished miserably, lost in a place called Agma (swamp?) (see Sherira, *l.c.* p. 31). His successors, R. Joseph the Blind and Raba (who followed Abaye), enjoyed the favor of the queen-mother Ifra Hormiz (B. B. 8*a*, 10*b*; Ta'anit 24*b*; Niddah 20*b*; Zeb. 116*b*); which did not, however, prevent Raba from being imprisoned upon a baseless charge (Ber. 56*a*). Rabbah and, still more, his pupils Abaye and Raba are considered as the founders of the acute Talmudic dialectics practised in Pumbedita. After the short presidencies of R. Joseph and Abaye, the renowned Raba became the head of Pumbedita; in his days it was the only remaining academy in Babylonia; for Sura had ceased to exist. R. Papa, however, presently founded a new school in Naresh near Sura, which later on was removed to that city, where, under R. Ashi, it attained to high eminence.

In the vigorous war which the emperor Julian waged, and in which Mesopotamia and Babylonia proper were involved, it is probable that the Jews, in spite of the friendly attitude of the Roman ruler, sided with their own sovereign. A small town, Birta—called Bithra by Sozomen (iii. 20)—was deserted by its inhabitants, who were Jews, and in retaliation the Romans burned the place. The same fate befell the more important city Firuz Shabur (Pyrisabora), which also possessed a large Jewish population; Maḥuza, too, near Ctesiphon, Raba's birthplace and the seat of his academy, was also laid in ashes, together no doubt with many other towns in which Jews dwelt. There were probably no other enduring results of this Roman campaign, for Jewish records mention none. Julian honored the Jews in Haran (Charræ), when, on a visit there, he witnessed the mysteries (Bar-Hebræus, "Chronicum Syriacum," ed. Kirsch, i. 65).

Yezdegerd I.

Of Sapor's successors, Yezdegerd I. (397–417, Justi; 399–420, Nöldeke) was at least not hostile to the Jews. The fact that the heads of the academies, Amemar of Nehardea, Mar Zuṭra of Pumbedita, and Ashi of Sura, were rudely handled by the king's seneschal while waiting for audience in the palace (Ket. 61*a*, according to Rapoport's amended reading in "'Erek Millin," p. 35, and 'Aruk), does not certainly indicate a very great degree of friendliness. The Huna b. Nathan, whose girdle Yezdegerd adjusted with a few flattering words—a polite attention which was highly valued even by the eminent R. Ashi (Zeb. 19*a*)—was no doubt the exilarch of that date, Graetz to the contrary notwithstanding. This incident probably took place in this monarch's earlier years; later on he became a strong religious fanatic, and in 414 ordered a bloody persecution of the Christians. It may have been the king's intention that the exilarchate should gradually lose its political importance, for the Talmud (Giṭ. 59*a*) relates that Huna b. Nathan subordinated himself to R. Ashi; while Sherira adds thereto the information that the "rigle," the public festivities given by the exilarch, were transplanted to Mata Meḥasya (Sura), the home of R. Ashi. This would show that Nehardea had ceased to be the residence of the resh galuta, and that Sura had become the political center of Jewish Babylonia. With R. Ashi, who united in his person both rank and learning (Sanh. 36*a*), the position of the principal of the academy attained almost equal eminence with that of the exilarch.

Bahram V.

Yezdegerd II.

Bahram (Varanes) V. (420–438) left the Jews in peace; it is probably to his time that Theodoret (ii. 264) refers when he says that Babylonia was populated with Jews (Lagarde, "Mittheilungen," iv. 145). His successor Yezdegerd II. (438–457) instituted a persecution of the Jews which transcended in cruelty all that they had hitherto experienced in Iran, and was a forerunner of still severer sufferings. In the year 456 (in which both the principals of the Sura Academy, R. Naḥman b. Huna and R. Reḥumai [or Neḥumai] of Pumbedita, died), the king issued a decree forbidding all observance of the Sabbath. His early death prevented further persecution. The Jewish chronicles relate that he was swallowed by a serpent, upon the prayer of the heads of the academies, Mar b. R. Ashi and R. Zoma. Rapoport did not question the authority of this Jewish source; but new discoveries show that, according to the local tradition, this sudden death in reality befell Yezdegerd I., and that only the Jews attributed it to their persecutor, Yezdegerd II. The persecution was probably instigated by the Magi; the Christians and Manicheans having been persecuted five years earlier ("Revue Etudes Juives," xxxvi. 296). To this period is to be referred Amemar's discussion with a Magus (Sanh. 39*a*).

Firuz.

Yezdegerd's second son and successor, Firuz, or Perozes (459–486), continued the persecution on a larger scale. The Jews of Ispahan were accused of having flayed two Magi alive (Hamza, ed Gottwaldt, p. 56); and one-half of the Jewish population were slaughtered and their children delivered over to the fire-worshipers. But in Babylonia too the persecution gained foothold; Firuz "the wicked" (Ḥul. 62*b*) put the exilarch Huna Mari, son of Mar Zuṭra I., to death; and the Jews, coming under immediate Persian domination, underwent a year of suffering, 468, which in the Talmud is called "the year of the destruction of the world" (see Brüll, "Jahrb." x. 118). From this year to 474 a series of violent acts followed, such as the destruction of synagogues, prohibition of the study of the Law, the forcible delivery of children to the Fire Temples, the imprisonment and execution of Amemar b. Mar Yanuḳa and Mesharshiya. The destruction of Sura (Shab. 11*a*) possibly also took place at this time. Maḥzor Vitry (p. 483) states that Firuz suffered a violent death (result of an earthquake?) in 483, or, more correctly, 486. In 501 Rabina died, the last of the Amoraim; succeeding teachers were called Saboraim. The compilation and editing of the Babylonian Talmud, begun by R. Ashi, were completed by Rabina, though the Saboraim may also have worked upon it. The reduction of the traditional legal material to writing—previously forbidden—originated no doubt in the anxiety caused by the continually increasing persecution: it was no longer safe to confine this prized material to the oral traditions of the academies: it must be set down permanently in writing for posterity. Another remarkable result of these persecutions was the emigration of Babylonian and Persian Jews to India under Joseph Rabban.

The Talmud.

The reign of Balash (Vologeses) was uneventful for the Jews; but the long sway of Kobad or Kawad (490–531; according to Nöldeke, 488–531) brought mournful developments. About 501 appeared Mazdak, the founder of Zendicism, whose socialist doctrine of community of property and wives must have aroused horror among both Christians and Jews. All indications show that Mazdak was of Irak origin, seeing that his doctrines made most headway there. Zendicism must have made exist-

Balash and Kobad.

ence unbearable, especially for the Jews, who were jealous of the purity of their family life. King Kobad, to break the pride of the Persian nobles, embraced the new religion, and, although deposed by them, he remained a devotee of the new faith. Fortunately, the Jews had at that time an energetic exilarch, Huna VI., who succeeded to some extent in protecting his coreligionists against this evil. But when he died in 508, his nephew Paḥda was appointed to the exilarchate during the minority of his son; he was, however, eventually removed by the king through the exertions of Mar Ḥanina, the head of the academy (about 551). Judaism in the interval seems to have been close-pressed by Zendicism; and accordingly the new exilarch, Mar Zuṭra II., a grandson of Mar Ḥanina, gathered around him an armed band of four hundred men for the defense of Jewish family life. He succeeded in maintaining his independence for seven years, collecting revenue even from the non-Jewish population of Irak. Active measures by the king put an end, at length, to the little Jewish state: Mar Zuṭra, only twenty-two years of age, was crucified (520) on the bridge of Maḥuza, his capital; and his infant son, Mar Zuṭra III., was carried to Palestine, where he became Archipherecites. Kobad introduced an additional land-tax, and all Jews and Christians between the ages of 20 and 50 were subjected to a poll-tax (Justi, *l.c.* p. 370), no doubt after Roman example. Kobad's army serving against the Byzantines contained a number of Jews, who were allowed to desist from active operations on the Passover (Bar-Hebræus, *l.c.* p. 85).

Chosroes Anushirwan.

The century between Kobad and the appearance of the Arabs is destitute of historical record. In the Babylonian Talmud, the latest date mentioned is the year 521 (Sanh. 97*b*); see "Me'or ‘Enayim," 43; Zunz, "G. V." 2d ed., p. 56. From this time on, there are extant only accounts of individual sages, the Saboraim, and these only scantily. Mention is made of R. Rehumai, R. Jose, R. Aḥa of Be Ḥatim, near Nehardea, Rabai of Rob, and others; they all died early, as Sherira expressly remarks. Rabai was reckoned as one of the Geonim, the title of "Gaon" being henceforth borne by the head of the Academy of Sura, and later also by that of the Academy of Pumbedita. The Saboraim continued to teach undisturbedly under Kobad and Chosroes Anushirwan (531–578), a ruler beloved both by Persians and Arabs, and who showed a friendly attitude toward the Jews. It was in his time that the Christian sect of the Nestorians spread in Persia, as mentioned also by Jewish sources (Jellinek, "B. H." vi. 13). Under Hormiz IV. (578–590) "the end of the Persian rule," as Sherira says, persecutions occurred again; the academies were closed; and many rabbis of Pumbedita migrated to Firuz Shabur, near Nehardea, because this latter city was under Arab rule (*c.* 581). The Jews, accordingly, favored the insurrection led by Bahram Tshubin, as Theophylactus Simocatta relates (vol. vii., p. 218, ed. Bonn). The legitimate ruler, Chosroes Parwez (590–628), was able to maintain his right to the throne of the Sassanids, and the Jews were at liberty to resume their academic activities without being punished for having sided with the rebel. In the war which this king made upon the Byzantines, his general Shahr-Barz captured Jerusalem (615), and, it appears, handed over the Christians to the mercies of the Jews. Thus, for the last time, the Jews stood in intimate relations with the Persians; with the downfall of the latter ends likewise the brilliant era of the Jews in Babylonia.

Arab Period.

The first expression of Mohammedanism toward other faiths was one of intolerance and narrowness. It was an essential feature of Moslem state policy that Jews and Christians, no less than Zoroastrians, must be warred against until they paid tribute. In addition to a poll-tax ("jizyah"), the tax upon real estate ("kharaj") was instituted; indeed, first in Irak, and later on among the Jews (A. Müller, "Der Islam," i. 272). The first calif, Abu Baḳr, sent the famous warrior Ḥalid against Irak; and a Jew, by name Ka‘ab al-Aḥbar, is said to have fortified the general with prophecies of success (Weil, "Gesch. der Chalifen," i. 34). The Jews may have favored the advance of the Arabs, from whom they could expect mild treatment. Some such services it must have been that secured for the exilarch Bostanai the favor of Omar I., who awarded to him for a wife the daughter of the conquered Sassanid Chosroes II., as Theophanes and Abraham Zacuto narrate. Jewish records, as, for instance, "Seder ha-Dorot," contain a Bostanai legend which has many features in common with the account of the hero Mar Zuṭra II., already mentioned. The account, at all events, reveals that Bostanai, the founder of the succeeding exilarch dynasty, was a man of prominence, who received from the victorious Arab general certain high privileges, such as the right to wear a signet-ring, a privilege otherwise limited to Mohammedans. Omar and ‘Othman were followed by Ali (656), with whom the Jews of Babylonia sided as against his rival Mo‘awiyah. A Jewish preacher, Abdallah ibn Saba, of southern Arabia, who had embraced Islam, held forth in support of his new religion, expounded Mohammed's appearance in a Jewish sense, and, to a certain extent, laid the foundation for the later sect of the Shiïtes. Ali made Kufa, in Irak, his capital, and thither went Jews who had been expelled from Arabia (about 641). It is perhaps owing to these immigrants that the Arabic language so rapidly gained ground among the Jews of Babylonia, although a greater portion of the population of Irak were of Arab descent. The capture by Ali of Firuz Shabur, where 90,000 Jews are said to have dwelt, is mentioned by the Jewish chroniclers. Mar Isaac, chief of the Academy of Sura, paid homage to the calif, and received privileges from him.

The proximity of the court lent to the Jews of Babylonia a species of central position, as compared with the whole califate; so that Babylonia still continued to be the focus of Jewish life. The time-honored institutions of the exilarchate and the gaonate — the heads of the academies attained great influence—constituted a kind of higher authority, voluntarily recognized by the whole Jewish diaspora. But unfortunately exilarchs and geonim only too soon began to rival each other. A certain

Mar Yanḳa, closely allied to the exilarch, persecuted the rabbis of Pumbedita so bitterly that several of them were compelled to flee to Sura (Sherira, *l.c.* p. 35), not to return until after their persecutor's death (about 730). "The exilarchate was for sale in the Arab period" (Ibn Daud); and centuries later, Sherira boasts that he was not descended from Bostanai. In Arabic legend, the resh galuta (*ras al-galut*) remained a highly important personage; one of them could see spirits (Goldziher, in "Revue Etudes Juives," viii. 127); another is said to have been put to death under the last Ommiad, Merwan ibn Mohammed (745–750).

Omar II.

Messianic hopes were nurtured by external oppression. The Ommiad calif, Omar II. (717–720), persecuted the Jews. He issued orders to his governors: "Tear down no church, synagogue, or fire-temple; but permit no new ones to be built" (Weil, *l.c.* i. 583). A pseudo-Messiah, called Serenus by Graetz, but probably named Severus (see Bar-Hebræus, "Chronicon Syriacum," p. 123; Payne Smith, "Thesaurus Syriacus," col. 2549), appeared in Syria (about 720); his adherents were received back into Judaism on the decision of the gaon Natronai b. Nehemiah of Pumbedita (Responsa, "Sha'are Ẓedek," Nos. 7–10). Another Messiah, Obadiah Allah abu-Isa, took up arms in Ispahan; but the strong house of the Abbassids, which attained sovereignty about this time (750), soon put an end to the Messiah "across the river." The sect of the Isawites, as also that of the Yudghanites—called after their founder, Yudghan (Judah)—and other small sects which appeared at this time, all amalgamated in Karaism.

Karaism.

Karaism owes its origin to a struggle for the succession to the exilarchate. Anan b. David, residing probably in the recently founded (758) city of Bagdad, and therefore inclined to the free views of life current at the court of the calif Almanṣur, was passed over in an election for exilarch: he thereupon publicly renounced (762) Rabbinism altogether and founded the sect of the Karaites (see Anan b. David). Ten years later, again owing to dissensions, the exilarch Natronai b. Ḥabibai was compelled to emigrate to Africa (773). Isaac Iskawi II. (about 800) received from Harun al-Rashid (786–809) confirmation of the right to carry a seal of office (see Lazarus, in "Brüll's Jahrbuch," x. 177). At the court of the mighty Harun appeared an embassy from the emperor Charlemagne, in which a Jew, Isaac, took part (Pertz, "Monumenta Germaniæ Historica," i. 190, 353). Charles (possibly Charles the Bald) is said to have asked the "king of Babel" to send him a man of royal lineage; and in response the calif despatched R. Makir to him ("Yuḥasin," 84*b*); this was the first step toward establishing communication between the Jews of Babylonia and European communities. Although it is said that the law requiring Jews to wear a yellow badge upon their clothing originated with Harun (Weil, *l.c.* ii. 162, note 1), and although the intolerant laws of Islam were stringently enforced by him, the magnificent development which Arabian culture underwent in his time must have benefited the Jews also; so that a scientific tendency began to make itself noticeable among the Babylonian Jews under Harun and his successors, especially under Al-Ma'mun (813–833).

Like the Arabs, the Jews were zealous promoters of knowledge, and by means of translations of the Greek and Latin authors contributed essentially to their preservation. They took up religio-philosophical studies (the "kalam"), siding generally with the Motazilites and maintaining the freedom of the human will ("ḳadr"). The sects mentioned above also accepted this doctrine. In opposition to the enlightenment of the Motazilites, however, there arose at this period a system of mysticism: Joseph b. Abba, who taught at the Academy of Pumbedita, was a mystic, claiming intercourse with Elijah. In addition to the religious differences among the Rabbinites, there was continuous strife with the Karaites, who wished to have a certain Daniel, a Karaite, appointed exilarch, while the Rabbinites insisted upon David b. Juda (825). As the calif Al-Ma'mun, who had to regulate similar quarrels among the Syrian Christians, gave his decision in such a manner as to show that he washed his hands of the whole matter, the candidate of the Rabbinites had no difficulty in asserting himself. Such episodes could not but ultimately contribute to the complete downfall of the influence of the exilarchate. Some mysterious event compelled the Babylonian Abu Aaron, son of the prince Samuel, to emigrate to Europe (about 876, under Charles the Bald), where he imparted a mystic prayer-formula of the Babylonians ("Revue Etudes Juives," xxiii. 230; see Aaron ben Samuel ha-Nasi).

Decline of the Exilarchate.

The government meanwhile accomplished all it could toward the complete humiliation of the Jews. All non-believers—Magi, Jews, and Christians—were compelled by Al-Mutawakkil to wear a badge; their places of worship were confiscated and turned into mosques; they were excluded from public offices, and compelled to pay to the calif a tax of one-tenth of the value of their houses (about 850; Weil, *l.c.* ii. 354). An utterance of the calif Al-Mu'tadhel (892–902) ranks the Jews, as state servants, after Christians (Assemani, *l.c.* iii. 1, 215). How insignificant the exilarchate had become is shown by the fact that Uḳba, one of the best of the exilarchs, was deposed after a long rule by a gaon, Cohen Ẓedek of Pumbedita (917); this is reported by a contemporary, Nathan the Babylonian, who has transmitted many valuable facts relating to this period (preserved by Zacuto, in "Yuḥasin"). On the other hand, the geonim of Pumbedita, because their district embraced the capital, Bagdad, soon attained equal rank with their colleagues of Sura. The gaon of Sura, Mar Amram, had distinguished himself by the form of prayers ("siddur") which he sent to Spain; but the brilliant period of the literary activity of the Geonim was inaugurated by Ẓemaḥ b. Paltoi I. (872–890), of Pumbedita, fragments of whose Talmudic dictionary are still extant. Naḥshon of Sura left a key to the calendar system, thus marking a departure from the strict field of Talmudism, hitherto the only department studied by the Geonim. In addition, an entire series of geonim left responsa to various religious questions that came to them from the whole diaspora.

Saadia.

After an interval of a few years, a nephew of the deposed Uḳba, David b. Zakkai (920–940), was made exilarch, and Cohen Ẓedek II. was forced to recognize him. Foiled as this ambitious Pumbeditan thus was in regard to the exilarchate, he was in addition compelled to witness the rise and development of the Academy of Sura, also strongly opposed by him, but which under Saadia reached a point of unprecedented splendor. Saadia, who had been called to Sura from Egypt because there was no scholar of sufficient Talmudic authority there, had already made himself famous by his translation of the Bible into Arabic, and by his commentary upon it. His activity as gaon of Sura (928–942) was even more meritorious than this accomplishment. His battles with the Karaites form but one side of the general polemic activity which ruled at this time in Irak among the professors of the various religions. There was a Parsee controversy ("shikand gumanik Vijar") against Jews and Christians in the ninth century (Darmesteter, "Rev. Et. Juives," xviii. 4). Sabaryeshu, a Jacobite presbyter of Mosul in the tenth century, waged a discussion with a Jewish sage (Assemani, *l.c.* iii. 1, 541; compare Steinschneider, "Polemische Literatur," p. 85); and Mohammedan writers like Al-Kindi were continuous in their attacks, from the ninth century on, against Jews and Christians alike (Steinschneider, *l.c.* p. 112). Two califs, Al-Muḳtadir and Kahir, interfered in the disputes between the exilarchate and the gaonate, with the result that both institutions suffered in influence. David had successfully maintained himself against his brother Joshua, whom Saadia had declared exilarch, and had thereafter made friends with the gaon, who had in the interval been banished to Bagdad. He left a son, Judah, to succeed him; but he ruled only seven months. Saadia then took affectionate charge of Judah's infant son, until the latter was slain in a Moslem riot. The exilarchate had to be suspended (about 940) until quieter times permitted its artificial revival. There are some faint traces that a certain Hezekiah, a grandson of David's son Judah, was exilarch for a time; but, according to other authorities, he was only gaon of Pumbedita—a post which, with his violent death in 1040, also passed away after an existence of 800 years.

The Academy of Pumbedita flourished for a century longer. Aaron ibn Sargado, a wealthy merchant of Bagdad and an opponent of Saadia, acted as gaon of Pumbedita (943–960) and very effectively.

Sherira and Hai.

Of less importance was Nehemiah, son of Cohen Ẓedek; but in Sherira (968–1000) and his son Hai or Haia, the Jews of Babylonia possessed two incumbents of the gaonate who shed unrivaled brilliancy upon their office. Yet both these respected dignitaries found themselves the victims of calumnious representations made to the calif Al-Ḳadir, probably through the instrumentality of scholars who felt themselves slighted. The two geonim were for a time imprisoned, but ultimately were set at liberty, and the now aged Sherira resigned his office in favor of Hai, who discharged the duties of the gaonate until 1038. Upon his death the above-mentioned Hezekiah ruled for two years longer and with his murder the gaonate of Pumbedita came to an end.

The gaonate of Sura was extinguished less suddenly. About 970 a certain R. Jacob b. Mordecai is said to have written to the Jewish communities on the Rhine on the matter of a false Messiah (Mannheimer, "Die Juden in Worms," p. 27); this is, however, considered to be a fabrication. The last gaon of Sura was Samuel b. Hophni, the father-in-law of Hai; he was distinguished for his literary activities. When he died in 1034, the gaonate of Sura retrograded more and more, until at last it expired quietly and unnoticed.

A special intervention of Providence, according to Ibn Daud, was arranged in order that Babylonian learning should be transplanted to Europe. Four scholars, sent to the West to gather funds for the academies, were captured on the Mediterranean by an admiral of the calif of Cordova; and after many experiences these four became the founders of rabbinical academies in Alexandria, Kairwan, Cordova, and perhaps Narbonne. Babylonia thus lost its central importance for Judaism: it was, however, replaced by the rising communities of Spain, whither the two sons of the unfortunate Hezekiah above mentioned had also migrated.

Babylonian Influence on Judaism.

This forms an appropriate point at which to consider the general influence of Babylonia upon European Judaism. Luzzatto ("Hebräische Briefe," p. 865) thus, in substance, describes it: The West received both the written and the oral Law from Babylonia. Punctuation and accentuation were begun in Babylonia; so also the piyyuṭ, rime, and meter. Even philosophy had its origin here: for the frequently mentioned but little-known David ha-Babli or Al-Mukammez, who lived before Saadia, is the oldest known Jewish philosopher. The greatest if not also the earliest payyeṭan, Eleazar Kalir, of the eighth century, was apparently a Babylonian. It is true indeed, adds Luzzatto, that heresy is also a Babylonian product; for, in addition to the Karaites, Ḥiwi al-Balkhi, Saadia's opponent, was a Persian—in a broader sense a Babylonian. [The Talmudic usage survived for a long time of calling all Western Jews ("ma'arbaye") "Palestinians" and all Eastern Jews ("madinḥaye") "Babylonians."] One peculiarity of the Babylonians, however, made no headway among the Jews of other lands: this was the system of supralineal punctuation (see Pinsker, "Einleitung in das Babylonisch-Hebräische Punctuationssystem"), called the Babylonian or Assyrian, and said to have been invented by the Karaite, R. Aḥa of Irak (see Margoliouth, in "Proc. Soc. Bibl. Archæology," 1893, p. 190). To Babylonian literary activity, in addition to the Babylonian Talmud, must be ascribed possibly the Targum Onkelos, together with some Midrashic works ("Rabbot"), "Halakot Gedolot," and the well-known works bearing the names of the geonim Aḥa of Shabḥa, Amram, Saadia, Sherira, Hai, Hophni, and others. Babylonian learning, always great from Rab's time, expressed itself in independent works only toward the close of the period, and then disappeared altogether.

Babylonia, however, still continued to be regarded

Middle Ages.

Benjamin of Tudela.

with reverence by the Jews in all parts. Eldad, who in the ninth century traveled extensively from Africa, notes that the Jews of Abyssinia placed "the sages of Babylon" first in their prayers for their brethren of the diaspora (Zemaḥ Gaon, in Epstein, "Eldad ha-Dani," p. 8); and a similar prayer, יקום פרקן, although it has quite lost its application, is extant to-day in many congregations. R. Paltiel of Cairo contributed one thousand gold pieces to the schools of Babylonia ("Medieval Jewish Chron." ii. 128), in accordance, no doubt, with a custom prevalent in all places where Jews dwelt. In 1139 Abraham ibn Ezra was in Bagdad, and the exilarchate had possibly been restored at that time (see his commentary on Zech. xii. 7). Toward the end of the twelfth century, both Benjamin of Tudela and Pethahiah of Regensburg gave a description of Babylon; Judah al-Ḥarizi's journey was somewhat later. Benjamin found seven thousand Jews in Mosul on the Tigris opposite ancient Nineveh, and at their head was R. Zakkai, of Davidic descent; he found also R. Joseph Burj al-Fulk, court astronomer of the Seljuk sultan Saifeddin. Pethahiah ("Travels," London, 1856) found there two "nesi'im" (princes) of the house of David. Other inhabitants paid a gold dinar to the government, but the Jews paid one-half to the government and the other to the two princes. In another passage (*l.c.* p. 20) Pethahiah says that every Jew in Babylonia paid a poll-tax of one gold piece to the head of the academy (of Bagdad?); for the king (calif) demanded no taxes. The Jews in Babylonia lived in peace. Passing through many places which counted two thousand, ten thousand, and even fifteen thousand Jewish inhabitants, Benjamin reached Bagdad, the residence of the calif. At this time the calif (Emir al-Mumemin) was considered only as the spiritual head of the state; the functions of government proper were exercised by the Seljuk princes. "The calif," says Benjamin, "is kindly disposed toward Israel, and reads and speaks our holy tongue." In Bagdad there resided about a thousand Jews, and there were ten colleges, which he enumerates, all under a president of their own. At the head of all stood the exilarch Daniel b. Ḥisdai. This shows that the exilarchate must have been restored, and, to judge from Benjamin's further description, it had lost but little of its former splendor. Pethahiah mentions only one academy in Bagdad and but a single presiding officer; he knows nothing of an exilarch. The inroad of the Mongolians seems to have wrought havoc in Bagdad; and the only large congregation known to Al-Ḥarizi (Makamas 12, 18, 24, 46) was that of Mosul. Passing through the city of Babylon, Benjamin reached a place inhabited by twenty thousand Jews, where the house of the prophet Daniel was shown.

Both travelers recount many legends and popular traditions concerning Daniel's grave in Susa (see Cambridge Bible, Daniel, p. xxi.). Ezekiel's synagogue, and the graves of individual Talmudists—traditions which survive to-day in great measure there, but which evidence considerable superstition on the part of the Babylonian Jews, a failing they share, however, with their Mohammedan neighbors. Al-Ḥarizi sings of Ezekiel's grave in his 53d makama; Niebuhr saw the grave in 1765, and was assured that even then many hundred Jews annually visited it (Ritter, *l.c.* x. 264). Benjamin went to Kufa, where seven thousand Jews dwelt, and visited also the academic cities, Sura and Pumbedita; in ruined Nehardea, Pethahiah found a congregation, and in the celebrated Nisibis there were then eight hundred Jews. He relates that the "nasi" of Damascus received his ordination from the academic head of Babylonia, so that this country was still predominant in the minds of the Jews of the Moslem world. The gaon of Bagdad, Samuel b. Ali ha-Levi, did not hesitate to oppose Maimonides publicly. Two hundred years later, about 1380, there lived in Babylonia a prince, David b. Hodayah, who took up the cause of a German rabbi, Samuel Schlettstadt; this prince traced his descent, not from Bostanai, but from the Palestinian patriarchs (Coronel, "Commentarii Quinque," p. 110, Vienna, 1864). There was likewise an exilarchate in Syria under the Egyptian sultan in the thirteenth and fourteenth centuries, with its seat at Damascus; the exilarch Yisha of Damascus (1288) joined hands with the exilarch David of Mosul and the rabbinical authorities of Babylonia—that is, Bagdad—in opposing the anti-Maimonists ("Ḥemdah Genuzah," p. 21*b*; "Kerem Ḥemed," iii. 170).

Temporary commotion was caused in the life of the Jews of the califate by the appearance of David Alroy, who called himself in his Messianic capacity by the name of Menahem b. Solomon.

The califate hastened to its end before the rising power of the Mongolians. These heathen tribes knew no distinction, as Bar Hebræus remarks, between heathens, Jews, and Christians; and their grand mogul Cubalai showed himself just toward the Jews who served in his army (Marco Polo, book ii., ch. vi.). Hulagu, the destroyer of the califate (1258) and the conqueror of Palestine (1260), was tolerant toward both Jews and Christians; but there can be no doubt that in those days of terrible warfare the Jews must have suffered much with others.

Mongolian Period.

Under the Mongolian rulers, the priests of all religions were exempt from the poll-tax; and it is not true when Mohammedan writers deny that the Jews possessed the same privilege (Vambéry, "Gesch. Bochara's," i. 156, Stuttgart, 1872). Hulagu's second son, Aḥmed, embraced Islam, but his successor, Argun (1284–91), hated the Moslems and was friendly to Jews and Christians; his chief counselor was a Jew, Sa'ad al-Daulah, a physician of Bagdad (D'Ohsson, "Histoire des Mongoles," book iii., ch. ii., p. 31; Weil, "Gesch. der Islamitischen Völker," p. 381). After the death of the great khan and the murder of his Jewish favorite, the Mohammedans fell upon the Jews, and Bagdad witnessed a regular battle between them. Ghaikatu also had a Jewish minister of finance, Reshid al-Daulah (Bar Hebræus, i. 632). The khan Gazan also became a Mohammedan, and restored the so-called Omar Law (see above) to full sway. The Egyptian sultan Naṣr, who also ruled over Irak, reestablished the same law in 1330, and saddled it with new limitations (Weil, *l.c.* pp. 19, 398). Mongolian fury once again devastated the localities inhabited by Jews, when, in 1393, Timur captured Bagdad, Wasit, Hilleh, Bassora, and Tekrit, after obstinate resistance (Weil, *l.c.* p. 427). After various changes of fortune, Mesopotamia and Irak came into the hands of the Osmans, when Sultan Sulaiman II. in 1534 took Tebriz and Bagdad from the Persians; and, with slight interruptions, Babylonia has remained to this day under Turkish domination.

Modern Period.

There is but scanty historical information available concerning these latter centuries. The president of a synagogue in "Babylon" (Bagdad?) brought home a scroll of the Law from Palestine to Bagdad in 1333 (Isaac Chelo, in Carmoly, "Itinéraires"). The scroll belonging to the celebrated Moses b. Asher is said to have been brought to Cairo by the "Babylonian" Jabez b. Solomon, a Karaite, probably in Turkish times ("Ibn Saphir," p. 14*b*). Babylonia thenceforth disappears from the history of Judaism.

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G. S. Kr.

BABYLONIAN EXILE. See Captivity, Babylonian.

BABYLONIAN PUNCTUATION or VOCALIZATION. See Punctuation.

BABYLONISH GARMENT.—Biblical Data: An article of dress mentioned in connection with the theft of Achan (Josh. vii. 21) during the spoil of the captured city of Jericho. The connection would indicate that the garment was one of considerable value. That a Babylonish garment should have been found in Jericho is not at all impossible, and points to commercial contact with Babylonia which we know, from other sources, began long before the days of Joshua. It is difficult to determine the exact kind of garment meant by the expression.

——**In Rabbinical Literature:** Bereshit Rabbah (lxxxv. 14) states that it was a purple robe, while Josephus says it was made of gold. Two other opinions are registered in the Talmud (Sanh. 44*a*). Abba Arika says it was a robe made of fine wool, while Samuel says that it meant a cloak made in Zerifa (near Pumbedita; Rashi: "dyed with alum"). These opinions, however, do not conflict, but touch upon different sides of the question—one, the material; the other, the method of dyeing.

J. Jr. G. B. L.

BACA, THE VALLEY OF: A valley mentioned in Ps. lxxxiv. 7 [6 A. V.]. Since it is there said that pilgrims transform the valley into a land of wells, the old translators gave to "Baca" the meaning of a "valley of weeping"; but it signifies rather any valley lacking water. Support for this latter view is to be found in II Sam. v. 23 *et seq.*; I Chron. xiv. 14 *et seq.*, in which the plural form of the same word designates a tree similar to the balsam-tree; and it was supposed that a dry valley could be named after this tree. König takes "Baca" from the Arabian "baka'a," and translates it "lacking in streams." The Psalmist apparently has in mind a particular valley whose natural condition led him to adopt its name.

J. Jr. F. Bu.

BACAU: Capital of a district of the same name, situated in the southwest of Moldavia, a division of Rumania, with a population of 15,000, one-half of whom are Jews. A census taken in 1876 enumerated 743 Jewish families at that time. The district contains 150,000 inhabitants, of whom, according to the official census of 1899, 15,667 are Jews. The community of Bacau is one of the oldest in Moldavia; its cemetery contains inscriptions dating from the beginning of the eighteenth century; there are no traces of any older burial-ground. It worshiped in a wooden synagogue which was destroyed by fire in 1853, and had been popularly supposed to be several centuries old. The present community possesses one synagogue, built in 1853, and twenty meeting-houses, mostly in rented buildings. Two of the latter, however, possess small libraries and are called "bet ha-midrash"; these buildings belong to the community, one having been erected in 1838 and the other in 1848.

As in all important communities in Moldavia, Bacau has a "vekil ḥakam-basha"; the last representative of the "ḥakam basha" of Jassy was Lupu Baruch. The administration of the community was in the hands of a committee of five, or seven, elected by delegates from the synagogues. Its institutions were supported by the revenues derived from the Gabella, which served in lieu of all imposts payable by the Jews to the state; later, however, an additional amount was imposed to pay for substitutes in the army. From 1864 the tax was intermittent; from 5 bani (1 cent U. S.), paid for each oca (kilo) of meat and for every head of poultry at the commencement of the nineteenth century, the tax rose to 25 bani (5 cents U. S.). Since 1850, the tax has furnished a revenue of from 48,000 to 68,000 francs yearly.

Rabbis.

Among the rabbis that have officiated at Bacau are Isaac Botoschaner (1803–58), a man of strong character, a distinguished Talmudist, and an opponent of Ḥasidism. A vault has been erected over his grave where a lamp is kept burning day and night, and the pious pray as at the tomb of a saint. His successor, Alter Ioines (1858–73), was likewise a distinguished Talmudist, much beloved and of great influence.

The old Jewish society is the "Ḥebrah Ḳaddishah" (burial society), which also cares for the sick; it was founded in 1871 and lasted until 1885, when the cemetery passed under the administration of the Communal Committee. The "Ḥebrah Talmud Torah" was founded in 1828 for the encouragement of study; there were attached to it thirteen "ḥeders," two of them for higher or Talmudic subjects, which have survived until to-day. In 1851 a society for the study of the Mishnah (Ḥebrah Mishnayot) was formed. In 1868 the Dorintza Natiunei (The Nation's Desire) was established for purposes of charity, fraternity, and education; for three years it maintained a school on modern lines. The first modern school was opened in Bacau in 1863, but it was not maintained longer than two years; reopened in 1869, it was closed again a little later, and again reopened; it numbers now between 200 and 300 pupils. Among the benefactors of the community were Leib sin Iancu, who in 1815 bequeathed it two houses, the revenues from which were to be devoted to purchasing firewood for the poor; Iancu Folticheneanu, who left a house for a "hekdesh" (hospital), transformed later into a shelter for Jews passing through the city ("haknasat orehim"); Phineas Edelstein, who in the first half of the nineteenth century left 500 ducats for a hospital, which is still standing. The communal bath-house, said to be one hundred and forty years old, was recently closed for sanitary reasons.

Trades.

Jewish artisans were always numerous in Bacau. In 1832 a society, Poale Ẓedeḳ, was formed, composed entirely of Jewish craftsmen, and in 1851 a society of Jewish shoemakers. There is not a trade which the Jews of Bacau have not followed or do not follow to-day; they were always the most skilful artisans, notably as jewelers, tinsmiths (exclusively Jews), lace-makers, wood-carvers, and manufacturers of tobacco-pipes. The pharmacies of the place are conducted by Jews only; the first vaccinating physician in the town was a Jew, who practised from 1828 to 1866. Among its best-known physicians were Zurach Chan, who practised medicine before 1800; Dr. Torceanu, who was employed by the state from 1848 to 1866; Dr. Meisels, distinguished as a physician and philanthropist, and Adolph Barder. At the present time (1901) Bacau has six Jewish physicians. In the world of music the orchestra conducted by Wolf Lemisch, member of a highly gifted musical family, enjoys a wide reputation. All branches of commerce are almost exclusively in the hands of the Jews. In manufactures, too, they have occupied themselves from the earliest days in various industries, such as distilling, brewing, wood-turning, and the manufacture of wagons and lamps. The Jews of Bacau are the principal, if not the exclusive, stewards of estates, foresters, lake-wardens, and general contractors of all kinds.

The accusation of ritual murder has also been heard in Bacau; that of 1824 was attended with serious consequences for the community, and that of 1838 had similar results. Since 1866, hatred of the Jew has penetrated among Christian circles, and repeated disturbances have broken out.

The district of Bacau contains other large Jewish communities, such as those of Tirgul-Ocna, Moineschti, Adjud, Caiutz, Parincea, etc. In former times the small villages also contained many Jews, but they have been frequently expelled and live in a state of poverty. The former town of Tirgul-Trotush, near Tirgul-Ocna, has lately sunk to a village owing to the departure of the Jewish population; its cemetery contains tombstones dating back more than 140 years. The little town of Tirgul-Parincea was founded by Jews. The Jews of Ocna and Moineschti were formerly well-to-do, but now they have fallen into a state of utter penury.

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D. M. Schw.

BACCHIDES: Syrian general; friend of the Syrian king Demetrius; and "ruler in the country beyond the river"—Euphrates. Demetrius sent him in 161 B.C. to Judea with a large army, in order to invest the recreant Alcimus with the office of high priest (I Macc. vii. 8, 9). The peaceable Assideans credulously expected friendship from him; but, contrary to oath and covenant, he cruelly slew sixty of them (*ib.* vii. 16). Leaving Jerusalem, he made a slaughter-house of Bezeth (Bethzecha), and after handing the country over to Alcimus, returned to the king (*ib.* vii. 19, 20). When, however, another Syrian army under Nicanor suffered defeat at the hands of Judas Maccabeus (*ib.* vii. 26–50), Demetrius again sent Bacchides and Alcimus to Judea, this time with an army of twenty thousand infantry and two thousand cavalry. At Eleasa (Laisa) he met Judas, whose three thousand soldiers had dwindled to eight hundred. Judas, though he put to flight the right wing of the Syrian army commanded by Bacchides himself, and pursued it to Azotus, was totally defeated by the left wing, and killed (*ib.* ix. 1–18). Bacchides now established the Hellenists as rulers in Judea; and the persecuted patriots (*ib.* ix. 25–27), under Jonathan, brother of Judas, fled beyond the Jordan. Bacchides came upon them there on a Sabbath, and again suffered defeat, losing one thousand men (*ib.* ix. 43–49). He returned to Jerusalem, and, in order to subdue the Jews, fortified not only the Acro, but also Jericho, Emmaus, Beth-horon, Beth-el, Thamnata (Timnatha), Pharathon, Tephon, Beth-zur, and Gazara (*ib.* ix. 50–52). Soon after Alcimus died, and Bacchides, having made a fruitless attack upon Jonathan, returned to the king. At the instigation of the Hellenists, he moved a third time against the Jews. Only after he had been defeated several times by Simon, brother of Judas and Jonathan, did he conclude an enforced treaty of peace with Jonathan, and depart into his own land (*ib.* ix. 58–73; Josephus, "Ant." xii. 10, § 13; xiii. 1).

The representation of Bacchides by Josephus ("B. J." i. 1, §§ 2, 3) as barbarous by nature, and the statement that he was slain by Mattathias, are both erroneous. In the Syriac translation of the Book of the Maccabees, Bacchides, through an error in transcription, is called "Bicrius" instead of "Bacdius"; and in the Jewish version of the Ḥanukkah story ("Megillat Antiochus") he is called Bagris, or Bogores (see Gaster's edition of the Megillah); forms corrupted, according to Bacher, from בגרים.

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G. S. Kr.

BACH, EMILIE: Artist and journalist; born at Neuschloss, Bohemia, July 2, 1840; died at Vienna April 29, 1890. She was directress of the royal school for artistic embroidery, and published on this subject two works: "Muster Stilvoller Handarbeiten für Schule und Haus," in two volumes (Vienna); "Neue Muster im Alten Stil." She contributed to many daily papers, such as the "Neue Freie Presse," "Heimat," "Wiener Allgemeine Zeitung," etc., and delivered many lectures on arts and handicrafts, most of which were published.

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S. I. Br.

BACH, JOSEPH: Hungarian rabbi; born in 1784; died at Budapest Feb. 3, 1866. After I. N. Mannheimer, he was the first German preacher of a Jewish congregation in Austria-Hungary. At Alt-Ofen, his birthplace, he began to ground himself early in life in the study of the Talmud. Without the aid of a teacher he studied several foreign languages; after which he attended the University of Prague, remaining there twelve years. Then he returned to his native place, where he married the daughter of a wealthy family, and settled down as a merchant. It was not long, however, before he lost his entire fortune and was left penniless. Destitute of the means of subsistence, he was constrained to accept a situation as teacher. From the position of teacher of youth he rose to that of teacher of the people at large, becoming in 1827 the spiritual adviser of a large congregation. Bach, who had never studied homiletics, and had never heard or read a sermon, was appointed first preacher at the newly organized synagogue of Pest, where he officiated for over thirty years. Many of his sermons have been published. An autobiography, with a preface by Kayserling, was published by his son at Budapest (n. d.).

S. M. K.

BACH, KARL DANIEL FRIEDRICH: German painter; born at Potsdam May, 1756; died at Breslau April 8, 1829 (according to some sources in 1826). As his father was a merchant and an elder (*Landesältester*) of the Brandenburg Jewry, Karl was enabled to obtain from the Potsdam painter, A. B. Krüger, his first instruction in the art of painting; later, through the influence of Colonel Guichard ("Quintus Icilius"), he succeeded in entering the Berlin Academy of Arts, and became intimately connected with Lesueur, Chodowiecki, and Frish. At Bach's instance life studies were introduced at the Academy. Bach soon distinguished himself by skilfully executed copies of old works, and upon arriving at Warsaw with Count Ossolinski in 1780, achieved considerable success. Later he accompanied Count John Potocki on his travels; copied paintings in Düsseldorf; and was made member of the local academy, Dec. 15, 1785. Thence he went to Paris, and afterward to Italy, where he remained for four years (1786–1792), studying at the expense of his patron, Potocki, at first in Rome—where he applied himself chiefly to the productions of Raphael and Michelangelo—and subsequently in Portici, where the antiquities of Herculaneum held his attention. Elected member of the Academy of Florence on Dec. 9, 1788, he visited Venice, Vienna, and Berlin, at which latter place he exhibited his productions—copies, for the most part, of works of Italian masters. In 1792 Bach was appointed a director and professor of the Breslau Art Academy; and on June 23, 1794, he became member of the Academy of Berlin. Two years later, in conjunction with C. F. Benkendorf, he started a journal called "Torso," devoted to "ancient and modern art"; but after a short time its publication was discontinued.

Bach has published: "Umrisse der Besten Köpfe und Parthien nach Rafael's Gemälden im Vatican"; and "Anweisung Schöne Formen nach Einer Einfachen Regel zu' Bilden, für Künstler, Handwerker, und Freunde des Schönen"—each of which is a treatise on art conceived in accordance with somewhat old-fashioned academic traditions. Bach made use of the etching-needle; and in his paintings he chose historical subjects, portraits, animals, and many allegorical themes, all conceived in the spirit of the epoch. Though not a very important figure in the world of art, he rendered great service to the cause of art in Germany by his helpful stimulation of fellow-artists, and by encouraging and promoting instruction in drawing, handicraft, etc. Bach died a Christian proselyte.

Bibliography: J. F. A. De Le Roi, *Gesch. der Evangelischen Judenmission*, i. 56, Leipsic, 1899; Julius Meyer, *Allg. Künstler-Lexikon*, ii., Leipsic, 1878; *Allgemeine Deutsche Biographie*, i., 1875; Michael Bryan, *Dictionary of Painters and Engravers*, i., London, 1886.

S. B. B.

BACHARACH: City in the Prussian government district of Coblenz. On April 19, 1283, twenty-six Jews were murdered there, among them the boy Hezekiah, whose father, Jacob, had been killed at Lorch in 1276. In 1287 the Bacharach Jews were subjected to persecutions caused by the murder of Werner, who was made a martyr of the Church. This persecution has been described by Heine in his "Rabbi von Bacharach." In 1337 the mob, under the leadership of Armleder, attacked the Jews; and in 1349, at the time of the Black Death, many of them were slain. From 1365 to 1370 the counts palatine took a number of foreign Jews under their protection and permitted them to settle at Bacharach; and in 1510 the permission was renewed. In 1722 only two Jewish families lived there, while to-day (1901) the number of Jewish residents has increased to forty-six.

Of the Jewish scholars of Bacharach, records of the second Crusade (1146) mention Alexander ben Moses, Mar Abraham ben Samuel, and Mar Kalonymus bar Mordecai. These, with their households, sought refuge in the castle of Stahleck, where they were killed. Their remains were brought to Mayence and interred there. Among other scholars resident here may be mentioned Ya'ir Ḥayyim Bacharach (seventeenth century), the well-known author of the responsa "Ḥawwot Ya'ir," and Elkan Levi Bacharach.

Bibliography: Salfeld, *Martyrologium des Nürnberger Memorbuches*, pp. 145, 238, 285; Löwenstein, *Gesch. der Juden in der Kurpfalz*, pp. 8-12, 27, 30, 157, 183, 254; *Hebr. Berichte über die Judenverfolgungen Während der Kreuzzüge*, Hebrew text, p. 61, transl. p. 191; Schudt, *Jüdische Merkwürdigkeiten*, i. 288.

G. A. F.

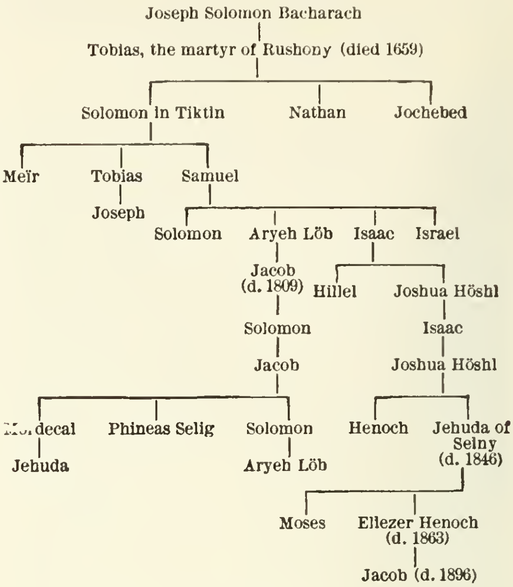
BACHARACH: A name frequent among German Jews. From the twelfth, or at any rate from the fifteenth century, the name Bacharach, in various spellings—as **Bacharach, Bachrach, Bachrich**, etc.—is found among the Ashkenazim in all parts of Europe. All individuals bearing the name hardly form one family, for the name merely indicates that the family either derived its origin from the city Bacharach in Rhenish Prussia, or that one of its ancestors was at one time a resident of that place (see on this point the Austrian law on the names of the Jews, dated July 23, 1787, in Anton Cramer, "Vollständige Gesetzessammlung für die Judenschaft in den Königlichen Staaten," pp. 248, 258, Prague, 1793).

The first mention of any Bacharach is that of **Samuel Bacharach** (טיירי) in 1175 (Solomon Luria, Responsa, No. 29; Heilprin, "Seder ha-Dorot," ed. Maskileison, p. 211, Warsaw, 1878), but it is questionable whether the reading in this case is correct, as the words of Luria may mean, "Samuel in the city בכרך of טיירי."

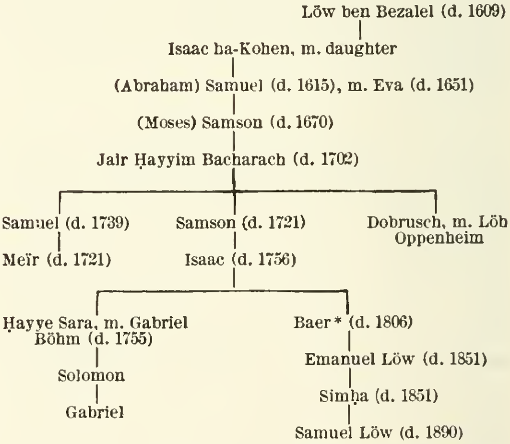
The second mention of a scholar of this name, **Ephraim Gumprecht Bacharach** of Frankfort-on-the-Main, quoted by Moses Minz in the fifteenth century (Responsa, No. 39), is less liable to doubt. In the beginning of the sixteenth century there is a **Menahem Man Bacharach,** rabbi in Worms (Responsa of Joseph ha-Kohen of Cracow, "Sheërit Joseph," No. 36; and Responsa of Moses Minz, Nos. 25, 37). In the Responsa of Moses Minz there is the further mention of **David, Asher (Anschel),** and **Moses Bacharach.** From the end of the sixteenth century the name Bacharach occurs more frequently in western Germany. In Frankfort there is a **Mendel,** son of **Isaac Bacharach,** who died there Aug. 23, 1599. His son **Moses,** a prominent member of the congregation, died there Sept. 11, 1620. Moses' son, **Issachar Baer Gans Bacharach,** a member of the rabbinate, died Aug. 24, 1678. Issachar's son, **Naphtali Herz Gans Bacharach,** endorses the Responsa of Jair Ḥayyim Bacharach, but does not mention that they are related, which goes to prove that, though bearing the same name, they were not of the same family. Naphtali died July 8, 1709.

The other Bacharachs may be divided into two families; of which the one is to be traced back to **Tobias ben Joseph Solomon Bacharach,** who died as a martyr in Rushony (Russia) Sept. 19, 1659; while the other is distinguished by the great Talmudist, **Jair Ḥayyim Bacharach,** of Worms. To the former family belong **Judah** and his grandson **Jacob;** to the latter, besides the three generations of rabbis at Worms, **Samuel** (died 1615), **Samson** (died 1670), and **Jair Hayyim** (died 1702); the latter's grandson, Michael, a famous Talmudist of Prague, who died there Jan. 16, 1801; Baer Bacharach, who died at Nikolsburg Sept. 12, 1806, and was a great-grandson of Jair Ḥayyim. A brother of Michael Bacharach was **Meïr,** a Hebrew poet, who died in Presburg Jan. 4, 1729. The descendants of the latter abbreviated their name to **Bacher,** and his great-grandson was the Hebrew poet, **Simon Bacher,** the father of Professor **William Bacher** of Budapest. The details in these genealogies can not, however, always be verified, inasmuch as the congregations did not keep official records of the births and deaths, and as family traditions are not very reliable, owing especially to the custom of naming children after their grandfathers, from which fact errors in identification easily occur. The following is an attempt to draw a family tree of the two best-known Bacharach families:

I.


Joseph Solomon Bacharach
Tobias, the martyr of Rushony (died 1659)
Solomon in Tiktin
Nathan
Jochebed
Meïr
Tobias
Samuel
Joseph
Solomon
Aryeh Löb
Isaac
Israel
Jacob (d. 1809)
Hillel
Joshua Höshl
Solomon
Isaac
Jacob
Joshua Höshl
Mordecai
Phineas Selig
Solomon
Henoch
Jehuda of Selny (d. 1846)
Jehuda
Aryeh Löb
Moses
Eliezer Henoch (d. 1863)
Jacob (d. 1896)

II.


Löw ben Bezalel (d. 1609)
Isaac ha-Kohen, m. daughter
(Abraham) Samuel (d. 1615), m. Eva (d. 1651)
(Moses) Samson (d. 1670)
Jair Ḥayyim Bacharach (d. 1702)
Samuel (d. 1739)
Samson (d. 1721)
Dobrusch, m. Löb Oppenheim
Meïr (d. 1721)
Isaac (d. 1756)
Ḥayye Sara, m. Gabriel Böhm (d. 1755)
Baer * (d. 1806)
Solomon
Emanuel Löw (d. 1851)
Gabriel
Simḥa (d. 1851)
Samuel Löw (d. 1890)

Bibliography: Kaufmann, *Jair Chajim Bacharach und Seine Ahnen*, Treves, 1894; Kaufmann, in *Monatsschrift*, 1899, pp. 37-48; Hock, *Die Familien Prag's*, Presburg, 1892; Eisenstadt-Wiener, *Da'at Ḳedoshim*, St. Petersburg, 1897-98, where other sources are mentioned.

D.

BACHARACH, ABRAHAM AARON B. MENAHEM MAN (=AARON MANELES): Writer on religious subjects, and cantor of Posen, hence known also as **Aaron Ḥazzan;** flourished during the seventeenth century. He was the author of "Urim we-Tummim" (Enlightenment and Perfection), an exhortation to morality and piety, with an appendix containing prayers (Amsterdam, 1653).

Bibliography: Steinschneider, *Cat. Bodl.* col. 702; Fürst, *Bibl. Jud.* p. 75; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 29; Benjacob, *Oẓar ha-Sefarim*, p. 30.

L. G. I. Ber.

BACHARACH, ABRAHAM SAMUEL: Rabbi; born about 1575; died in Gernsheim, grand duchy of Hesse, May 26, 1615. He seems to have come from the city of Worms, but is first met with at Prague, where, in 1600, he married Eva, the granddaughter of the chief rabbi of Prague, Löwe ben Bezalel. He was rabbi in Turbin, Kolin (Bohemia), and in Pohrlitz (Moravia); and was subsequently called to the ministry of the very important congregation of Worms. One of the frequent riots against the Jews, instigated by the gilds, caused him to flee from the city. He died during exile, and was buried in Alsbach. Bacharach was respected for his learning and piety. He took a firm stand against the rabbis of Frankfort, who arrogated to themselves preeminence over all the other rabbis of Germany. A few of his responsa were published by his grandson, Jair Ḥayyim, in the collected "Ḥut ha-Shani" (Frankfort-on-the-Main, 1679). Bacharach was the author of an essay on the Jewish calendar, a number of apologetic works against Christianity, liturgical poems, and casuistic treatises. Some of his works are still extant in manuscript.

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* It is not certain whether Baer was Isaac's son or grandson.

Bibliography: Kaufmann, *Jair Chajim Bacharach und Seine Ahnen*, pp. 1-4, 16-22, 1896.

L. G. D.

BACHARACH, EVA: Hebraist and rabbinical scholar; born at Prague about 1580; died in Sofia, 1651. She was the daughter of Isaac ben Simson ha-Kohen, and through her mother, Vögele, granddaughter of the well-known rabbi of Prague, Löwe ben Bezalel. Her brothers, Ḥayyim and Naphtali, were also noted rabbis. As a daughter of such a distinguished rabbinical family, she acquired a wide knowledge of Hebrew and rabbinical literature, and could often assist rabbis in solving textual difficulties. Such erudition was quite uncommon among Jewish women of that time, and the Memorbuch of Worms makes special mention of it("Ḳobeẓ 'al-Yad," iii. 15, Berlin, 1887). In 1600 she married Abraham Samuel Bacharach, with whom she subsequently went to Worms, whither he was called as rabbi. After his death on May 26, 1615, she returned with her son Samson and her three daughters to Prague, in order to devote herself to the education of her children. Eva refused an offer of marriage from Isaiah Horowitz, then rabbi of Prague, who was about to emigrate to Jerusalem, although she longed to be in the Holy Land. When her three daughters were married, she followed her son Samson to Worms, whither he had been called to take the position of his father; and soon afterward, in 1651, she left for Palestine. On the journey, Eva Bacharach died at Sofia, where she was buried with great honor. Her grandson, Jair Ḥayyim, called his work in memory of her "Ḥawwot Yair," which, in the usual German pronunciation, might be understood as "Eva's Jaïr."

Bibliography: Kaufmann, *Bacharach und Seine Ahnen*, 1894, pp. 3, 23, 24, 27, 28; Eisenstadt-Weiner, *Da'at Ḳedoshim*, pp. 215-217.

L. G. D.

BACHARACH, JAIR ḤAYYIM: German rabbi; born at Leipnik, Moravia, 1639; died in Worms Jan. 1, 1702. At the age of twelve he came with his father, Samson, to Worms (1653), and two years later married Särlan, the daughter of Sussman Brilin. Under Brilin and his son Isaac, Bacharach continued his studies for seven years longer. In 1660 he received his rabbinical license from Mendel Bass, rabbi of Frankfort-on-the-Main. He seems to have been for some time rabbi of Mayence. In 1666 he was made rabbi of Coblenz, but for a reason unknown he was not reelected in 1669. The law of Coblenz demanded (possibly for purposes of exaction) that the rabbi be reelected every three years. He returned to Worms, where he lived as a private member of the community, and lectured on Talmudic topics. His father had hoped to see him made his successor, but the congregation, pretending that it was contrary to its laws to choose a rabbi from among the residents of the community, elected Aaron Teomim Fränkel. Jair Ḥayyim felt very much slighted by this, and it was evidently for this reason that he wrote, under the same title, a severe criticism of "Maṭṭeh Aharon" (The Staff of Aaron), his rival's work on the Passover Haggadah. He himself never published it, however; and after the death of Teomim wrote a marginal note on his manuscript forbidding its publication in the future. It was nevertheless issued by Jellinek in 1865 in the "Bikkurim," 1865, i. 4-26; reprinted in the "Ha-Misderonah," i. 348-364.

His Rabbinical Career.

Bacharach was undoubtedly right in considering himself the superior of Teomim, who was a representative of the school of the most degenerate casuistry, while Bacharach was a systematic and thorough student of rabbinical literature and not altogether devoid of secular knowledge. He wrote under the title "'Eẓ Ḥayyim" (Tree of Life) a compendium of the Jewish religion in three parts, each of which contained six subdivisions. He collected a considerable number of manuscripts: works left by his father and his grandfather; documents referring to the movement of Shabbethai Ẓebi, and other valuable relics of past ages. He made a very minute catalogue of his manuscripts, which numbered forty-six volumes; but while the catalogue is extant, the manuscripts are all lost, with the exception of a work on Talmudic methodology, "Mar Kashisha" (The Old Master), which is in the library of the bet-ha-midrash in Vienna. As his work, "The Tree of Life," was so large that he could not risk the expense of its publication, he collected some of his father's and of his grandfather's responsa and published them, together with some of his own, in 1679, under the title, "Ḥuṭ ha-Shani" (The Scarlet Thread).

Writes "'Eẓ Ḥayyim."

In the mean time the terrible suffering which the wars of Louis XIV. had brought on the Palatinate affected his career also. In 1689 Worms was burned by the French army, and Bacharach thereafter led an unsettled life, moving first to Metz, then to Frankfort and to Heidelberg. In 1699 the scattered members of the congregation found themselves again in Worms, and an imperial charter confirmed their reestablishment. It was then that Bacharach, though prematurely aged, broken down in health, and nearly deaf, had the satisfaction of seeing his worth acknowledged. The congregation elected him as its rabbi, but he held his

His Worth Acknowledged.

position for scarcely two years, dying at the age of 64.

Of his numerous manuscript works he could edit only his responsa, which he called "Ḥawwot Yair" in memory of his grandmother, Eva Bacharach. The book was published in 1699 through the assistance of the wealthy court-Jew, Samson Wertheimer of Vienna, to whom Bacharach was related by marriage. His wife dying not long after him, and his two sons, Samson and Samuel, leaving Worms for different localities, his manuscripts became scattered.

Opposed to Cabala.

Rigidly Orthodox.

Bacharach was in many ways an original thinker, and his works show a certain scientific and independent spirit. Thus in one instance he says, "Even if the Tosafists and other authorities disagree with my opinion, what of it? The spirit of God made me as it made them" ("Ḥawwot Yair," No. 155). He wrote a scholarly treatise on the meaning of oral tradition (*ib.* No. 192), while such subjects were as a rule foreign to the rabbis of his age. He advocated the establishment of schools and the introduction of pedagogical methods (*ib.* No. 123), and strongly condemned the methods of PILPUL, and the uncouth manners customary in the rabbinical disputations of his age (*ib.* No. 152). He studied astronomy and wrote some essays upon it from the point of view of rabbinical literature, but feeling the inadequacy of his knowledge of the obscure subject, he burned all his manuscripts on the subject, gave up the study altogether, and advised one of his friends to leave it alone (*ib.* No. 219). He occupies a similarly irresolute position in regard to the study of the Cabala. "Who can deny," he says, "that this science is the greatest and highest of all mental attainments, and that one keeping aloof from it altogether is as one who would keep aloof from his life and from all the glories promised to those who devote themselves to the Cabala. But in our age, and especially outside of Palestine, there is more merit in keeping away from Cabala than in studying it, for we have enough to do if we devote ourselves to the legal part of rabbinical literature" (*ib.* No. 210). Otherwise, however, he was as rigidly orthodox as any of the rabbis of his time. He would not permit a man to cross the river on the Sabbath to attend the services (*ib.* No. 112); he demanded severe punishment for one who had drunk wine that was not kosher (*ib.* No. 140); and was indignant at the conduct of a man who had, in his will, expressed the desire that his daughter should recite the Ḳaddish because he had no son—for Bacharach contended if such a departure from tradition were countenanced, every one would interpret the Law according to his own opinion (*ib.* No. 222).

BIBLIOGRAPHY: D. Kaufmann, *R. Jair Chajim Bacharach und Seine Ahnen*, Treves, 1894. On his descendants: Eisenstadt, *Da'at Ḳedoshim*, pp. 213 *et seq.*, St. Petersburg, 1897–98; Kaufmann, in *Monatsschrift*, 1899, pp. 39 *et seq.*

L. G. D.

BACHARACH, MICHAEL: Dayyan in Prague in the second half of the eighteenth century.

BIBLIOGRAPHY: Eisenstadt, *Da'at Ḳedoshim*, p. 224; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 90; Löw, *Gesammelte Schriften*, ii. 263.

L. G. I. BER.

BACHARACH, MOSES SAMSON: Son of Samuel and Eva Bacharach; born in 1607; died at Worms April 19, 1670. After the death of his father his mother took him to Prague, where he was educated by his maternal uncle, HAYYIM HA-KOHEN. In 1627 he married Dobrusch, a daughter of Isaac ben Phœbus, of Ungarisch-Brod, Moravia, where he lived supported by his wealthy father-in-law. The Thirty Years' war brought about the ruin of his father-in-law's business, and Samson was compelled to accept a rabbinical position in Göding, Moravia, in 1629. In 1635 he became rabbi of Leipnik, Moravia, and remained there until the capture of the city by the Swedish army in 1643 scattered the congregation and forced him to return to Prague. Here he was made preacher, but during the siege of the city in 1648 found himself compelled to retreat to the country for safety. Returning after the war, he remained in Prague until 1650, when he was called to the rabbinate of Worms, which position he occupied up to the time of his death. After the death of his wife in 1662 he married Feige, the widow of Moses ha-Kohen Nerol, rabbi of Metz, who died in 1666. He left one son, Jair Ḥayyim (see JAIR ḤAYYIM BACHARACH), and four daughters. Of his literary works there exist a number of responsa published in his son's "Ḥuṭ ha-Shani," Frankfort, 1679; and also some religious poems. His commentary on R. Asher's Halakot is lost.

BIBLIOGRAPHY: Kaufmann, *Bacharach und Seine Ahnen*, pp. 23 *et seq.*; Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 218 *et seq.*

L. G. D.

BACHER, EDUARD: Austrian jurisconsult and journalist; born at Pastelberg March 17, 1846. Graduating from the University of Vienna, he engaged in practise as an advocate, in which career he displayed such marked ability that some years later the Reichsrath appointed him its chief stenographer. In 1872 Bacher entered the employ of the "Neue Freie Presse" as a parliamentary reporter, and on May 1, 1879, he became the chief editor of the paper. His leading articles on internal politics have been much appreciated, not in Austria only, but throughout Europe.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, p. 15; Adolph Kohut, *Berühmte Israelitische Männer und Frauen*, p. 133.

S. I. BR.

BACHER, JULIUS: German playwright and novelist; born in Ragnit, eastern Prussia, Aug. 8, 1810. He studied medicine in Königsberg, and settled there as a physician in 1837; but after ten years he abandoned his medical career to devote himself exclusively to literature. His first production in this field was a drama, "Karl des XII. Erste Liebe." Then the political events of 1848 interrupted his literary activity, but he resumed it eight years later by publishing a novel, "Sophie Charlotte, die Philosophische Königin," 3 vols. Its favorable reception by the public encouraged him to pursue literature, and he published successively: "Die Brautschau Friedrich des Grossen," 1857, a drama; and "Friedrich I. Letzte Tage," 1858, a romance in 3 vols. In 1859 his "Charakterbild aus dem Leben" was performed at the Royal Berlin Theater. Bacher thereupon settled in Berlin, whence he traveled to Switzerland and France. Upon his return to Berlin in 1860 he published three volumes of tales and a number of romances. The more celebrated of these works are: "Ein Urteil Washington's," 2 vols., 1864; "Sybilla von Kleve," 3 vols., 1865; "Napoleon I. Letzte Liebe," 6 vols., 1868; "Auf dem Wiener Kongress," 4 vols., 1869; "Prinzessin Sidonie," 3 vols., 1870; and the tragedies, "Lady Seymour" and "Lucie."

Bibliography: A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1891; Adolph Kohut, *Berühmte Israelitische Männer und Frauen*, 1901, xi. 89.

S. B. B.

BACHER, SIMON: Neo-Hebraic poet; born Feb. 1, 1823, in Liptó-Szent-Miklós, Hungary; died at Budapest Nov. 9, 1891. Bacher, whose name was originally Bachrach, came of a family of scholars, and counted as one of his ancestors the well-known Jair Ḥayyim Bacharach. He studied Talmud in his native city, in Nikolsburg under Menahem Nahum Trebitsch, and under Moses Perles in Eisenstadt and Bonyhad. During this period Bacher was much influenced by the new movement of the Haskalah, and he also studied the secular sciences and literature.

When nineteen years old Bacher returned to Miklós, where, despite the business in which he was engaged, he continued his studies with unremitting zeal. After many struggles Bacher in 1874 went to Budapest, where two years later he was appointed treasurer of the Jewish community. This office he held until he died.

When a boy of eleven, Bacher had translated German poems into Hebrew. Thus Schiller's "Lied von der Glocke" first came to be known to the scholars in Bonyhad, who were wholly engrossed with their Talmudic studies. Masters and pupils of the old renowned Talmudic schools were alike delighted with his verses. The events of his fatherland and of the Jewish community, festival days and days of mourning, jubilees and funerals, equally inspired his song. He celebrated scholars, preachers, statesmen; orators, singers, philanthropists, and writers; and Jewish legends and history also provided subjects for his poems, in which were mingled reflections and expressions of sentiment, myths, and historical events.

In addition to short scientific and miscellaneous contributions to magazines—the former consisting of linguistic studies on the Talmud and essays in archeology—Bacher wrote some short poems in German. But his place in Jewish literature was won chiefly by his Hebrew poetry. Of almost equal rank with his original poetic work are some of his translations into Hebrew of German, French, and Hungarian poems. The translations are classic in form, and reproduce vividly the spirit of the original.

Bacher contributed to many Jewish magazines, and wrote also a number of occasional poems published separately. Among his longer works are the following: Translations of Ludwig Philippson's tragedy "Jojachin," Vienna, 1860, and of Lessing's "Nathan der Weise," Vienna, 1866; "Zemirot ha-'Areẓ" (Hymns of the Land), Budapest, 1868, and a collection of Hungarian poems: "Muẓẓal Meësh" (Saved from the Fire), Budapest, 1879, a collection of various original poems; "Melek Ebyon" (The Poor King), Budapest, 1881, a collection of romantic Biblical poems; and "Michtame Gleichenberg" (Budapest, 1887), "makamas" in the manner of Ludwig August Frankl. After Bacher's death his son Wilhelm published, under the title "Sha'ar Shim'on" (Vienna, 1894), a selection of Hebrew poems, culled from Bacher's printed works and from unpublished manuscripts, 1894, in three parts: the first of these contains his original poems; the second, translations; and the third, "Nathan der Weise." The work is prefaced with a biography of Bacher and a chronological list of his works.

Bibliography: W. Bacher, in the introduction to his father's *Sha'ar Shim'on*, 1894.

L. G. E. N.

BACHER, WILHELM: Hungarian scholar and Orientalist; son of the Hebrew writer Simon; born in Liptó-Szent-Miklós, Hungary, Jan. 12, 1850; he attended the Hebrew schools in Szucsán and in his native town, and passed through the higher classes of the Evangelical Lyceum at Presburg from 1863 to 1867, at the same time diligently prosecuting Talmudic studies. In 1867 he began the study of philosophy and of Oriental languages—the latter under Vámbéry—at the University of Budapest, and also attended the lectures on the Talmud given by Samuel Löb Brill. In 1868, he went to Breslau, where he continued the study of philosophy and philology at the University, and that of theology at the Jewish-Theological Seminary. He graduated at the University of Leipsic in 1870. His graduation thesis, "Nizâmî's Leben und Werke, und der Zweite Theil des Nizâmî'schen Alexanderbuches," appeared in 1871, and was translated into English in 1873 by S. Robinson. This was afterward incorporated in the collection entitled "Persian Poetry for English Readers." In 1876, Bacher graduated as rabbi, and shortly afterward was appointed to the rabbinate in Szegedin, which had become vacant in consequence of the death of Leopold Löw.

Wilhelm Bacher.

On July 1, 1877, together with Moses Bloch and David Kaufmann, he was appointed by the Hungarian government to the professorship of the newly created Landesrabbinerschule of Budapest. This institution was inaugurated Oct. 4, 1877, Bacher delivering the address in the name of the faculty, and since that time he has been teacher of the Biblical sciences, of Jewish history, and of various other branches at that institution. Bacher was for a time in 1878 field-chaplain in the Austro-Hungarian army, being delegated to the headquarters of the army of occupation in Bosnia. The congregation of Pest appointed Bacher director of the Talmud-Torah School in 1885, and he has been connected with that institution ever since. In 1884 Bacher and Joseph

Official Positions.

Bánóczi founded the Judæo-Hungarian review, the "Magyar Zsidó Szemle," which they conjointly edited during the first seven years, and it is still the only Jewish review in Hungary. In 1894 he assisted in founding the Judæo-Hungarian Literary Society, Izraelita Magyar Jrodami Társulat, of which he became vice-president in 1898. This society instituted a new translation of the Bible into Hungarian—the first complete translation due solely to Jewish initiative; and the first two volumes of this work (the Pentateuch and the earlier prophets), edited by Bacher in collaboration with S. Krauss and T. Bánóczi, have already appeared. The first five year-books of the society were edited by Bacher in conjunction with F. Mezey and afterward with D. Bánóczi.

Bacher is the author of the following works:

(1) "Muslicheddin Sa'adî's Aphorismen und Sinngedichte, zum Ersten Male Herausgegeben und Uebersetzt, mit Beiträgen zur Biographie Sa'adî's," 1879.

Voluminous Author.

(2) Several contributions to the history of Persian literature in "Z. D. M. G."

(3) "Kritische Untersuchungen zum Prophetentargum," *ib.* 1874.

(4) "Discussions of the Targum on Job and the Psalms," in "Monatsschrift," 1871, 1872.

(5) "Abraham ibn Ezra's Einleitung zu Seinem Pentateuchcommentar, als Beitrag zur Geschichte der Bibelexegese Beleuchtet," in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," 1876.

(6) "Die Grammatische Terminologie des Jehuda b. David Hajjugs," *ib.* 1882.

(7) "Die Hebräisch-Arabische Sprachvergleichung des Abulwalîd Merwân ibn Ganachs," *ib.* 1884.

(8) "Die Hebräisch-Neuhebräische Sprachvergleichung des Abulwalîd," *ib.* 1885.

(9) "Die Agada der Babylonischen Amoräer" (First Annual Report of the Landes-rabbinerschule at Budapest, 1878; also printed separately). This work, like all others published in the annual reports of the National Rabbinical Institute, was published contemporaneously in Hungarian.

(10) "Abraham Ibn Ezra als Grammatiker," *ib.* 1881; "Leben und Werke des Abulwalîd Merwân Ibn Gānāḥ und die Quellen Seiner Schrifterklärung," *ib.* 1885.

(11) "Aus der Schrifterklärung des Abulwalîd Merwân ibn Gānāḥ," 1889.

(12) "Die Bibelexegese der Jüdischen Religionsphilosophen des Mittelalters vor Maimûni," 1892.

(13) "Die Bibelexegese Moses Maimûni's," 1896.

(14) "Ein Hebräisch-Persisches Wörterbuch aus dem Vierzehnten Jahrhundert," 1900.

(15) "Die Agada der Tannaïten." The first volume of this work was published in Grätz's "Monatsschrift" from 1882 to 1884, and also appeared in 1884 in a separate edition in honor of the ninetieth birthday of L. Zunz; the second volume was published in 1890. A second, enlarged edition of Vol. I. will appear in 1902.

(16) The three volumes of the "Agada der Palästinischen Amoräer" appeared respectively in 1892, 1896, and 1899.

(17) "Kitâb al-Luma'," "Le Lion des Parterres Fleuris," in publications of the Ecole des Hautes Etudes, Paris, 1886. Bacher's revised edition of this work was published under Derenbourg's name.

(18) An edition of the Book of Job as translated by Saadia in Derenbourg's edition of Saadia's works ("Œuvres Complètes de R. Saadia, Volume Cinquième," Paris, 1900).

(19) An edition of the "Sefer Zikkaron," or "Hebrew Grammar" of Joseph Ḳimḥi, published in writings of the society Meḳiẓe Nirdamim, 1888.

(20) "Sefer ha-Shorashim, Wurzelwörterbuch der Hebräischen Sprache, von Abulwalîd Merwân ibn Gānāḥ, aus dem Arabischen ins Hebräische Uebersetzt von Jehudah ibn Tibbon, mit einer Einleitung über das Leben und die Schriften Abulwalîd's und mit Registern und einem Anhange, Nebst Textberichtigungen zum Sefer Versehen." This is an edition of the Hebrew translation of Abulwalîd's great lexicon, the principal grammatical work of that author. In this work, also published by the society Meḳiẓe Nirdamim, Bacher corrected the Hebrew text in accordance with the Arabic original, and mentioned the sources of all the Biblical and other citations contained in it, which sources are not given in Neubauer's edition.

(21) A compilation of the various readings of Ibn Ezra's Commentary on the Pentateuch in Berliner's "Magazin," and separately, 1894—a work prepared with the aid of a valuable codex belonging to the university library at Cambridge.

(22) "Sefer Naḥalat Yehoshua'," 2 vols., a redaction of the posthumous works of the Talmudist Kosman Wodianer (d. 1830), with a biographical introduction in Hebrew, in connection with which he prepared a list of the correspondents of Moses Sofer, "Aus der Ersten Hälfte Unseres Jahrhunderts," 1893.

(23) "Sha'ar Shim'on," an edition of the Hebrew poems of his father, Simon Bacher (d. Nov. 9, 1891), with a biographical introduction in Hebrew.

(24) An edition of Grätz's "Emendationes in Plerosque Sacræ Scripturæ V. T. Libros," 1892–94.

(25) A treatment of the chapters of philology and exegesis in Winter and Wünsche's collection of Hebrew literature, "Die Jüdische Literatur." These contributions of Bacher have also been published separately under the respective titles: "Die Jüdische Bibelexegese vom Anfange des Zehnten bis zum Ende des Fünfzehnten Jahrhunderts."

(26) "Die Hebräische Sprachwissenschaft vom Zehnten bis zum Sechzehnten Jahrhundert, mit einem Einleitenden Abschnitt über die Masora," 1892.

(27) "Die Anfänge der Hebräischen Grammatik," in "Z. D. M. G.," also published by Brockhaus, Leipsic, 1895.

(28) "Die Aelteste Terminologie der Jüdischen Schriftauslegung—ein Wörterbuch der Bibelexegetischen Kunstsprache der Tannaïten," I. C. Hinrich, Leipsic, 1899.

Bacher has also been the author of numerous criticisms and reviews in periodicals devoted, like his books, to Hebrew philology, history of Biblical exegesis, and of the Haggadah. The magazines, etc., in which his contributions have appeared are the following:

His Criticisms and Reviews.

M. E. Stern, "Kokbe Yiẓḥaḳ," 1865–68; "Monatsschrift," 1869–92; "Izraelit Közlöny," 1869–70; Rahmer's "Israelitische Wochenschrift und Jüdische Literaturblätter," 1870–76; I. Kobak's "Jeschurun," 1871; I. Reich, "Beth-Lechem," Jahrbuch, 1873; "Ha-Ḥabaẓelet," 1873; "Z. D. M. G." 1874-1902; Berliner's "Magazin für die Geschichte und Literatur des Judenthums," 1880-94; "Rev. Et. Juives," 1882-1902; "Magyar Zsidó Szemle," 1884-1901; W. R. Harper, "Hebraica," 1884–93; Stade, "Zeitschrift" 1885–1901; "Jew. Quart. Rev." 1890-1901; Königsberger, "Monatsblätter," 1891; Évkönyv, "Jahrbuch des Ungarisch-Israelitischen Literaturvereins," published in Hungarian, 1895–1901; "Oẓar ha-Sefarim"; "Gräber's Magazin für Hebräische Literatur," 1896; "Zeit. f. Hebr. Bibl." 1896-1900; "Deutsche Literaturzeitung," 1898–1901; S. H. Horodeczky's "Ha-Goren"; "Abhandlung über die Wissenschaft des Judenthums," 1898–1900; "Ha-Eshkol," "Hebräisches Jahrbuch," 1898; "Jahrbuch für Jüdische Gesch. und Literatur," 1899-1900; "Theologische Literaturzeitung," 1900–1; "Keleti Szemle" ("Revue Orientale," 1902); "The Expository Times," 1900. Further contributions of Bacher appeared in the festival publications to the seventieth birthday of Graetz, 1887, and the eightieth birthday of Steinschneider, 1896; in the festival publication in honor of Daniel Chwolsohn, 1899; and in the memorial book published on the anniversary of Samuel David Luzzatto's birthday, Berlin, 1900, and in that published in memory of Prof. David Kaufmann, 1900. Bacher has also contributed the article "Levita" to the "Allgemeine Encyklopädie" of Ersch and Gruber, and the articles "Sanhedrin" and "Synagoge" to the last volume—not yet published—of Hastings and Selbie's "Dictionary of the Bible."

S. F. de S. M.

BACHI, RAPHAEL: Italian miniature-painter; lived at Paris in the middle of the eighteenth century. His name appears in the list of the Jews that resided in Paris during the reign of Louis XV., which was recently published by Paul d'Estrées. This list, drawn up by the police, mentions Bachi as a miniature painter of great talent ("peintre en miniature, de beaucoup de talent").

Bibliography: Paul d'Estrées, in *Revue du Monde Latin*, 1891, Sept. 1, Oct. 1; Léon Kahn, *Les Juifs de Paris sous Louis XV.* p. 44.

L. G. I. Br.

BACHRACH, JACOB BEN MOSES: A noted apologist of rabbinical Judaism; born at Seiny, in the government of Suwalki, Russia, May 9, 1824; died in Bielostok Dec. 29, 1896. He received his earliest instruction from his grandfather, Judah Bachrach. For years he was superintendent of a Hebrew printing-establishment in Königsberg, where he edited, among other works, the "Ṭurim" of Jacob ben Asher, and added valuable notes to the same. Later on he became manager of a distillery at Sebastopol, where he had the opportunity to develop into an assiduous student of Karaitic literature, and where he engaged in controversies with the representatives of the local Karaitic community. His works are chiefly devoted to a defense of rabbinical tradition against Karaism. In 1882 he went to Palestine in the interest of colonization. Of his printed works "Ha-yaḥas Liketab Ashuri" (History of the Assyrian Script), Warsaw, 1854, is a polemical treatise against Elias Levita's theory that vowel-points and accents originated in post-Talmudic times. To the same purpose is devoted his "Ishtadalut 'im Shadal" (An Engagement with ShaDaL) (Samuel David Luzzatto), 2 vols., Warsaw, 1896—in which he again attempts to refute Luzzatto's view, based on that of Levita, that the vowel-points are the invention of the Masorites. His "Maämare Jacob ha-Bakri" (Essays of Jacob Bachrach), Warsaw, 1893, 2 vols., is a work devoted to proving that the Jewish calendar is of ancient origin, and he opposes the arguments of the Karaites, of Slonimsky, and of others, who asserted that the ancient Israelites reckoned by the solar year. A very interesting and well-written booklet is his description of his journey to Palestine, "Ha-Massa' la-Areẓ ha-Ḳedoshah," 2d ed., Kief, 1884.

Bibliography: *Achiasaf Almanac*, v. 326; and private sources.

L. G. D.

BACHRACH, JUDAH B. JOSHUA HESKIEL: Rabbi and Talmudist; born in Lithuania about 1775; died at Seiny, government of Suwalki, April 25, 1846. He was a lineal descendant in the seventh generation of Tobias Bachrach, who, together with Israel ben Shalom, was beheaded on a charge of ritual murder in Rushony Sept. 19, 1659. Bachrach's life was a model of piety. He distributed among the poor all the income derived from his position of rabbi at Seiny, and lived on the interest from a small fund that his friends had invested for him in their business. His notes on the Talmud, under the title "Nimmuḳe Hagrib הגריב = ha-Gaon R. Jehudah Bachrach" (Critical Comments of Hagrib, the Gaon R. Jehudah Bachrach), appear in the edition of the Talmud which was published by Rom at Wilna.

Bibliography: Walden, *Shem ha-Gedolim he-Hadash*, p. 53, Warsaw, 1879; Eisenstadt-Wiener, *Da'at Kedoshim*, pp. 38 *et seq.*, St. Petersburg, 1897–98.

L. G. D.

BACHRICH, SIGISMUND: Hungarian violinist and operatic composer; born at Zsambokrét, Hungary, Jan. 23, 1841. He began the study of the violin with Böhm at the Vienna Conservatory in 1851, from which institution he was graduated in 1857. He then accepted a conductorship at a Vienna theater, and four years later went to Paris. Here he was compelled to fight his way, first as leader of a small orchestra, then as journalist, and finally as apothecary. Upon his return to Vienna he played the viola in the Helmesberger Quartet, with which organization he remained associated for twelve years. He then became a teacher at the Conservatory and still occupies this position. Bachrich is also a member of the Rosé Quartet and of the philharmonic and opera orchestras. His principal compositions are: "Muzzedin," a comic opera, Vienna, 1883; "Heini von Steier," *ib.* 1884; "Der Fuchsmajor," an operetta, Prague, 1889; "Sakuntala," a ballet; and two other operettas. Of these works, the operetta, "Der Fuchsmajor," has probably been the most successful.

Bibliography: Riemann, *Musik Lexikon*, 1900; Baker, *Biog. Dict. of Musicians*, 1900; Kohut, *Berühmte Israelitische Männer und Frauen*, 1900.

S. J. So.

BACKOFEN, JACOB. See Reischer.

BACON, ROGER: English philosopher and scholar of the thirteenth century; born at Ilchester, England, about 1214; died about 1294. He studied at Oxford and spent some years in Paris, where he obtained the degree of doctor of theology. In 1250 he was again at Oxford, and about this time became a Franciscan friar. He devoted himself to a mastery of all human knowledge—theological, philosophical, philological, and physical. His fame spread very rapidly, and he acquired the title of "doctor mirabilis" among those of his contemporaries who recognized his wide and profound erudition; while his physical and chemical apparatus and experiments secured for him the reputation of dealing in magic and the black arts, and aroused suspicions as to his orthodoxy. Bonaventura, general of the order, about 1257, interdicted his lectures at Oxford, and commanded him to place himself under the supervision of the body in Paris; and there he remained for ten years under strict surveillance. In the year 1265 Cardinal Guy de Foulques became pope under the name of Clement IV. Shortly before, he had been sent by Pope Urban IV. to England to intervene in the disputes between Henry III. and his barons, and had then made the acquaintance of Bacon. The new pope, in 1266, directed Bacon to send him in manuscript the results of his researches, despite the interdictions of Bacon's superiors. This papal authorization gave an impetus to Bacon's pen; and in about eighteen months he completed the three great treatises, "Opus Majus," "Opus Minus," and "Opus Tertium." The result of the receipt of these works by the pope was that in 1268 Bacon was permitted to return to Oxford, where he continued his studies and the composition of learned treatises. In 1278, however, the general of the order condemned Bacon's writings; and he was thrown into prison, there to remain for fourteen years.

One of the most remarkable of Bacon's many great achievements in the sphere of learning is his demonstration of the need for prosecuting the study of the Hebrew language—a study which was as unknown in England as on the Continent till the fifteenth century, when Reuchlin aroused the mind of Europe on the subject. Hirsch, in his "Early English Hebraists," has shown how Bacon anticipated by 200 years almost all of the reasons advanced by Reuchlin for spreading a knowledge of the Hebrew tongue; viz., religious motives, Hebrew being the language in which God first revealed His will to mankind; the difficulty of translating accurately from one language to another, and the danger of perpetuating errors once committed in translation. Furthermore, he was animated by the true philological spirit, and sought to develop the comparative study of languages generally.

It is remarkable, considering the time in which he flourished, that though Christianity and the spread of it throughout the world were, of course, all in all to Bacon, yet he has not in all his writings a single disparaging word about the Jews. He even deprecates the attempt to convert them; being content that that event should await the conversion of the rest of mankind. Moreover, he eagerly sought the aid of Jews in studying the Biblical language; and he had even a good word to say for the Jews who lived at the time of the birth of Christianity. When it is remembered that before him there were probably not three Christian theologians who could read the Hebrew Bible in the original, a large measure of commendation must be accorded Bacon for his acquisitions of Hebrew learning.

BIBLIOGRAPHY: S. A. Hirsch, *Early English Hebraists*; *Roger Bacon and His Predecessors*, in *Jewish Quarterly Review*, xii. 34-88; E. Charles, *Roger Bacon, Sa Vie, Ses Ouvrages, Ses Doctrines, d'après des Textes Inédits*, 1861; Schneider, *Roger Bacon, eine Monographie*, Augsburg, 1873; J. K. Ingram, *On the Opus Majus of Bacon*, Dublin, 1858.

K. M. Co.

BADCHEN. See Badḥan.

BADEN: City in Lower Austria. After the expulsion of the Jews from Lower Austria in 1670, none lived in Baden until 1805, when the Jew Isaac Schischa, who had formerly lived in Mattersdorf, Hungary, succeeded in obtaining permission for himself, his family, and servants to reside there permanently. Schischa obtained permission to start a restaurant; and he also improvised a place of worship for Jews visiting this health-resort in summer. A similar permission was granted in 1820 to Heinrich Herz from Szerdahely, who likewise erected a restaurant and a house of worship. There was, however, no permanent settlement until 1861, when the right of residence in any part of the country and freedom of trade were granted to all Austrian Jews.

The first association for the support of the sick was formed in 1868, and grew so rapidly that it determined to erect a synagogue, buying a house for the purpose. The authorities sanctioned the maintenance of a synagogue only under the condition that an incorporated congregation (Kultus-Verein) be established for its management.

The synagogue which was erected in 1871 proved too small for the growing numbers of the congregation, and Jacob L. Pollak, together with Max Mandel, and through the financial aid of Jews elsewhere, erected on the same site a larger synagogue with a gallery and five hundred and seventeen seats. In 1873 the synagogue was dedicated. Pollak and Mandel were joined by Anton Schneider, a younger man, and together they founded the Ḥebrah Ḳaddishah. The first interment took place August, 1873. A Sabbath-school, established in the former small synagogue, was subventioned by the Jewish Alliance in Vienna from 1872 to 1877.

At this time eighty Jewish families resided permanently in Baden. In spite of impediments put in their way by the municipal authorities, the Jewish residents of Baden succeeded in obtaining recognition by the government as a legally constituted congregation, and with such recognition was accorded the right to assess its members (June 10, 1878). It was determined to appoint a rabbi, and on Feb. 6, 1880, Wilhelm Reich was installed in the office. After some difficulties which arose from the opposition of the Orthodox, the rabbi and the presidents succeeded in establishing harmony and in securing a steady growth of the congregation.

The following Jewish organizations exist in Baden: a Ḥebrah Ḳaddishah, already mentioned; a Talmud Torah school, with three teachers; a Bet ha-Midrash, in which a Talmudic scholar is appointed to deliver lectures daily; a Women's Association; a committee for the support of the strangers who visit the city for the sake of their health, and a branch of the Jewish Alliance in Vienna. In ritual matters the congregation is conservative; but it has made some concessions to the demands of the times. The number of Jews in Baden exceeds a thousand.

Since 1894 the newly established congregation of Neunkirchen, Lower Austria, is ministered to by the rabbi of Baden.

BIBLIOGRAPHY: W. Reich, *Baden bei Wien*, Baden, 1900.

D. W. Rei.

BADEN, GRAND DUCHY OF: A state of the German empire, bounded on the north by Bavaria and Hesse; on the east by Bavaria, Württemberg, and Hohenzollern; on the south by Switzerland, and on the west by Alsace-Lorraine and Rhenish Bavaria. Owing to the absence of any large or ancient cities in Baden, few Jews lived there in olden times. Among the places where persecutions took place may be mentioned especially Lauda on the Tauber (1235, 1298, 1337, 1349), Tauberbischofsheim (1235, 1298, 1337, 1349), Pforzheim (1267, 1349), Freiburg (1349), Bretten (1337, 1349), Ueberlingen (1322, 1349), Constance (1326, 1349), Heidelberg (1349), Ettlingen (1349), Durlach (1349). In consequence of the edict of King Wenzel, who canceled the debts owed to the Jews, the latter in many cities of Baden suffered greatly. In 1390 they were banished by Ruprecht II. from Heidelberg; in 1430 they were burned at Lindau, Ravensburg, and Ueberlingen; and in the following year they barely escaped a similar fate at Constance. In 1422 the emperor, for the purpose of exterminating heretics in Bohemia, sought to extort from the Jews the so-called "third penny." After 1524 many Jews found refuge in the margravate of Baden, but they were banished thence by the margrave Philipp in 1584, to return, however, in 1593. In 1550 there were resident in the electoral palatinate about 155 Jews; and in 1605 there were about 13 Jewish families in the margravate. In 1608 a general edict of banishment was issued against the Jews; but by the proclamation of 1809 they were finally recognized as forming an independent sect.

The administration of each congregation is conducted by the "Synagogenrath," which consists of from three to seven members. Several local synagogues constitute a synagogal district with its rabbi and elders. The district synagogues again are responsible to a so-called "Israelitischen Oberrath" (Jewish council); and this is directly responsible to the ministry of the interior, its expenses being defrayed out of the national treasury. Since 1860 the Jews of Baden have enjoyed equal rights with the other inhabitants. In 1901 they numbered 25,903 souls, distributed among fifteen rabbinical districts ("Rabbinatsbezirke").

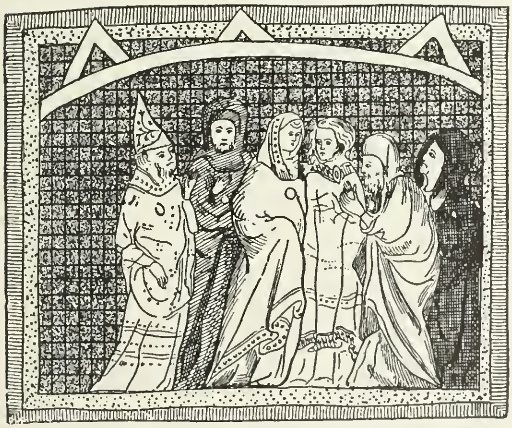
Bibliography: Breslau, in *Hebr. Bibl.* 1870, p. 130; Stern, *Urkundliche Nachrichten aus Ueberlingen*, p. 12; Weech, *Badische Gesch.*; Zehnter, in *Zeitschrift für die Gesch. des Oberrheins*, vols. xi., xv.; Löwenstein, *Gesch. der Juden in der Kurpfalz*, passim.

G. A. F.

BADGE: Mark placed on the dress of Jews to distinguish them from others. This was made a general order of Christendom at the fourth Lateran Council of 1215. At the instigation of Innocent III., the decision of the Council ordered the Jews, in the following terms, to bear a Badge:

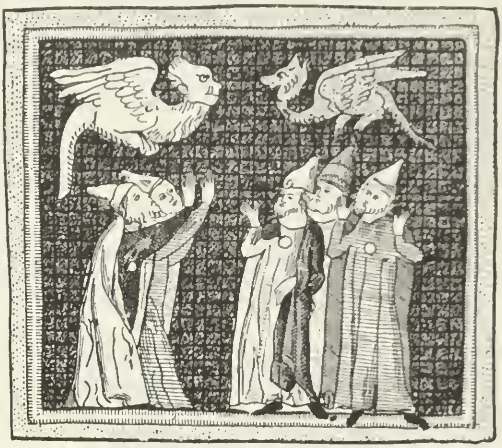
> "Contingit interdum quod per errorem christiani Judæorum seu Saracenorum et Judæi seu Saraceni christianorum mulieribus commisceantur. Ne igitur tam damnatæ commixtionis excessus per velamentum erroris hujusmodi, excusationis ulterius possint habere diffugium, statuimus ut tales utriusque sexus in omni christianorum provincia, et omni tempore qualitate habitus publice ab aliis populis distinguantur."

From this it would appear that the motive of the order was to prevent illicit intercourse between Jews and Christian women; but it is scarcely doubtful that this was little more than a pretext, the evidence of such intercourse being only of the slightest (see Abrahams, "Jewish Life in the Middle Ages," pp. 93–95). It was no doubt the general policy of the Church to make a sharp line of demarcation between the true believer and the heretic; and the Badge came as the last stage in a series of enactments in the twelfth century, intended to prevent social relations between Jews and Christians, the chief of these being the prohibition of Christians becoming servants of the Jews. The Badge had a most deleterious effect upon their social relations; and the increasing degradation of the position of Jews in Christendom was due in a large measure to this outward sign of separation, which gave the official stamp of both Church and state to the discrimination of social status against the Jew. The idea of such a discrimination seems to have been derived from Islam, in which the dress of the Jews was distinguished by a different color from that of the true believer as early as the Pact of Omar (640), by which Jews were ordered to wear a yellow seam on their upper garments (D'Ohsson, "Histoire des Mogols," 1854, iii. 274). This was a distinct anticipation of the Badge. In 1005 the Jews of Egypt were ordered to wear bells on their garments and a wooden calf to remind them of the golden one (S. Lane-Poole, "History of Egypt," 1901, vi. 126). Later on, in 1301, they were obliged to wear yellow turbans (*ib.* pp. 300, 301). It may have been some sort of retaliation for a similar restriction placed upon the Christians in Islam, since the order of the Council applied to Saracens as well as to Jews.



Badges on Garments of Jewish Priests: According to the "Bible Historiale de Pierre Comestor," 14th Century.

(From "Revue des Etudes Juives.")



Badges and Hats Worn by Jews. From the "Bible Historiale de Pierre Comestor," 14th Century.

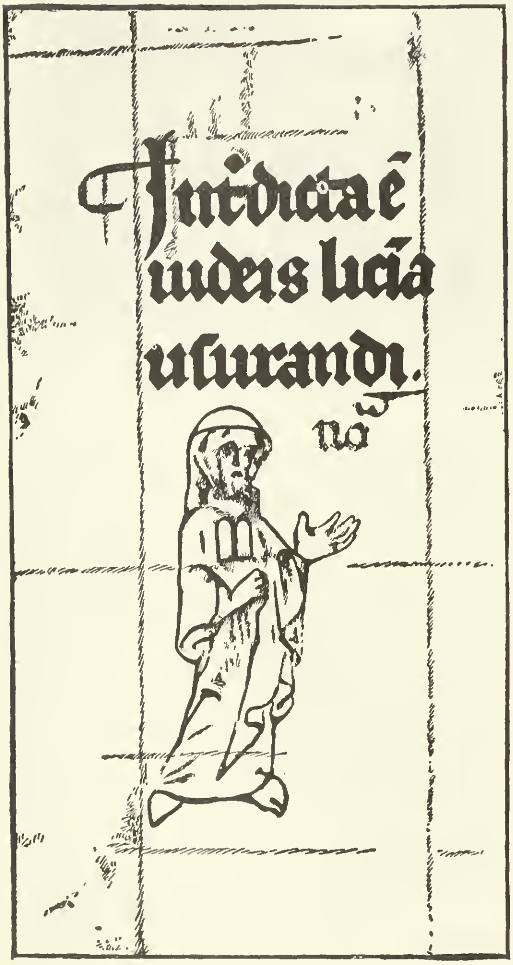
(From "Revue des Etudes Juives.")

The most usual form in which the Badge appeared was that of a ring sewn on the upper garment and of a different color to it. This was called

In France.

"the wheel" (Latin, "rota"; French, "roue, rouelle"), and was the distinguishing mark used in the Romance countries, France, Italy, and Spain. This form seems to have existed in the diocese of Paris even before the Lateran Council; for it is mentioned among the synodal statutes of Bishop Eudes de Sully, who died July 13, 1208. After the Lateran Council it was ordered in the whole of ecclesiastical France at the Council of Narbonne in 1227 ("deferant signum rotæ," Mansi, "Concilia," xiii., 1186). This was repeated by local councils at Arles 1234 and 1260, Béziers 1246, Albi 1254, Nîmes 1284 and 1365, Avignon 1326 and 1337, Rodez 1336, and Vanves 1368.

The state followed the Church in imposing the Badge upon the Jews in France. Saint Louis published an ordinance to that effect (June 19, 1269); and his example was followed by the kings of France down to Charles VI. It was generally made imperative on both sexes; but at times Jewesses had to wear a veil called "orales" or "cornalia." The age at which it was worn varied from seven years at Marseilles to thirteen at Arles and fourteen at Avignon. It was mainly worn upon the breast; but during the reign of Philippe le Hardi a second Badge was worn on the back. The color at first ordered was saffron yellow, but under King John it was parti-colored red and white. The size varied; it was generally about three or four fingerbreadths from one side to the other, the circle of the Badge one fingerbreadth in thickness. Under King John it was of the size of the great seal, about 35 mm. in diameter, and in the time of Charles V. as large as 50 mm.



English Jew wearing Tablet-shaped Badge.
(From a Cottonian MS. in the British Museum.)

When a Jew was found without the Badge he was fined various sums, ranging from five sous at Marseilles to ten Tours livres under Saint Louis. Charles V. reduced this to twenty Parisian sous. For special reasons and doubtless for payment the Jew was allowed to go without the Badge; but the instances of this permission in France are rare, and generally only for travel. Adding injury to insult, the authorities forced the Jews to pay an annual sum for the use of the badges, and, curiously enough, one finds them left as pledges ("Revue Etudes Juives," v. 307, 308). When the Jews left the rest of France the wearing of the Badge was still kept up at Avignon, which was under the rule of the popes; and evidence of the Badge is found there as late as 1592.

Spain, Italy, and England.

In Spain the use of the Badge varied in the different kingdoms. Pope Honorius III. gave a dispensation (1219) to the Jews of Castile; whereas James I. in 1228 ordered those of Aragon to wear it. His example was followed by the king of Navarre, and even by the emir of Granada, Ismael Abu-l-Walid (1315–26). The practise of wearing the Badge does not appear to have continued long in Spain. The Council of Zamora, 1313, complains of its not having been put into force; and many instances are given of permission to Jews to discontinue it. In 1371 the ordinances were revived, and a bull of Benedict XIII. (May 11, 1415) insisted upon the Jews carrying a yellow and red Badge, the men on their breast, the women on their forehead.

Italy appears to have been troubled less with injunctions about the Badge than the other parts of Christendom. Throughout the thirteenth century the Badge is only known in Sicily (Zunz, "Z. G." p. 488); but in the fourteenth and fifteenth centuries local injunctions are found in Venice, Verona, Parma, Rome, Asola, and Genoa. It was known as the "O," from its shape, and appears to have resembled the form used in France rather than that customary in Spain. In several instances it was accompanied by the pointed hat (see JUDENHUT); while in Venice the hat entirely replaced the Badge. The age at which it was worn, and the place upon which it was fixed, varied as much as in France; but, as a rule, the former was thirteen years.

In England the form of the Badge varied from that worn in the rest of Europe, at least in later years. It was first imposed upon the Jews in England by Stephen Langton, archbishop of Canterbury, in 1222, and was in the form of a band, two fingers broad and four long. It was at first white, and afterward changed to yellow. In 1274, under Edward I., its shape became that of the Tables of the Law. In Germany the earliest mention of the Badge is in a dispensation accorded to the Jews of Erfurt, Oct. 16, 1294; but it would appear that throughout the fourteenth century the hat was the chief mark of identification used, though the Badge was reintroduced by Emperor Sigismund in 1434 at Augsburg. Similar restrictions are given at Nuremberg, Bamberg, and Frankfort in the middle of the fifteenth century. Here, in almost every case, the Badge was a yellow sign (compare G. Wolf, "Geschichte der Israelitischen Cultusgemeinde in Wien," p. 68, Vienna, 1861). Schudt, in his "Jüdische Merkwürdigkeiten," gives facsimiles of those used at Frankfort in the years 1613–16, which vary from 92 to 48 mm.

Other Countries.

In Austria it would appear that the hat was the only sign of distinction according to the Council of Vienna, 1267, whereas in Hungary, 1279, the Badge was placed on the left breast. In Poland there is no trace of the Badge, but only of the hat, while in Crete up to the present day some of the houses of Jews were marked with the "O."

BIBLIOGRAPHY: Ulysse Robert, *Les Signes d'Infamie*, Paris, 1891, in which he reproduces the substance of his article in *Revue des Etudes Juives*, vi. 81–95, vii. 94–102, with insignificant additions. Robert gives full and elaborate references for all the above statements, which summarize his main conclusions.

A. J.

BADGER, ROCK. See CONEY.

BADGER SKINS. See TAḤASH.

BADḤAN (from the Talmudic word בדח, "to cheer up, make laugh"): A merrymaker, professional jester, whose business it is to entertain the guests at a marriage-feast with drollery, riddles, and anecdotes. Whether they existed in Talmudic times is not certain. Two men are reported to have represented themselves as such: "We are merrymakers ("badduḥi") and cheer up the sad. Wheresoever we see two men at enmity, we try to make peace between them" (B. Ta'an. 22*a*). See MARRIAGE, WEDDING FESTIVITIES.

In the Middle Ages we find among the Jews traveling merrymakers, who probably patterned themselves after the troubadours, and took the place of former voluntary entertainers at weddings. Their task was by jest, music, and humorous song to provoke joviality. The name given them originally in Jewish writings is "leẓin," a term which occurs in "Asufot," by R. Elijah b. Isaac of Carcassonne, who lived in the early part of the thirteenth century. The jesters were obliged to possess not only comic ability, but also a certain deal of learning, since those jokes were appreciated most which were connected with Scriptural verses or Talmudic passages. Such scholarly comedians were in vogue largely in the Middle Ages. As the clouds of persecution, however, continued to gather round the Jews, merriment was discouraged. R. David Levy in his "Ṭure Zahab" (Golden Rows), which appeared about the year 1680, inveighs against wedding festivities, and against the fashion of engaging leẓin in particular. "At some marriage banquets," he complains, "there is a custom of intoning the 'Ḳaddish,' which is a sin, for naught is permissible on such occasions save the recital of the grace of God. A sin more grievous, however, is to engage leẓin who try to amuse the guests with jests on Scriptural verses and holy words. Happy the man who abstains from such!" (Oraḥ Ḥayyim, § 560.) Similar advocates of soberness at wedding-feasts based their opposition to merriment at such gatherings on the Mishnaic report that with the siege of Jerusalem bridal processions were shorn of their festive nature, and that with the fall of the Holy City they assumed even the hue of mourning (Soṭah ix. 13). Meantime, the wedding-jester was styled "marshallik," a word which is not a corruption of "mashallik," derived from the Hebrew "mashal" (= proverb, anecdote), but represents, no doubt, the old German "Marschalk," or "Marshall" (compare Grimm, "Wörterbuch," p. 1674, also *s.vv.* "Schalk, Schalknarr"). In the seventeenth century, marshalliks prevailed in Poland and were not held in high esteem, as is clear from a query addressed to R. Jair Ḥayyim Bacharach, as to whether it befitted a scholar who was musical to forego his dignity and play at a wedding. Bacharach stigmatized the professional jester as "a man playing the fool in order to provoke laughter; such a wedding is called a seat of scoffers, for it is not real rejoicing, but hilarity and folly" (Responsa, § 205).

In the early days the services of the Badḥan were mainly called in at weddings, where the Badḥan amused the guests by jests of a somewhat broad character, while the more serious discourse was given by the rabbi. In Russia he tended to combine both functions, delivering the address to the bridegroom and bride as well as amusing the whole company at table. The jests were often put in the form of riming lines, and with the advance of the new Hebrew poetry in the nineteenth century a change came over the work of the Badḥan which caused him to pass from a folk-poet to a regular, however humble, member of the literary gild. The chief person concerned in this change was Eliakim ZUNSER, who applied to the verses of the Badḥan the new forms of poetry introduced by Ehrenkranz and Broder. Zunser had a good voice and introduced the custom of singing his own or other people's compositions, so that nowadays the Badḥan is required to be as much a singer as a wit. Zunser has been the founder of quite a school of badḥanim. Thus in America, where the conditions of life are easier, they are called in on all occasions of rejoicing, and often receive comparatively high fees.

BIBLIOGRAPHY: Kohut, *Aruch Completum*, and Jastrow, *Dictionary of the Talmud*, s.v. בדח; Guedemann, *Geschichte des Erziehungswesens*, iii. 139; Berliner, *Aus dem Innern Leben*, p. 34; 2d ed. (1900), pp. 57, 58; Abrahams, *Jewish Life in the Middle Ages*, p. 198; Wiener, *Yiddish Literature*; Roemer-Büchner, *Die Lustigmacher bei den Hochzeiten der Juden*; S. A. Hirsch, in *Jew. Quart. Rev.* xiii. 601 *et seq.* For a modern portrayal of the Badḥan, compare the character of Breckeloff in Zangwill's *Children of the Ghetto*.

A. H. G. E.—J.

BADIS (Muzaffar Nasir): Oldest son of King Habus of Granada, whom he succeeded in 1038. In a struggle with the Berbers, who wished to make his younger brother, Bologguin, king, he was supported by the Arabs and by his vizier, Samuel ibn Nagdela. After his accession to the throne, however, Badis feared a conspiracy on the part of the Arabs and determined to exterminate them. He planned to have the Arabs in his capital slain when they assembled in the mosque on a Friday. The vizier, Joseph ibn Nagdela—who had succeeded his father, Samuel, as Badis' vizier and counselor—tried in vain to dissuade him from the act. Joseph had to promise to keep the design a secret; but in order to avert the danger from the Arabs, he advised several noble Arabian families not to visit the mosque on that Friday. The warning was taken, and few Arabs appeared in the mosque. Though Badis accused Joseph of having broken his promise, he was finally convinced that this had been the best course of action.

The king was a drunkard, and Joseph managed all state affairs, thus arousing the hatred of the Berbers, who spread the report that he had conspired against Badis with the king of Almeria. In consequence of the accusation, Joseph was murdered, whether by the Berbers or by Badis himself is unknown. Four thousand Jews shared his fate. Badis himself was soon afterward poisoned.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, vi. 21-38 *et seq.*, 413 *et seq.*; Dozy, *Gesch. der Mauren in Spanien* (Leipsic, 1874), ii. 254, 291 *et seq.*, gives a somewhat different version.

G. M. K.

BAECK, SAMUEL: German rabbi; born at Kromau, Moravia, April 1, 1834. His father, Nathan, was rabbi in Kromau; his grandfather, Abraham, rabbi in Holitsch, Hungary. Baeck married the daughter of Abraham Platschek, chief rabbi of Moravia, and the son of this union, Leon, is also a rabbi. After being educated in the public schools of Kromau and at the Talmudical schools of Nikolsburg (Moravia) and Presburg (Hungary), Baeck studied at the University of Vienna, continuing his Talmudic studies under R. Horwitz. After receiving his diploma as rabbi from the chief rabbi Placzek of Boskowitz, he was appointed rabbi at Böhmisch Leipa, and was afterward called as rabbi to the celebrated community of Lissa, province of Posen, which position he holds at present (1902). He is a member of the municipal school committee and of the "Waisenrat," instructor in the Jewish religion at the gymnasium, and is a delegate to the Deutsch-Israelitischen Gemeindebund. He was the first to advocate with success the introduction of the teaching of the Jewish religion in the colleges of Prussia. The published works of Samuel Baeck are: "Inder und Hebräer"; "Erzählungen und Religionssätze der Heiligen Schrift," Lissa, 1875, 2d ed. 1886; "Systematische Religionssätze der Heiligen Schrift," *ib.* 1875; "Geschichte des Jüdischen Volkes und Seiner Literatur vom Babylonischen Exile bis auf die Gegenwart," *ib.* 1878, 2d ed., 1894; "Die Halachistische und Responsen Literatur, die Literatur der Darshanim, Sittenlehrer, und Apologeten," in Winter and Wünsche, "Jüdische Literatur," vols. ii. and iii. S.

BAENA, FRANCISCO DE: Spanish poet of the fourteenth and fifteenth centuries, brother of Juan Alfonso de BAENA, and secretary to the governor Diego de Ribera. One of his poems appears in his brother's "Cancionero." Recent investigation points to the conclusion that De Baena's given names, instead of Francisco, were Fernando Alfonso, and that he was the father of the Spanish troubadour Anton de Montoro.

BIBLIOGRAPHY: Rafael Ramirez de Arellano, *Anton de Montoro*, p. 6, Madrid, 1900.

D. M. K.

BAENA, JUAN ALFONSO DE: Spanish troubadour in the fourteenth and fifteenth centuries; born at Baena, Cordova. He was "escribano escribiente" (notarial secretary) at the court of John II. Under the title "Cancionero del Judino Juan Alfonso de Baena," he collected the productions of the poetical coterie of the courts of John I., Henry III., and more particularly of John II. of Castile: "those of the friars and monks, the masters of theology, the knights and the squires, and various others." These different poems—which, in their entirety, give a perfectly rounded picture of the "gaya sciencia," as the art of poesy was called—recorded the social life and doings of this circle, for the amusement of the king and his court. This "Cancionero," or songbook, is the oldest Castilian and the only court songbook of the country, and it contains the poems (written mostly for special occasions) of fifty-five authors, all belonging to the Sevillan school of poetry, as distinguished from the Valencian school. Among these poets are a number of Maranos—Pero Ferrus, one of the oldest but also the most decadent of them all; Garci Fernandez de Jerena, and others—who wrote malicious satirical songs about their former coreligionists. De Baena, "this Judino" as he was called, was well versed in the poetry of his country, particularly so in satire and poetical letters. His "Cancionero" contains "requestas" and "decires" (apothegms) by him.

The "Cancionero de Baena" was first published at Madrid in 1851 by Gayangos and Pidal, with an excellent introduction by the same; and then by Francisque Michel, Leipsic, 1852.

As a Marano De Baena met with much hostility.

BIBLIOGRAPHY: F. Wolf, *Studien zur Span. und Portug. Literatur*, p. 205; Ticknor, *Hist. of Spanish Literature*, i. 542; J. Amador de los Rios, *Los Judios de España*, pp. 406 *et seq.*, Madrid, 1848; Kayserling, *Sephardim*, pp. 69 *et seq.*

D. M. K.

BAER, BEER, BEHR: Jewish prænomen and family name, derived from the German "Bär" (bear). The Jews of Germany, like those of other countries, borrowed their names from their non-Jewish fellow-citizens; chiefly when equivalents of these names could be found in the Bible. Because the patriarch Jacob (Gen. xlix. *passim*) compared the qualities of some of his children to those of certain animals, the Jews eagerly adopted as proper names the German designations for these animals, such as "Baer," "Wolf," "Löwe." The older forms "Bera," "Bero" occur in the Memorbuchs (compare the old High German "Bero").

Among the Polish and Russian Jews, the name "Baer" assumed various diminutive forms, such as "Baeril," "Baerush," and "Baerke." All these are rendered in Hebrew by "Dob" or "Issachar"; and as such the name is used for synagogal and literary purposes. Later "Baer" became a family name, which, however, did not always retain its original spelling, the German "ä" being variously rendered in non-German countries.

BIBLIOGRAPHY: Zunz, *Namen der Juden*, p. 26; Salfeld, *Martyrologium des Nürnberger Memorbuches*, p. 388.

G. I. Br.

BAER, ABRAHAM: German cantor, musician, and composer; born in Russia Dec. 26, 1834; died at Gothenburg, Sweden, March 7, 1894. His father destined him for the rabbinate; but his love for music and the song of the synagogue caused him to elect the cantorate. At an early age he emigrated to Germany, and there under the tutelage of eminent ḥazanim prepared himself for his sacred calling. He officiated for a time at Pakosh and Schwetz in West Prussia, and at twenty-three (1857) was called to Gothenburg, Sweden. Well equipped with Hebrew and Talmudic learning, he applied himself with remarkable success to the acquisition of secular knowledge and the science and art of music. His researches were especially directed to the field of Jewish traditional melodies, then but little explored.

These he collected with great patience and industry; and in 1871, after fifteen years of incessant labor, published his work, "Bā'al Tefillah, oder der Practische Vorbeter"—an almost complete collection of Jewish traditional melodies, of which a second revised and enlarged edition (358 pp. folio) appeared in 1883. The work contains fifteen hundred and five melodies, in German, Polish, and Portuguese (Sephardic) versions, and is divided into four parts: (1) for the services on week-days; (2) for Sabbath; (3) for the three festivals Pesaḥ, Shabu'ot, and Sukkot; (4) for the two great holidays, Rosh ha-Shanah and Yom ha-Kippurim; together with an appendix containing notes on the liturgy, the reading of the Torah, and directions and formulas for writing betrothal and marriage contracts. The collection is more complete in German and Polish melodies than in Portuguese. Occasionally a fourth version is appended, called by the compiler "Neue Weise," but this seems to be his own composition or that of other modern cantors. The collection is of great value both to the student and the practical cantor. The latter can find therein all traditional tunes of the synagogue—most of which were theretofore to be acquired orally from older ḥazanim alone. Many of the more familiar melodies had been collected and published before Baer by Sulzer and Weintraub; and melody No. 714, p. 160, is found even in a work published in the eighteenth century by Benedetto Marcello, called "Estro Poetico Armenico," in which it appears under the head of "Intonazione degli Ebrei Spagnuoli."

S. A. KAI.

BAER (ABRAHAM), ADOLF: German physician and medico-forensic author; born in the province of Posen, Prussia, Dec. 26, 1834; educated at the universities of Vienna, Prague, and Berlin. From the last-named institution he received his degree of doctor of medicine in 1861. Baer engaged in practise as a physician in Naugard, province of Pomerania, Prussia, in the following year, and in 1866 became physician of the prison there. In 1872 he was appointed chief physician of the prison at Plötzensee, near Berlin, and in 1879 was elected physician to the board of health, with the title "Geheimer Sanitätsrath." In the course of his prison duties Baer noticed the alarming connection between alcohol and crime, and in consequence turned his attention to the prevention of the use of intoxicants, contributing many articles on this subject to the medical and other journals.

Among Baer's many essays and books may be mentioned the following: "Die Gefängnisse, Strafanstalten, und Strafsysteme, Ihre Einrichtung und Wirkung in Hygienischer Beziehung," Berlin, 1871; "Der Alkoholismus, Seine Verbreitung und Wirkung auf den Individuellen und Sozialen Organismus, Sowie die Mittel Ihn zu Bekämpfen," Berlin, 1878; "Gefängniss-Hygiene," in Pettenkofer and Ziemssen's "Handbuch der Hygiene," Munich, 1882; "Der Alkoholmissbrauch," in "Vierteljahresschrift für Oeffentliche Gesundheits-Pflege," 1882, vol. xiv.; "Ueber das Vorkommen von Phthisis in den Gefängnissen," in "Zeitschrift für Klinische Medizin," 1883, vi.; "Gesetzliche Maassregeln zur Bekämpfung der Trunksucht," in "Preussische Jahrbücher," 1884, lvi.; "Morbidität und Mortalität in den Gefängnissen," in Holtzendorf and Von Jagemann's "Handbuch des Gefängnisswesens," Hamburg, 1888; "Die Trunksucht und Ihre Abwehr," Vienna, 1890; "Die Verbrecher in Anthropologischer Beziehung," June, 1897.

Baer is also a contributor to Eulenburg's "Real-encyclopädie der Gesammten Heilkunde."

BIBLIOGRAPHY: Hirsch, *Biographisches Lexikon*, s.v.; Pagel, *idem*, s.v.

S. F. T. H.

BAER, ASHER: Russian mathematician and engraver; born at Seiny, government of Suwalk, in the first quarter of the nineteenth century; died at Jerusalem in 1897. He made many important discoveries in mathematics and especially in mechanics, the detailed accounts of which are given in the "Königsberger Zeitung," supplement to No. 211, Sept. 11, 1859. Among others he discovered a method by which the same force causes two different movements of two equal cog-wheels to dovetail with each other (*ib.* No. 8, Jan. 11, 1856). His engravings were awarded a prize at the Königsberg Exhibition of 1858 ("Journal of the Politechnische Gesellschaft zu Königsberg," Oct. 9, 1858, p. 41). The German press of that time devoted many articles to Baer's valuable inventions, and Ossip Rabbinovich and O. Wohl in the Russo-Jewish periodicals "Razsvyet" and "Ha-Karmel" (Russian supplement to "Ha-Karmel," 1860, No. 37, "Wilenski Vyestnik," 1861, No. 19) spoke highly of his talent. In the later part of the sixties Baer went to Jerusalem, whence he wrote correspondence for many years for the "Ha-Maggid" and other Hebrew periodicals. H. R.

BAER, DOB B. SAMUEL: Polish Ḥasidic writer of the end of the eighteenth century. He is the author of "Shibḥei ha-Besht" (Praises of Israel Ba'al Shem-Ṭob), which his son Judah Löb published after his death, in 1815. The book, which is a collection of the legends current in Ḥasidic circles anent the founder of Ḥasidism, is also of great historical value. Baer, being a son-in-law of the Alexander who was for several years a secretary of BESHT, received from his father-in-law valuable information on the origin of Ḥasidism, and on the founder of the sect; hence his book is almost the only source of authentic information on those subjects. The book exists in two different versions, one being the Kopys edition (1815), and the other being that of Berditschew of the same year; in the latter many legends are omitted which are found in the former, especially those that might give offense on account of their extraordinary nature. Later editions, of which there are perhaps twelve, follow either of these editions, and some are combinations of the two.

BIBLIOGRAPHY: A. Kahana, *R. Yisrael Ba'al Shem-Ṭob*, 1900, p. 67.

K. L. G.

BAER, HERMAN: American author; born of Jewish parents at Herxheim, Germany, Jan. 29, 1830; died at Charleston, S. C., Jan. 2, 1901. He emigrated to America when a lad of seventeen, and settled in Charleston, where he obtained employment as compositor and proof-reader in the office of the "Southern Christian Advocate" in 1848, in which year, too, he joined the Methodist Church. Baer taught German, French, and general topics in private families, and in 1852 became a teacher in the preparatory department of Wofford College (Methodist), at Spartanburg, S. C., from which institution he himself graduated in 1858. In 1861 he took the degree of M.D. from the Charleston Medical College, and served as surgeon through the Civil war, on the close of which he engaged in business as a wholesale druggist in Charleston.

Throughout his life Baer never lost his taste for literature, and he was a frequent contributor to church papers. Although a foreigner, he early acquired such a mastery of English as to be considered in his neighborhood an authority on English style. He was thrice married. In 1888 the Methodist Church Publishing House produced a book by Baer, entitled "Jewish Ceremonials."

A. F. de S. M.

BAER, ISRAEL. See Ashkenazi, Baermann.

BAER, ISSACHAR B. ELHANAN: Rabbi at Eibenschütz; born at Frankfort-on-the-Oder in the second half of the seventeenth century. He was the author of a collection of cabalistic homilies and commentaries, entitled "Arba' Ḥarashim" (Four Skilful Artificers), divided into four parts: (1) "Kisse Dawid" (The Throne of David), concerning the things of Judah (39 chapters); (2) "Ḳin'at Efrayim" (The Jealousy of Ephraim), regarding the kings of Israel (42 chapters); (3) "Ruaḥ Ḥen" (The Spirit of Grace), commentaries upon the prophets mentioned in the First Prophets; (4) "Rab Berakot" (Abundance of Blessings), concerning the priests. Only the first two volumes were published (Frankfort-on-the-Oder, 1710).

Bibliography: Fuenn, *Keneset Yisrael*, p. 178; Benjacob, *Oẓar ha-Sefarim*, p. 48.

K. I. Br.

BAER, ISSACHAR BEN PETHAHIAH BEN MOSES: Cabalist; lived at Kremnitz, Hungary, at the beginning of the seventeenth century. He seems to have traveled in the East and sojourned some time at Safed; and he frequently refers in his writings to the cabalistic school established in that place. Baer is the author of the following works: (1) "Pitḥe Yah" (The Gates of God)—divided into ten chapters, containing an introduction to the Cabala, on the basis of Cordovero's "Pardes Rimonim," Prague, 1609; (2) "Yesh Sakar" (There Is Reward), containing all the ritual laws found in the Zohar, Prague, 1609; (3) "Meḳor Ḥokmah" (Source of Wisdom)—explanations of the difficult words and expressions of the Zohar, with an appendix containing all the legends found in the Zohar, Prague, 1610; (4) "Yod'e Binah" (They Who Have Understanding), a large work on the Zohar that does not seem to have been printed.

Bibliography: Wolf, *Bibliotheca Hebraa*, iii. 638; Jellinek, in *Literaturblatt des Orients*, vii. 254; Steinschneider, *Cat. Bodl.* cols. 1064-65.

K. I. Br.

BAER, ISSACHAR BEN SOLOMON: Biblical and rabbinical commentator; died at Wilna in 1807. He was the brother of Elijah b. Solomon, the Wilna gaon, and like him was distinguished for simplicity and lucidity in commenting on Biblical and rabbinical topics. Besides Bible and Talmud, Baer studied mathematics and geography. His commentary on the Pentateuch, the manuscript of which was burned a few years ago, followed a double method: explaining first the simple, literal meaning of the text, like Rashi, Ibn Ezra, and Naḥmanides; secondly, giving to it a philosophical and sometimes a mystical interpretation. He left also a commentary on the Talmud and Shulḥan 'Aruk.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, p. 201; I. H. Lewin, *'Aliyot Eliyahu*, ed. 1889, p. 40; compare also *Keneset Yisrael*, i. 46, part *Orot Me-Ofel*, where a work, *Mine Targima* (on foreign terms in Talmud), is ascribed to him, the manuscript of which is in possession of Dr. Berliner.

L. G. M. B.

BAER, ISSACHAR B. LEYSER. See Eilenburg.

BAER, JOSEPH: Founder of a firm of booksellers of Frankfort-on-the Main; born in the last half of the eighteenth century; died in 1851. A small second-hand bookseller's stall was established by Baer at Bockenheim in 1785. After encountering many obstacles, he succeeded in obtaining citizenship at Frankfort, and settled thereupon in that city, carrying on a trade in second-hand books. The business subsequently developed, and became one of the greatest in Germany. Many of the great European libraries, among them the Imperial Public Library of St. Petersburg, are largely dependent on it for their supply of rare works. On the occasion of its centenary (1885) the firm published a jubilee catalogue of 10,000 works in its second-hand department.

Bibliography: *Jewish Chronicle*, p. 15, Oct. 30, 1885.

S. B. B.

BAER (DOB) OF MESERITZ (known also as the "Maggid [Preacher] of Meseritz"): First apostle of Ḥasidism and its most important propagator; born in Volhynia in 1710; died in Meseritz, Dec. 15, 1772. Little is known of Baer's youth, and scarcely more of the interval preceding his conversion to Ḥasidism. In all probability he was educated, according to the custom then prevalent in Poland, in Talmudical and rabbinical lore. He preached in Rowno and Meseritz. Though never a rabbi, Baer was an accomplished Talmudist so far as is known, despite the contrary assertions of his opponents. A dreamy and speculative nature such as his was sure, however, to realize that it could find no satisfaction in Talmudic-rabbinical dialectics. Accordingly he became a convert to Luria's system of Cabala, then popular. At the same time he was an enthusiastic admirer of Moses Ḥayyim Luzzatto (see Walden, "Shem ha-Gedolim," *s.v.* "M. H. Luzzatto"), whose writings, then only in manuscript, had considerable renown among the Polish mystics of that day. Baer followed the precepts of the Lurian school with intense earnestness, and in consequence lived the life of an ascetic. He fasted a great deal, denied himself both the necessaries and comforts of life, and prayed with copious tears and self-abasement. He sought to impart his ideals to others, and, as a preacher, dilated in glowing periods to the people upon the horrors of a material hell, certain to be the reward of

His Early Asceticism.

him who indulged in the comforts of earthly life. As Baer had neither a fortune, nor any salary as preacher in Rowno or in Meseritz, he lived in abject poverty despite his few needs. This lack of nourishment, together with his ascetic mode of life, gradually made him a cripple.

His Visit to Besht.

It was the broken state of his health that caused Baer to seek Besht, though he found in him a physician for the soul rather than for the body. The date of their meeting, and the manner in which Besht brought about the conversion of the seemingly confirmed ascetic, are not accurately known. The Ḥasidic legend concerning this episode has it that Baer, who had heard much of Besht, visited him to satisfy himself of the truth or falsity of the current reports of Besht's remarkable powers. Arrived at the latter's house, and admitted to his presence, Baer expected to hear profound mysteries expounded; instead, Besht merely related to him numerous stories of every-day life. Hearing only similar stories at each subsequent visit, Baer decided to return home. But just as he was about to set out, at a late hour of the night, he was summoned to Besht's house. Without preliminary explanation, Besht opened the "Ez Ḥayyim" of Ḥayyim Vital, and asked Baer to elucidate a certain passage. The latter did so to the best of his ability; but Besht declared that Baer knew nothing of the real meaning of the passage, and proceeded to give his explanation. As he did so—so runs the legend—the darkness suddenly gave way to light, and angels appeared eagerly listening to Besht's words. "Your explanations," said he to Baer, "were correct, but your deductions were thoughts without any soul in them." This experience induced Baer to remain in Besht's vicinage.

Leader of the Hasidim.

The legend is correct in so far as it intimates that Baer learned through his connection with Besht to value every-day things and events, and to emphasize the proper spirit through which alone the study of the Torah is made a source of knowledge and enlightenment. Under the guidance of Besht, Baer abandoned his ascetic mode of life, and in consequence recovered from the disease which had led him to seek out the Ḥasid leader. Although their intercourse covered not more than the last two years of Besht's life, yet the association was intimate enough to cause Baer to be considered as Besht's heir presumptive, even during the lifetime of the founder of Ḥasidism. Baer's reputation as a preacher and an ascetic on the one side, and his authority as a Talmudist on the other, made him an ideal leader for the Ḥasidic movement. Directed, as it was, against the learned men of the customary type, the propaganda needed an expert Talmudist to prolong its life beyond the demise of its founder. Baer was the only man capable of leading the masses, and at the same time of impressing the learned world.

Spread of Hasidism.

His Public Audiences.

Immediately after the death of Besht (1760), Baer assumed the leadership of the sect, there being no opposition to him from any quarter. As its acknowledged leader, he sought to free Ḥasidism from the authority of the rabbis by the introduction of a new ritual and other innovations. Incidentally, he endeavored to make himself the spiritual and material focus of the cult. The introduction of the Lurian prayer-book, from which all the medieval piyyuṭim are excised, was the first manifesto of Ḥasidism, giving notice that it was henceforth not merely the possession of the few chosen ones, but the property of the masses. But in order better to reach the multitude, Baer had to appoint apostles to spread his teachings. Jacob Joseph ha-Kohen, Elimelech of Lyzensk, his brother Meshullam Suse, and Nahum of Tschernobyl, some of the more important of Baer's emissaries, traveled from place to place spreading the new dispensation. While they appealed to the imagination and sympathies of the people at large through their discourses, Baer endeavored to attract to himself the most intelligent portion of the younger element. His powers must have been considerable, for he converted such Talmudists as the brothers Horwitz, both Phineas and Samuel, and such philosophical natures as Shneor Zolman of Ladie, and Mendel of Vitebsk. In contrast to Besht, the man of the people, who walked about, pipe in mouth, chatting to and entertaining whom he met, Baer never relinquished the student habits of a Polish Talmudist. Concerning his mode of life and home, Solomon Maimon states that Baer passed the entire week in his room, permitting only a few confidants to enter. He appeared in public only on the Sabbath, arrayed in white satin, white being the symbolic color of mercy in the Cabala. On such occasions he prayed with people, and kept open house for those desirous of eating at his table. After the meal he would begin to chant a soul-stirring melody, and, placing his hand upon his forehead, would call upon all new adherents present to quote any verse in the Bible they desired. These served as texts for Baer's subsequent sermon. "He was such a master in his craft that he combined these disjointed verses into an harmonious whole," declares Maimon; and what seems to impress this chronicler as still more remarkable, each new proselyte was made to believe that that part of the sermon based upon his verse contained a direct reference to such matters as lay closest to his heart (Maimon, "Selbstbiographie," i. 231 *et seq.*). Although it is not probable that Baer sought to play the miracle-worker, there is no doubt that the common people considered it miraculous when some chance remark of his happened to come true.

Thanks to the powerful personality of its leader, Ḥasidism spread with remarkable rapidity. It gained a secure foothold simultaneously in Volhynia, Lithuania, and Little Russia. The dissolution of the "Four-Lands" synod in 1764 proved favorable to its spread. The Rabbis, though annoyed by the growth of the movement, could not easily take combined action, at least not such as would receive the approval of the governmental authorities. The opposition of the local rabbis against the well-organized movement proved futile; men among them whose authority reached beyond their narrow sphere of influence were few. Elijah b. Solomon, called the "Gaon of Wilna," was the only one whose reputation extended beyond the borders of Lithuania.

Opposition of the Rabbis.

When Ḥasidism made its appearance in Wilna and adjacent towns, Elijah, usually far removed from earthly things, was forced to take cognizance of its existence, and the first anathema against Ḥasidism was issued at Wilna April 11, 1772, when Elijah had become convinced that the innovation was antagonistic, practically and theoretically, to Talmudic rabbinism. Baer's envoys, his pupils Mendel of Witebsk and Zolman of Ladie, were not received by Elijah, who declined even to meet the dissenters. The ban issued at Wilna drew the eyes of the world toward Ḥasidism, and it needed all the strong will and moral courage of a Baer to take up the gage of battle. His policy for the time was to ignore his opponents. The proposition of his pupils to reply to the ban by a counterban he opposed. But the exertions and excitement consequent upon the intense opposition to Ḥasidism overwhelmed Baer, and he died just as the battle against the Ḥasidim began in earnest, in 1772.

Baer's Published Utterances.

While Baer's practical activity in the Ḥasidic cause is well known, it is difficult to determine exactly his services in the domain of theoretical Ḥasidism. He left no writings of his own; the two works (1) "MaggiD DebarO le-Ya‘aḳoB" (the last letters of which title spell "Dob"), known also under the title of "Liḳḳuṭe Amarim" (Collected Sayings), published at Koretz, 1780, and frequently reprinted; and (2) "Liḳḳuṭe Yeḳarim" (Collected Gems), published at Lemberg (1790?) are the only authentic ones in existence. They consist of excerpts from his sermons, mechanically written down and collected by his relative, Solomon b. Abraham of Lutzk, who, as he himself confesses, was often ignorant of their meaning. The separation of the kernel from the shell is so difficult a task in Baer's writings, that modern historians are puzzled to discover any system at all in Ḥasidism. And yet it is of the utmost importance in the study of this sect to become acquainted with its doctrinal side, the underlying and basic principles.

Fundamentals of Hasidism.

The foundation of Baer's system is Besht's assertion of the omnipresence of God. Before the Creation the world existed *in potentia Dei*; the act of creation consisted in God's Will—or Word—causing the materialization of the world. Creation consequently implies not a separation from the Creator, but merely a manifestation of His power; and just as the world was already in God before the Creation, so God is in the world now, He being not only the original cause of material things, but constituting also their inward essence; wherefore God is termed "the Preserver of all things" (Neh. ix. 6) (Heb. מחיה, "the Animater"). While every existing thing is a manifestation of God, the degrees of such manifestations differ according to the higher or lower organism of things. The essence of things is for Baer the spark of divinity which is revealed in each, both as regards mind and matter. Baer remarks somewhat drastically that even heathen deities have the divine spark (ניצוץ) in them; for had they not, even an imaginary conception of their being would have been impossible. Independent of the particles of divinity in things, God remains an undivided substance, for the powers manifested in various things are all one—merely the outward appearances differ. The relation of the one substance to the many outward manifestations of the same, Baer explains by the cabalistic theory of צמצום (ẓimẓum), "concentration," a theory that holds an important place in Ḥasidism, as it did with Moses Cordovero. According to Baer creation is in reality a species of divine self-limitation. God in His endless and innumerable attributes manifests Himself in creation, which is only *one* aspect of His activity, and which is therefore in reality a self-limitation. And just as God in His goodness limited Himself, and thus descended to the level of the world and man, so it is the duty of the latter to strive to unite with God. The removal of the outer shell of mundane things, or, as the cabalist terms it, "the ascension of the [divine] spark," being a recognition of the presence of God in all terrestrial things, it is the duty of man, if he experience pleasure, to receive such emotion in all purity and sanctity as a divine manifestation, for He is the source of all pleasure.

The Divine in All Things.

The Ecstasy of Prayer.

As the degrees of divine manifestation differ according to the nature of the various objects, it is the purpose of the world-life to advance toward an ever higher degree, until the perfect union with God is attained. Thus the vegetable kingdom serves as food for the animal kingdom, in order that the lower manifestation of divinity, existing in the former, may be developed into a higher one. Man being the highest manifestation, and the crown of creation, it is his duty to attain the highest pinnacle of development in order to be ultimately united with God. The only means through which man can attain communion with God is prayer, not a mechanical recital, but that condition of ecstasy in which man forgets self and all surroundings, and concentrates all his thought and feeling upon union with God. Like the Neo-Platonists, Baer says that when a man becomes so absorbed in the contemplation of an object that his whole power of thought is concentrated upon the one point, then his self becomes blended and unified with that point. So prayer in such a state of real ecstasy, effecting a complete union between God and man, becomes of extraordinary importance. It is even capable of breaking through and overruling the accustomed laws of the universe. While, in the natural order of things, objects slowly ascend through a series of developments from a low plane to a higher one, prayer, by this union with God in the moment of ecstasy, effects a sudden ascension of the object. This of course is conditioned by the use made of it by the truly pious man, who alone is capable, in the moment of his ecstasy, of ennobling and edifying both objects and actions.

This is the danger point of Ḥasidism. It is obvious that the ecstatic state is for the select few only. Besht, the founder of Ḥasidism, maintained that real service to God must consist in prayer, rather than in the study of the Torah, for the very reason that the former is possible for all men, while the latter is not. Besht's first apostle completely over-

The Zaddik as the Exception.

The Degenerate Zaddik.

turned his democratic ideal. He recognizes only the supplication of the perfectly pious, the Zaddiḳ, who is capable of absolutely withdrawing all his thought from earthly things, and concentrating it upon God. The Zaddiḳ, as the favorite of heaven, is the instrument by means of which God bestows His mercies upon the world. Because of his union with God he is the connecting link between God and creation, and thus the channel of blessing and mercy. The love men bear the Zaddiḳ is therefore the means to win the grace of God. The duty of the ordinary mortal is thus to love the Zaddiḳ, and to be entirely subservient to him. In this conception of Ḥasidism lies Baer's significance; he destroys the idealism which lay at the foundation of the Ḥasidic movement, originating thus a tendency which could not but result in crass superstition and addled doctrines. Baer indeed sought hereby to establish the authority of the best, as he conceived the Zaddiḳ to be, in opposition to the Rabbis, who relied upon their learning for their authority. However, he insisted upon the precepts promulgated by Besht, such as unselfishness, industry in doing good, peaceableness, charity in judgment of others, temperance without total abstinence, courage without pride and insolence. The success of Ḥasidism under Baer was due in great part to the ideal conceptions and sacrifices of its early converts, who resembled in their actions the enthusiasts among the first Judæo-Christians. But all of this did not prevent the appearance, soon after the inculcation by Baer of such lofty conceptions, of less noble characters who impressed upon Zaddiḳism some most pernicious features. Not all of Baer's disciples accepted Zaddiḳism, at least not in its entirety. There came to be two distinct tendencies among Baer's followers; the philosopho-mystic, prevalent in Lithuania, and the practical Zaddiḳist, at home in Poland and Galicia (see CABALA and ḤASIDISM).

BIBLIOGRAPHY: Dubnow, *Voskhod*, ix. Nos. 9-11; Grätz, *Gesch. der Juden*, xi. 98 *et seq.* and note 22; Kohan, in *Ha-Shaḥar*, v. 634-639; Ruderman, *ib.* vi. 93 *et seq.*; Lobel, in *Sulamith*, ii. 315; Rodkinsohn, *Toledot 'Ammude ha-ḤaBad*, 1876, pp. 7-23.

K. L. G.

BAER B. NAPHTALI HA-KOHEN. See ASHKENAZI, BAERMANN.

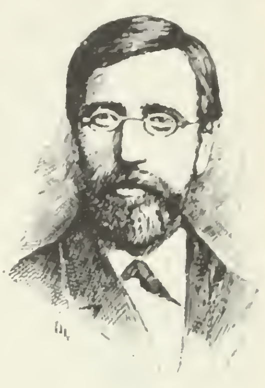
BAER (DOB) BEN NATHAN NATA OF PINSK: Russian rabbi of the first half of the eighteenth century. He was a descendant of Rabbi Nathan Nata Shapira of Cracow (who was the author of "Megalleh 'Amuḳim"). Baer is the author of "Neṭa' Sha'ashuim," a commentary on some parts of the Talmud, Zolkiev, 1748.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 186, Warsaw, 1886.

H. R.

BAER, SELIGMAN (SEKEL): Writer on the Masorah, and editor of the Hebrew Bible; born at Mosbach (Baden), Sept. 18, 1825; died at Biebrich-on-the-Rhine, March, 1897.

As early as 1844, Baer commenced his Masoretic studies. He belonged to the school of Wolf HEIDENHEIM, some of whose original manuscripts were in his possession. Few scholars in the nineteenth century had so intimate an acquaintance with all the details of the Masorah as had Baer; and it was largely due to him that the study of this branch of Hebrew philology was brought to the notice of Biblical critics. His friendship with Franz Delitzsch, who stood sponsor for much of his work, aided him in making known to the world the results of his studies. He never occupied an academic position, but was contented with the office of Hebrew teacher to the Jewish community of Biebrich. In recognition of his services to the Commission for the History of the Jews in Germany, the honorary degree of doctor of philosophy was conferred upon him by the University of Leipsic. In conjunction with Delitzsch he published in 1861 an edition of the Psalms (Leipsic, Doerffling und Franke). A second edition was published a few years later (Leipsic, Brockhaus).



Seligman Baer.

Collaborates with Franz Delitzsch.

In the mean time, in connection with Delitzsch, Baer had conceived the plan of editing anew the books of the Old Testament in Hebrew, following strictly the Masoretic tradition. The volumes, with a Latin preface by Delitzsch, appeared (Leipsic, Tauchnitz) in the following order: Genesis, 1869; Isaiah, 1872; Job, 1875; Minor Prophets, 1878; Psalms (together with a treatise "Elementa Accentuationis Metricæ"), 1880; Proverbs (together with "De Primorum Vocabulorum Dagessatione"), 1880; Daniel, Ezra, and Nehemiah (together with "Chaldaismi Biblici Adumbratio" and a treatise by Friedrich Delitzsch on the Babylonian proper names in these books), were published in 1882; Ezekiel (with "Specimen Glossarii Ezechielico-Babylonici" by Friedrich Delitzsch), appeared in 1884; followed by the five Megillot, 1886; the book of Chronicles, 1888; Jeremiah, 1890; Joshua and Judges, 1891; and finally Kings, 1895. The last two were edited by Baer alone, Delitzsch having died in 1890. Death prevented Baer from finishing the series. Attached to each volume were a number of Masoretic notes taken from the best editions and manuscripts, variant readings between the Occidentals and Orientals, between Ben Asher and Ben Naphtali, and various other Masoretic lists and enumerations.

In general, Baer's text has been accepted as representing the Masoretic tradition; even though exception may be taken to his view on individual points or to his too extensive generalization from insufficient manuscript evidence. Christian Ginsburg, in his introduction to his Masoretic Bible (London, 1897), has criticized a number of these faults with some severity. He points out, among other things, that Baer has indicated the open and closed sections in the Prophets and the Hagiographa, a thing not usually done in Masoretic manuscripts (pp. 10 *et seq.*); that he has introduced a number of anti-Masoretic pauses (p. 29); that his division of the Sedarim is faulty (p. 41); that he has introduced the dagesh into the first letter of words when the preceding word ends with the same letter (p. 117), as well as the dagesh which follows upon a guttural with silent shewa and a ḥatef-pataḥ under the first of two similar letters (pp. 466, 662), all of which are not warranted by the best manuscripts. The Masoretic notes at the end of Baer's edition are also criticized (p. 92), especially the lists of various readings. Further, the Aramaic paradigms attached to the edition of Daniel, Ezra, and Nehemiah have also been the subject of criticism on the part of Kautzsch ("Grammatik des Biblisch-Aramäischen," p. 23). Many of these faults were due to Baer's inability to consult manuscripts in the large European collections; yet, in spite of this, his editions will remain for some time to come the standard Masoretic text.

Criticisms of the Work.

Of his separate treatises dealing with the same subject may be mentioned "Torat Emet" (The True Law), 1852, Rödelheim, on the accentuation of the poetic books of the Old Testament, of which an enlarged edition in German, together with "Masoretische Uebersichten," was added as an appendix to the first edition of Delitzsch's Commentary on the Psalter (vol. ii., Leipsic, 1860); "Die Methegsetzung," in Merx's "Archiv für Wissensch. Erforschung des Alten Testaments" (Halle, 1867, i. 55 *et seq.*; but compare Grätz, "Monatsschrift," 1887, p. 483); his edition (in conjunction with H. L. Strack) of the "Diḳduḳe ha-Ṭe'amim" of Aaron ben Moses ben Asher (Leipsic, 1879); and his lengthy criticism of Ginsburg's Masora in "Z. D. M. G." 743 *et seq.* To the Rabbinic Bible, which was to have been published by the Romms in Wilna (1894), Baer contributed the Masora, a work upon which he spent many years.

His Other Works.

What Baer did for the Old Testament, he tried also to do for the Prayer-book. His "Seder 'Abodat Yisrael" (Ritual of Israel's Service), Rödelheim, 1868, is accompanied by a literary and philological commentary, "Yakin Lashon" (Preparatory Study of Language), which has made the work a standard authority. Attached to it is the text of the Psalms, accurately vocalized and accented (see Kobak's "Jeschurun," vi. 217; Berliner, in "Israelit," 1868, Nos. 24 and 26). Among Baer's other works may be mentioned: "Leḳeṭ Ẓebi" [Collation of Ẓebi], Sammlung von Gebeten (Rödelheim, 1855, 1861); "Tiḳḳun ha-Sofer weha-Ḳore" (Correct Text for the Scribe and Reader), the Masoretic text of the Pentateuch, together with the laws governing the writing of synagogue scrolls (Rödelheim, 1856); "Dibre ha-Berit" (The Words of the Covenant), on the prayers and observances connected with circumcision (Rödelheim, 1871); "Toẓeot Ḥayyim" (Issue of Life), prayers for the dead (*ib.* 1871), and "Zibḥe Ẓedeḳ" (Sacrifices of Righteousness) on Sheḥiṭah (*ib.* 1876).

During the latter part of his life, Baer ventured into the field of history, and translated for the Commission for the History of the Jews in Germany the Hebrew accounts of the persecutions at the time of the Crusades ("Quellen zur Geschichte der Juden in Deutschland," ii., Berlin, 1892). The venture was not successful, as Brann has shown in "Monatsschrift," xxxvii. 196 *et seq.*, 286 *et seq.*

Bibliography: *Jewish Chronicle*, March 12, 1897, p. 12; compare *Allgemeine Zeit. des Judenthums*, 1895, p. 467.

S. G.

BAER (DOB) BEN SHRAGA: Author; lived in Berlin at the beginning of the nineteenth century. He wrote "Naḥale Debash" (Streams of Honey), Berlin, 1832, which contains many extracts from various Hebrew books dealing mainly with philosophical and ethical subjects.

L. G. J. Ch.

BAER (DOB) BEN URI PHŒBUS: Author, of the eighteenth century. He resided at Altona, Germany, where in 1737 he wrote "Be'er-Ṭob" (A Good Explanation), containing casuistic and homiletical explanations to the Talmud.

L. G. J. Ch.

BAERMANN, ISSACHAR I. See Ashkenazi, Baermann.

BAERMANN OF LIMBURG: German writer; lived at Frankfort-on-the-Main at the end of the seventeenth century and at the beginning of the eighteenth. He published (Frankfort-on-the-Main, 1712) a Judæo-German play, with the Hebrew title "Mekirat Yosef" (The Sale of Joseph), destined for the Feast of Purim, which excited great interest. It was performed in Frankfort on the Feast of Purim, 1713, with much success, many Christians being present. The actors were Jewish students from Prague and Hamburg. The same comedy was acted at Metz, and became a favorite Purim play among the Polish Jews generally.

Bibliography: Schudt, *Jüdische Merkwürdigkeiten*, ii. 314; Abrahams, *Jewish Life in the Middle Ages*, pp. 263, 264; Steinschneider, *Cat. Bodl.* col. 769.

G. I. Br.

BAERWALD, HERMANN: German educator; born at Nakel, in the province of Posen, Nov. 7, 1828. His academic education began at the gymnasium of Konitz, continued at the Elisabeth-Gymnasium of Breslau, supplemented by a couple of years spent under the inspiring influence of Gustav A. Stenzel, then the head of a school devoted to the study of philology and history, and wound up at the University of Berlin, where he became an object of Leopold von Ranke's interest, who greatly influenced Baerwald's future career. With his academic titles gained at the Prussian capital, Baerwald proceeded in 1856 to Vienna, only to be called three years later to Berlin to fill an important place at the Jewish Teachers' Seminary of that city. Here he remained till 1868, when a call was extended to him from the Jewish community of Frankfort-on-the-Main to act thereafter as the director of their realschule for boys and girls known under the name of the "Philanthropin." A more favorable field for the realization of Baerwald's great qualities could not be found.

Baerwald was possessed of a deep longing to spread light and relieve human misery, and a noble presence, rendered magnetic by a charm of manner and a soft, melodious voice, opened to him every heart and even many a capacious purse for the benefit of the needy. Baerwald is a member of the central committee of the Alliance Israélite Universelle in Paris. There is hardly a benevolent institution in Frankfort that has not felt his benign influence. The name of the young men who are indebted to Baerwald for their making is legion. After an activity of thirty-one years at the Philanthropin, Baerwald retired from the office he had filled with considerable honor under general manifestations of admiration and gratitude.

Baerwald is the author of: "Formelbuch," "Historische Miscellen: Lebensrettung Kaiser Otto II. durch den Juden Kalonymus," in Wertheimer's "Jahrbuch," 1857; and "Zur Geschichte der Israelitischen Real- und Volksschule in Frankfurt am Main von 1804–1822," 1875.

s. H. I.

BAEZA: City in the province of Jaen, Spain, which, as early as the Moorish rule, had a considerable Jewish community that suffered greatly during the war between Castile and Mohammed al-Nasir in 1212. In 1391 there was great slaughter among the Jews of Baeza; the survivors being spared only on condition of submitting to baptism. Five years later, only Maranos were left in the city; and many of these, in 1473, fell victims to the fury of the populace, as in Cordova and in other cities, while others were saved through the protection of the count de Cabra, governor of the city.

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Judios en España*, ii. 401, iii. 159.

G. M. K.

BAG: A comprehensive term in the A. V. for various Hebrew words. The most adequate Hebrew expression for a large bag is "ḥariṭ" (compare Arabic), which can contain a talent of silver, as in II Kings v. 23. The same word occurs in the list of woman's apparel and ornaments, given in Isa. iii. 22, and is usually understood as a satchel (thus R. V.; "crisping pins," A. V.). In Gen. xlii. 25 the general term for a vessel ("keli") to carry grain is freely translated "bag," being used interchangeably with "sack." In I Sam. ix. 7, xxi. 6, the same word—A. V. "vessels"—denotes the receptacles for carrying food, which need not necessarily have been bags. In I Sam. xvii. 40, 49, it stands for the same word ("vessel," A. V., margin) in "the shepherd's bag." The Hebrew text seems to mean rather "a shepherd's outfit" in a much more general sense (compare Zech. xi. 15, "the instruments of a foolish shepherd").

There is, furthermore, the small bag ("kis"), containing the weights of the merchant (Deut. xxv. 13; Prov. xvi. 11; Micah vi. 11) carried in the girdle; and perhaps another containing his money (Isa. xlvi. 6; rendered "purse," Prov. i. 14). Another word for the small money-bag is "ẓeror" (Prov. vii. 20; Hag. i. 6; "bundle," Gen. xlii 35; I Sam. 25, 29; compare the denominative verb "to put up or to bind in bags," II Kings xii. 10 [Hebr. 11], see margin). The word is used in a more general sense, perhaps, in Job xiv. 17. In Cant. i. 13 the "bundle of myrrh" seems to mean a little perfume-bag hung around the neck of a woman.

J. JR. W. M. M.

BAGDAD: Capital of the Turkish vilayet of the same name, which is situated in lower Mesopotamia on both sides of the Tigris. The vilayet formerly extended from Diabekr to Yemen, with the Persian frontier as its eastern border; but in 1878 the vilayet of Mosul was separated from it, and in 1884 also that of Bassora. According to Arabic tradition, the town of Bagdad was founded in the middle of the eighth century by the Abbassid calif Abu Ja'far Manṣur. But the fact that a Babylonian city named Bagdad is already mentioned in the Talmud (Ket. 7*b*, Zeb. 9*a*) proves that the calif Mansur only rebuilt and enlarged the old Persian City of Bagdad. That Bagdad was originally a Persian city is also proved by the name, which is Persian. Being situated on the left bank of the Tigris, the town was in close proximity to the two centers of Jewish spiritual life, Sura and Pumbedita. As the calif was anxious to see the population of his new residence increase, he offered no resistance to Jews settling there and forming a community. They became so numerous that one of the bridges over the Karkhâyâ canal in the western suburb was called "Ḳanṭarah-al-Yahūd" or Jews' Bridge, also Bridge of the Jews' Fief (G. Le Strange, "Baghdad under Abbaside Caliphate," p. 150), and Yaḳut mentions that the Jewish quarter, called "Dar al-Yahūd," was in the neighborhood (iv. 1045). The Jews were, of course, occasionally troubled by revivals of the restrictions to which non-Moslems were subject. These regulations were first renewed by Harun-al-Rashid (786–809), who ordered that Jews and Christians should wear distinguishing marks on their clothing, refrain from riding on horseback, and suffer other similar humiliations. Afterward these restrictions were relaxed, but were again imposed by Al-Mutawakkil (880), who went so far as to convert the synagogues into mosques. Notwithstanding this, Jews are found holding state offices under Al-Mutaḍid (892-902).

Under the Abbassid Califs.

As the seat of the califate, Bagdad soon rose to a conspicuous height. It was a home for Jewish learning; and a number of men prominent in the history of that time had their home there. AARON BEN SAMUEL HA-NASI, of Babylon, the mystic of the ninth century, came to Italy from this city (Graetz, "History of the Jews," Hebrew transl., v., Appendix, p 46). Its importance at the time of the Geonim must not be underrated, as it is often mentioned at this time under the name of "Babylon" (בבל) (see BABYLONIA). (On the name עדינה, see Steinschneider, "Polem. und Apolog. Lit." p. 293; *idem*, "Hebr. Bibl." xiii. 90; "Jewish Quarterly Review," xii. 115). Bagdad belonged rather to Pumbedita than to Sura; but the heads of the Jewish community in both places came to the calif's city in order to swear allegiance to the "resh galuta" or exilarch (Geiger, "Wissenschaftliche Zeitschrift," v. 398; Grätz, "Gesch. der Juden," v. 479).

The Jews of Bagdad must have been affected by the Karaite schism. Ishmael of 'Akbara (*c.* 840) came from a place only seven miles from the city; and Abu al-Sari Salḥ ben Maẓliaḥ (eleventh century) preached publicly in the streets against the Rabbinites. He was answered in the same way by Jacob ben Samuel (Graetz, "History of the Jews," Hebrew transl., iii. 311). Abu Imran al-Za'farani, the founder of a new sect, was born in Bagdad in the ninth century (Graetz, *ib.* iii. 508).

At the time of the calif Al-Mutadid the Jews of Bagdad fared well on account of the kind treatment accorded to them by the vizier 'Ubaid Allah ibn Sulaiman. The heads of the community were Joseph ben Phineas and Natira (Graetz, *ib.* iii. 274). The gaon Aaron ibn Sargada (943-960) came from Bagdad, and it was here that his relative, Kasher ibn Abraham, was called upon to settle a dispute in which he had become involved (Graetz, *ib.* iii. 306, 308). About the year 950 the grammarian Dunash ben Labraṭ was in Bagdad; and in this city the gaons Ḥai, Kimui bar Rab Aḥai, and Yehudai bar Samuel were officials (דייני דבבא בבגדד) before going to Pumbedita. According to Ḥai (died 1038) the Bagdad Jews of his day were accustomed to say the 'Abodah of the Day of Atonement both at the morning and musaf service (Graetz, *ib.* iii. 166). It is also probable that the exegete and traveler Abraham ibn Ezra visited Bagdad between the years 1138 and 1140 (see his commentary to Ex. xxv. 18). Ibn Ezra's son Isaac, who probably came with him, and was baptized, wrote in Bagdad (1143) a poem in honor of another convert, Nathaniel Hibat Allah ("Kokbe Yiẓḥaḳ," 1858, p. 23; Graetz, "History of the Jews," Hebr. transl., iv., Appendix, p. 47).

In the Twelfth Century.

During the twelfth century the Jews of Bagdad attained again some measure of self-government. The calif Al-Muktafi appointed a wealthy man, Samuel ben Ḥisdai, exilarch in Bagdad. He gathered the taxes, paying a certain portion over into the state treasury; and all important appointments had to receive his sanction. Both Benjamin of Tudela and Pethahiah of Regensburg visited Bagdad, and have left interesting information regarding the Jews there. According to Benjamin, there were at his time in the city 23 synagogues, 1,000 Jewish families, and 10 yeshibot (rabbinical schools). According to Pethahiah, however, "At Bagdad there are three synagogues, besides that built by Daniel on the spot on which the angel stood on the brink of the river, . . . as is written in the Book of Daniel." Pethahiah adds: "The head of the academy has many servants. They flog any one not immediately executing his orders; therefore people fear him. . . . He is clothed in gold and colored garments like the king; his palace also is hung with costly tapestries like that of the king."

The most prominent heads of the yeshibot were at that time Ali and his son Samuel. David Alroy studied under Ali at the time Ḥisdai was exilarch (Wiener, "'Emeḳ ha-Baka," pp. 27, 167; "Shebeṭ Yehudah," ed. Wiener, p. 50; Sambari, in Neubauer, "Medieval Jewish Chronicles," i. 123; Graetz, "History of the Jews," Hebrew transl., iv. 317). The reputation of Samuel seems to have spread far and wide: for we learn that Rabbi Moses of Kiev (קיוב) came from Russia especially to receive information from him (Epstein, in "Monatsschrift," xxxix. 511, 512; Graetz, *ib.* iv. 44). It was this same Samuel who, in later years, was a determined opponent of Maimonides, and who made Bagdad for the time a very hotbed of anti-Maimonist intrigue (Graetz, *ib.* Appendix, p. 34). Maimonides' favorite pupil, Ibn Aknin, had formed a plan of opening a school at Bagdad for the purpose of propagating his master's teachings. Maimonides, however, advised him against such an action, as he wished to spare him the opposition which he knew Ibn Aknin would encounter (Grätz, "Gesch. der Juden," vi. 362). Daniel, the son of Ḥisdai, followed his father in office: but he left no son; and though two of his cousins in Mosul pretended to hold office, the short-lived recrudescence of the resh galuta was at an end (Grätz, "Gesch. der Juden," vi. 460; Hebrew transl., iv. 459, Appendix, p. 59). The anonymous author of the Hebrew-Arabic Diwan published in "He-Ḥaluẓ," iii. 150 (MS. Bodleian 2424 and MS. in collection of E. N. Adler), who lived before the middle of the thirteenth century, traveled as far as Bagdad, where he met the head of the yeshibah ("Jewish Quarterly Review," xii. 115, 202).

The Jews of Bagdad diminished largely in numbers and influence, not only because of the general movement of the Jews toward Europe and because of the Crusades, but also through the storming of the town by the Mongols. Arghun (1284-91), however, had a Jewish physician in Bagdad, Sa'ad al-Daulah, who was consulted in all financial matters by the sultan; but upon the death of Arghun the position which the Jews had gained through Sa'ad al-Daulah was quickly lost, and the streets of the city flowed with Jewish blood (see "Revue Etudes Juives," xxxvi. 254).

With the fall of the Abbassid power the eastern califate went to ruin. Very little is known concerning the Jews of Bagdad during the following period, and we can only find a few notes here and there in the works of travelers who have passed through the place. In 1400 the city was besieged by Tamerlane, and many Jews who had taken refuge here from other villages perished (Jost, "Annalen," 1839, p. 197). Pedro Teixeira, at the beginning of the seventeenth century, found in Bagdad 20,000 to 30,000 houses, of which 200 to 300 were inhabited by Jews. He says that they lived in a certain part of the town in which their "kanis" (synagogue) was situated. At the beginning of the nineteenth century Ezekiel Bagdagli was the richest banker in the city. He became involved in politics and went to Constantinople, where he exercised great influence as a court banker ("saraf bashi"). Armenian intrigues, however, occasioned his fall, and he was put to death between the years 1820 and 1826 at Adalia in Asia Minor (Franco, "L'Histoire des Israélites de l'Empire Ottoman," p. 132).

In Modern Times.

The traveler Benjamin II. was in Bagdad in 1847, and tells us that the Jews at that time numbered 3,000 families and were living in happy circumstances. They were under a "ḥakam bashi" appointed by the Sublime Porte. Their dayyanim or rabbinical chiefs were Jacob ben Joseph, Elijah Obadiah, and Rabbi Abdola (Abdallah). Every male Hebrew of the community paid a tax which varied between 15 and 120 piasters per year. Raphael Kassin was ḥakam bashi, and next to him in rank was the nasi Joseph Moses Reuben. The yeshibah had then sixty pupils, who were in the charge of Abdullah ben

Abraham Seumech. Though the Jews inhabited a certain quarter of the city, to live in that quarter was not compulsory upon them. Of the nine synagogues which Benjamin the Second mentions, eight were situated in one court; while the ninth was a large building, resting on sixteen columns, called "Bet ha-Keneset Sheik Isaac Gaon," in a side room of which building the body of that saint was interred.

Girls' School of the Alliance Israélite Universelle, at Bagdad.

(From a photograph by D. Gazala, Bagdad.)

The trade of Bagdad with India was then largely in the hands of the Jews, who had manufactories in Calcutta, Bombay, Singapore, and Canton. This is corroborated by the evidence of the Rev. Henry A. Stern ("Dawnings of Light," p. 46, London, 1854), who says: "Jews are the governing element of the place. They have their stored booths in every bazaar, occupy all the principal caravansaries, and entirely control the business of banking and monopolies." Stern estimated the Jewish population in his day at 16,000, as against 1,500 Christians and 40,000 Moslems. The Jews were at that time divided into Persian and Arabian. On March 27, 1845, a "ḥerem" (ban) was launched against all who had any connection with the missionaries (compare "Narrative of a Mission of Inquiry to the Jews from the Church of Scotland," 1848, ii. 373). In 1860 H. Petermann of Berlin found 1,300 Jewish families in Bagdad, of whom 2,300 persons paid the poll-tax. The oldest Jewish families, he says, came there from Ana on the Euphrates. According to Cuinet ("La Turquie d'Asie," ii. 66, 97, 104) there were in the year 1890 53,800 Jews in the vilayet of Bagdad, of whom 52,500 lived in Bagdad, 500 in Hilla, and 800 in Kerbela. He gives the number of primary schools as 52, of synagogues as 26, and of cemeteries 2. The women and young children were at that time engaged in manufacturing what is called the "agabani," a garment made of European stuffs embroidered with India silk. The trade in Babylonian and Assyrian antiquities is largely in the hands of the Jews of Bagdad (Delitzsch, "Babylon," 2d edition, 1901, p. 5).

Of the history of the Jews during the second half of the nineteenth century very little is known. In 1876 and 1877 the city was attacked by a plague, and the Jews suffered terrible hardships in consequence. For a time they were compelled to leave the city and to camp in the wilderness ("Ha-Ẓefirah," iii., No. 26, p. 202; iv., No. 20, p. 157; No. 24, p. 188; No. 28, p. 221). The relation of the Jews to their non-Jewish brethren seems, for the most part, to have been amicable. In 1860, however, an attempt was made to deprive the Jews of the Tomb of Ezekiel, situated a short distance outside of the city, and visited by Jews in the month of Ab. The Anglo-Jewish Association interposed in the matter; and the tomb was given back to its proper owners. A similar difficulty arose in the year 1889 with regard to a shrine called "Nabi Yusha" or "Kohen Yusha," situated about an hour's walk from the city in a small building shaded by eight gigantic trees. The high priest Joshua (Zech. iii. 1) is said to have been buried here; and, according to Teixera and Benjamin the Second, the Jews are accustomed to make pilgrimages thither every month. The shrine is maintained by the contributions of the Jews in Bagdad and in India, and is used not only as a synagogue, but as a burying place for the rabbis. One of the latter had been buried there in the year 1889, and because of a dispute as to whether the property really belonged to the Jews or to the Mohammedans, a persecution of the former was set on foot, and the principal Jews of the city, including the chief rabbi, were imprisoned by direction of the governor. A memorial on the subject was addressed to the marquis of Salisbury Oct. 25, 1889, on behalf of the Jewish Board of Deputies and the Anglo-Jewish Association, as a result of which the governor was removed. Other tombs similarly visited by the Jews of Bagdad are that of Ezra, near Gurna (Kurna), between Bagdad and Bassorah, and that of Daniel, near Hillah. In 1899 the Jews numbered 35,000 souls, with about 30 to 35 synagogues known by the name of "Torah." Each Torah had a ḥakam, a "mu'allim kabir" (senior teacher), and a "mu'allim ṣaghir" (junior teacher). The Alliance Israélite Universelle founded a school for boys there in 1865, which in 1899 had 254 pupils; in 1895 the same body founded a school for girls which in 1899 had 132 pupils. There is also a Jewish apprentices' school for the education of Bagdad boys along industrial lines. The study of English has been encouraged by a foundation made by Silas Sassoon, a member of the Sassoon family which has its origin in Bagdad, David Sassoon, the founder of the family, having been born there, 1793.

During the last years of the nineteenth century a few Hebrew books have been printed in Bagdad, especially by Solomon Behor Ḥuṣain; *e.g.*, ספר פתרון חלומות (the second part of Solomon Almoli's work), 1892; מרפא לעצם of Isaac Farḥi; the story of Esther (קצת אסתר), told in Arabic by Joseph al-Shamsani; תהלה לדויד of Sasshon Mordecai Moses; and מעשה נסים on the wonders which happened in Palestine, taken from the שערי ירושלם. Of earlier works may be mentioned ספר קרנות צדיק of David Saliḥ Ya'ḳob, published by Raḥamim Reuben Mordecai & Co., 1867, and ספר משלי שועלים. printed by Judah Moses Joshua, 1874.

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G.

[Bagdad and its vicinity possess a certain number of antiquities of Jewish interest. A large mosque, containing a tomb, is consecrated to the memory of a holy marabout, Abd el-Kader, called the Great. According to local Jewish tradition this is none other than R. Jose ha-Galili. One hour's journey from the city, there is a mausoleum surrounded by eight almond-trees. Popular belief declares this to be the tomb of the high priest Joshua mentioned in Zechariah iii.; Haggai i. 1, etc. The Jews of Bagdad make pilgrimages to it once a month. Distant a journey of two days and a half southward of Bagdad is Hilleh, where the ruins of ancient Babylon are shown, and near by is a well, called by the natives "Daniel's Well," into which, according to local tradition, Daniel was thrown. Near the bank of the Euphrates is Kabur Kepil, a village having a tomb which it is said is that of the prophet Ezekiel. At the side of the tomb are two ancient synagogues, one of which contains a sacred scroll, which some persons claim was the property of the prophet, and others that of Anan, the founder of Karaism. This synagogue also contains a genizah. The village is said to contain tombs of Zedekiah and other kings of Judah, and of the prophet Zephaniah. Three hours' journey from Bagdad, again toward the south, and not far from the Tigris, the tomb of Ezra the Scribe is shown, venerated equally by Jews and Arabs. It is covered with inscriptions now illegible.]

G. M. Fr.

BAGÉ-LA VILLE: Village in the canton Bagé-le-Chalet, department of Ain, France. It was inhabited by Jews in the thirteenth and fourteenth centuries; and in 1331 they were divided into elder and younger.

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G. I. L.

BAGI: A prominent Karaite family; lived in Constantinople in the fifteenth, sixteenth, and seventeenth centuries. The family name, which is variously written **Badschi** (Fürst, "Geschichte des Karäerthums," iii. 14), **Pegi, Poki** (Neubauer, "Aus der Petersburger Bibliothek," p. 55), is, according to Steinschneider ("Hebräische Bibliographie," xx. 94), derived from the Turkish "Bak" (pronounced "Bag"). The following members of the family are those best known:

Elijah Bagi: Scholar; lived at Constantinople in the first half of the seventeenth century. He is also called Aphida or Aphda (אפדא). He was the author of the following works: (1) "Hilkot Sheḥiṭah," ritual laws concerning slaughtering of animals; (2) "Biur 'Aseret 'Iḳḳarim," a commentary on the ten articles of belief of the Karaites; (3) "Miktab Eliyahu," selections of literary essays, letters, and poems. These three works are mentioned by Simḥa Luzki in his catalogue "Oraḥ Ẓaddiḳim."

Isaac Bagi: Crimean scholar; lived at the beginning of the seventeenth century. He is mentioned by Luzki (*l.c.* 21*b*).

Joseph ben Moses ha-Kohen Bagi: Turkish scholar; lived at Constantinople at the end of the fifteenth century and at the beginning of the sixteenth. He was the author of the following works mentioned by Luzki: (1) "Ḳiryah Ne'emanah" (Faithful City), an apology for Karaism, in refutation of the assertion of many Rabbinites that the Karaites are a remainder of the Sadducees; (2) "Iggeret" (Letter), a decision on a marriage question; (3) "Keter Kehuna" (Crown of Priesthood), six dissertations on various subjects; (4) "Shulḥan Ḥaberim" (Table of

Comrades), on the precepts; (5) "Safah Berurah" (A Clear Language), a treatise on religious philosophy; (6) "Iggeret Sukkah," on the question whether it is permitted to light fire in the booth. This question, which gave birth to many polemics, is decided by Joseph in the negative.

Moses Bagi: Turkish scholar; lived at Constantinople in the beginning of the fifteenth century. The degree of relationship between Moses and Joseph is difficult to establish. Fürst believes that he was the father of Joseph, and was consequently called Moses ben Judah; while Gottlober identifies him with Moses ben Benjamin, the author of many liturgical poems, two of which are inserted in the Karaite prayer-book (iii. 267, 101 ed. Vienna). Moses was the author of two works: (1) "Ohel Mosheh" (The Tent of Moses), on the calendar; (2) "Mizwot Mosheh" (The Precepts of Moses), on the precepts contained in the Pentateuch.

Samuel Bagi: Turkish scholar; lived at Constantinople in the first half of the seventeenth century. Steinschneider identifies him with a person of the same name mentioned in the "Iggeret Kelulah" (MSS. "Leyden Cat." p. 127). Samuel is also mentioned by Samuel ben David in his relation of the voyage to Palestine which he made in 164-42 (compare Gurland, "Ginze Yisrael," i. 29).

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G. I. BR.

BAGINSKY, ADOLF ARON: German physician, and professor of diseases of children in the Berlin University; born May 22, 1843, at Ratibor (Prussian Silesia). At the completion of his high-school education at the gymnasium of his native town (1861), he studied medicine in Berlin and Vienna. He was graduated from Berlin University in 1866, and in the same year accepted the position of private assistant to Doctor Traube at the cholera hospital in Berlin; and in 1868 moved to Seehausen, near Magdeburg, where he began his career as a practising physician. Two years later, however, he accepted the post of chief physician in a military hospital in Nordhausen, and at the close of the Franco-Prussian war returned to Berlin, where he practised medicine, at the same time pursuing anew the studies which had been interrupted under the pressure of practical work in different hospitals. In 1881 Baginsky was appointed privat-docent at the University of Berlin; and in 1892 promoted to an associate professorship at that institution.

Baginsky has devoted himself to the treatment of children's diseases. He is director of the Kaiser und Kaiserin Friedrich Kinderkrankenhaus, which he founded in Berlin with the assistance of Virchow in 1890. The Berlin Poliklinik für Kinderkrankheiten was also established in the metropolis through his efforts. He is, moreover, the founder and editor-in-chief of the "Archiv für Kinderheilkunde," which he has published since 1880, in collaboration with Monti and Herz at Stuttgart. Besides being an active member of the majority of medical associations in Berlin, he has taken a leading part in every movement toward promoting the welfare of children in the Prussian capital, and belongs to a number of medical societies, both in Germany and abroad. His services have been repeatedly recognized alike by the Prussian and foreign governments, and he is the recipient of many orders and decorations. His numerous contributions to the science of medicine include treatises on school hygiene, "Handbuch der Schulhygiene," Stuttgart, 1883; and on the cure of children's diseases, "Lehrbuch der Kinderkrankheiten," Berlin, 1892 (these latter have been translated into several languages); "Practische Beiträge zur Kinderheilkunde," Tübingen, 1880-84. All of these works have gone through several editions. Among his other writings, besides a great number of papers scattered through several medical journals, may be mentioned: "Pflege des Gesunden und Kranken Kindes," Stuttgart, 1885; "Das Leben des Weibes," *ib.* 1885; "Kost- und Haltekinderpflege in Berlin," Brunswick, 1886, etc.

It may be added that Adolf Baginsky is a member of the several associations and committees formed in Berlin for the purpose of checking the anti Semitic movement in Germany. He is also the author of an interesting essay entitled, "Die Hygienische Bedeutung der Mosäischen Gesetzgebung," in which he comes forward as a stanch defender and enthusiastic admirer of the hygienic laws of Moses. Notwithstanding his multifarious labors as author, editor, teacher, and practitioner, Baginsky takes active part in the social and religious life of the Jewish community in Berlin. He was one of the opponents of the movement recently set on foot to hold Sunday services in the synagogues of that city. Baginsky is a member of the Imperial Leopoldina-Carolina Academy; commander of the Spanish Order Isabella the Catholic; and was decorated with the Prussian Order of the Red Eagle, fourth class.

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S. A. S. C.

BAGINSKY, BENNO: German physician; born at Ratibor, Prussia, May 24, 1848; privat docent of the diseases of the ear, nose, and larynx, at the University of Berlin; and honorary professor. He was graduated from the gymnasium in his native town and studied medicine in Berlin University, where he received his doctorate in 1870. The same year he entered the army medical service during the Franco-Prussian war, accompanying his regiment to France. At the end of the war Baginsky began the practise of medicine; but he soon specialized in the diseases of the ear, nose, and larynx, to which branches, since 1880, he has devoted himself entirely. Four years later he became docent of otology, rhinology, and laryngology, at the University of Berlin. In 1897 he was made honorary professor.

Both in Germany and abroad Professor Baginsky by his scientific writings and lectures attained eminence in the profession as a specialist. He has contributed to a number of scientific publications of the best class, such as "Archiv für Mikroskopische Anatomie," "Archiv für Physiologie," "Archiv für

Anatomie und Physiologie," "Archiv für Pathologie und Anatomie," "Deutsche Medicinische Wochenschrift," "Archiv für Ohrenheilkunde," "Revue Nevrologique," etc. He is also a collaborator of Eulenberg's "Encyclopedia of the Medical Sciences." His writings include a great variety of subjects, anatomical, physiological, and clinical, of which the following are the most important: "Syphilitische Affectionen der Extremitäten und Schädelknochen," Berlin, 1870 (inaugural dissertation); "Die Rhinoskopischen Untersuchungs- und Operations-Methoden," Berlin, 1878, in Volkmann's "Sammlung Klinischer Vorträge"; "Ueber die Folgen von Drucksteigerung in der Paukenhöhe und die Funktionen der Bogengänge," in "Archiv für Physiologie," 1881, pp. 201–235; "Die Funktion der Gehörschnecke," in "Archiv Anat. und Physiol." 1883, xciv. 61–65; "Ueber den Ursprung und den Centralen Verlauf des Nervus Acusticus des Kaninchens," in "Archiv für Pathologie und Anatomie," Berlin, 1886, pp. 28-46; "Ueber Untersuchungen des Kleingehirns," in "Archiv für Physiologie," 1881, pp. 560–566; "Hörsphäre und Ohrenbewegungen," in "Archives für Physiologie, 1892, pp. 227–235; "Zur Entwicklung der Gehörschnecke," in "Archiv für Mikroskopische Anatomie, 1886–87, xxviii. 14–37; "Ueber das Cholesteatom des Ohres," in "Berlinische Klinische Wochenschrift," 1894, xxxi. 598, 629; "Des Phénomènes du Vertige dans les Lésions de l'Oreille," in "Revue Nevrologique," Paris, 1881.

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S. W. S.

BAGNOL. See Levi b. Gershon.

BAGOAS: **1.** General of the Persian king Artaxerxes Ochus (359-338 B.C.); is called "Bagoses" by Josephus ("Ant." xi. 7, § 1). He interfered in the Jewish party struggles, and forced an entrance into the sanctuary. **2.** Eunuch of Herod the Great. He was implicated in a conspiracy against the life of Herod, instigated by four women in the royal palace and supported by the Pharisees. The Pharisees predicted that Bagoas would be king of the Jews and that he would beget children in some wonderful manner. The conspiracy was discovered by Salome; and Herod, old and near his end, finding that his fears of assassination were not without foundation, had Bagoas executed (Josephus, "Ant." xvii. 2, § 4). According to the Mishnah (Yeb. viii. 4), a person born a eunuch had the power of healing; and through this the above-mentioned story finds confirmation. As a special instance, the Mishnah mentions a certain Ben Megusat, of Jerusalem, who was, however, made a eunuch. As classical authors (Ovid, "Amores," ii. 2, 1; Pliny, "Historia Naturalis," xiii. 4) use the word "bagoas" as the equivalent of "eunuch," it may perhaps be assumed that the "Megusat" of the Mishnah is a form of the same word.

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G. S. Kr.

BAGRATUNI (also called **Bagarat**): The ancestors of the Armenian-Georgian family of **Bagration**, the first family entered in the list of the Russian nobility (published by Count Aleksandr Bobrinsky, under the title "Dvoryanskie Rody," St. Petersburg, 1890). The Bagratians or Bagratuni claim to be descendants of King David of Israel. Moses of Chorene wrote his "History of Armenia" at the request of Isaac Bagration (Sahak Bagratuni) in the middle of the fifth century. This historian gathered his information from the Syrian historian Mar Abbas Katina, who, according to Emin, lived about 150 B.C., and, according to others, in the third century C.E. Moses states that King Hracheye (fierce eyes) joined Nebuchadnezzar in his first campaign against the Jews, and took part in the siege of Jerusalem. From among the captives he selected the distinguished Jewish chief Shambat or Smbat (Sabbat) and brought him with his family to Armenia. From this Shambat the Bagratuni claim descent; and "Smbat" often occurs as a prænomen in the family. Vaharsaces I. (2d century B.C.) granted Shamba Bagarat, his counselor, "the mighty and wise man from among the Jews," the hereditary office of placing the crown on the king's head at the coronation. It is said that Bagarat with his regiments took part in the campaign of Vaharsaces against the Macedonians. When Vaharsaces built a temple in Armavira, he in vain requested the Jew Shamba Bagarat to renounce the Jewish faith and to worship the idols. Arsaces I., son of Vaharsaces (128–115 B.C.), however, forced the sons of Bagarat to do this. Two of them gave up their lives for the faith of their fathers, but the others agreed to go hunting and participate in war on Sabbath-days, and not to circumcise their boys.

Under Tigranes II. (first century B.C.), the persecution of the Jews continued; and one of the Bagarats, named Asud, had his tongue cut off for refusing to worship the idols. Under Arthsham, Enanos, the head of the family, had the alternative placed before him of worshiping idols or of being crucified. A relative, Saria, was put to death in his presence; and then he and his whole house foreswore Judaism.

When Thaddai, the disciple of the apostle Thomas, came to the city of Edessa, he stopped at the house of the Jewish magnate Tobias, a descendant of the family of Bagratuni. This Tobias once fled from the king Arthsham, being determined not to renounce the Jewish faith.

Among the Bagratunis the following Jewish names were common: Bagadia, Tobia, Senekia (Zedekiah), Assud. Sabbatia, Azaria, Enanos (Hananiah). The family became very powerful, and in the tenth century of the common era ascended the thrones of Armenia and Georgia. These names are to the present day preserved in the families of Bagration.

The foregoing account of the origin of the Bagratuni rests upon the history of Moses of Chorene. Another Armenian historian, Bishop Sebeos, who lived in the seventh century, gives, instead of Shamba Bagarat, Bagarat-Tarazian "from the descendants of Armaniac, the son of Haik, the ancestor of the Armenians" ("Istoria Pokhoda Iraka v Persiu," p. 12; and Von Gutschmidt, who in his

"Kleine Schriften," iii. 282 *et seq.* suggests that Moses of Chorene as a court historian was forced to dissemble the real origin of the Armenian dynasty in the interests of Shabat Bagratuni, who led the revolt against Persian domination).

I. Berkhin, in his "Rod Bagratuni," in comparing the two different accounts, shows (1) that the sources of Sebeos were known to Moses, who (book i., ch. xxii.) warns his readers not to believe "such foolish words; which have not even a semblance of truth"; (2) that the vast acquaintance with the historical literature of his time and the conscientiousness of Moses of Chorene, "the Tacitus of the Armenians," are thoroughly proved, while about the character of the material of Sebeos we have no basis upon which to judge; (3) that Moses of Chorene, being affectionately disposed to the family, would have been glad to give them a pedigree as descending from Haik, the father of the nation, if his conscience would allow him to believe it to be the truth; (4) the typical Jewish names of the Bagratuni family (quoted above). Emin, the Russian translator of Moses of Chorene, one of the best authorities on Armenian history, expressed himself, at the Fifth Archeological Congress, 1880, as follows: "Vaharshak gives his attention to the *Jew* Bagarat, the descendant of Shambat," etc. It should not be forgotten, however, that, according to Gutschmidt and other critics, Moses of Chorene's work is of a later date than the fifth century, and that his statements are open to question.

See also Armenia.

Bibliography: Moses of Chorene, *History of Armenia*, books ii., iii.; Shopen, *Novyya Zamyetki na Drevniya Istorii Kavkaza*, etc., St. Petersburg, 1866; A. Harkavy, *Ob Izuchenii Istorii Russkikh Yevreyev*, in *Razsvyet*, 1880, No. 50; I. Berkhin, *Rod Bagratuni*, in *Voskhod*, Nov.-Dec., 1883, pp. 128-153.

G. H. R.

BAGRIS. See Bacchides.

BAHAMONTE, BENITO LOPEZ: Spanish Christian; author of a Hebrew grammar for school use, entitled, "Gramatica de la Lengua Hebraica, Escrita en Castellano," Madrid, 1818 (Kayserling, "Bibliotheca Española," p. 16).

T. M. K.

BAHIA (the Bay) or **SAN SALVADOR:** A city on the eastern coast of Brazil founded by the Portuguese in 1549. Its official name became Cidade do San Salvador da Bahia de Todos os Santos (The City of the Holy Savior in All Saints' Bay).

Although the year 1624 is generally assigned as the date of the earliest mention of Jews in Brazil, investigation shows that they lived there at a much earlier period.

Ruled by the Portuguese.

As early as 1610 mention is made of the physicians of Bahia, who are described as being mainly New Christians, who prescribed pork to lessen the suspicion and charges of Judaizing. Pyrard, the historian, who visited the place in 1610, states that a rumor was then afloat that the king of Spain "desires to establish the Inquisition here, on which account the Jews are greatly frightened."

Whether the persons referred to by Pyrard were observers of the Jewish faith is doubtful; he probably meant persons of Jewish race. Certain it is that the open profession of Judaism was not tolerated at the time.

The beginnings of Jewish history at Bahia, as well as in other portions of Brazil, are wrapped in obscurity, mainly for the reason that the earliest Jewish settlers were Maranos or New Christians. They had left Portugal, when it became too dangerous for them to remain there, on account of the extreme vigilance of the Inquisition.

Though the Inquisition was never established in Brazil, its agents were there almost from the very beginning, and at a very early period New Christians were sent back to Europe to stand trial before the Holy Office. On this account it soon became necessary for the Maranos in the New World to wear the mask, much as they had done in their native land. Usually they kept their Judaism secret, particularly at Bahia, for that city soon became the seat of the Jesuits and the most Catholic place in the colony, numbering more than sixty-two churches at the beginning of the seventeenth century.

The secret Jews at Bahia seem to have been very numerous at the beginning of the seventeenth century. In 1618, Don Luiz de Sousa was especially charged by the Inquisition to send home a list of all New Christians in Brazil, with the most exact information that could be obtained of their property and place of abode. They were then among the wealthiest inhabitants of Bahia, some of them being worth from 60,000 to 100,000 crusados. "But," observes the historian, "they were despised by their bigoted countrymen, and were in constant danger of losing their property through the agents of the Holy Office."

At this period the Dutch commenced their ambitious schemes for the conquest of Brazil. In connection with some of the earliest intrigues, special mention is made of one Francisco Ribiero, a Portuguese captain stationed near Bahia, who is described as having Jewish relatives in Holland.

It was only when some great upheaval took place, or when some Protestant power obtained the upper hand in Brazil, that the Jewish population appeared distinctively as Jews. On such occasions the New Christians threw off the mask, joined the deliverer, and openly proclaimed their adherence to the ancient faith. While hundreds of secret Jews had lived at Bahia almost from its foundation, it was only at the period of the Dutch invasion that they appear as adherents of the Jewish faith. The Dutch war came to them as a relief, for it alone prevented the introduction of the Inquisition.

Friendly to the Dutch.

The Dutch relied for assistance on the Jews of Bahia and the comparatively large Jewish population of Brazil, when they prepared their plans for the conquest of the country. The Dutch West India Company was formed in 1622 in furtherance of the project, and it is significant to note that one of the chief arguments in favor of the organization was, "that the Portuguese themselves, some from their hatred of Castile, others because of their intermarriage with New Christians and their consequent dread of the Inquisition, would either willingly join or feebly oppose an invasion, and all that was needful was to treat them well and give them liberty of conscience."

The Dutch were not mistaken; when their fleet was sent against Bahia, they obtained from the Jews all the information they required. The city was captured in 1623, and, true to the policy mentioned, Willekens, the Dutch commander, at once issued a proclamation offering liberty, free possession of their property, and free enjoyment of their religion to all who would submit. This brought over about two hundred Jews, who exerted themselves to make others follow their example.

Unfortunately for the Jews, Bahia was recaptured by the Portuguese in 1625; and though the treaty provided for the safety of other inhabitants, the New Christians who had placed such trust in the Hollanders were abandoned, and five of them were put to death. Many of the New Christians seem to have remained, however, for they are again mentioned in 1630. Probably those who were allowed to remain had been "reconciled" by confiscation of property.

Removed to Recife.

The Portuguese city of Recife was captured by the Dutch in 1631, and immediately thereafter most of the Jews or New Christians removed from Bahia and elsewhere to that city. It became the center of Jewish population, and was subsequently described as being "chiefly inhabited by Jews." But the authorities of Bahia became more intensely bigoted than before, and the slightest suspicion of Judaism meant transportation for trial.

After 1631, Jews appear in Bahia only individually, and then invariably in connection with arrest and trial by the Inquisition at Lisbon. The melancholy fate of Isaac de Castro Tartas may serve as an illustration. Contrary to the advice of his friends, he left Dutch territory to visit Bahia in 1646. He was at once seized, transported, and tried at Lisbon for Judaizing, and subsequently was burnt at an auto da fé.

Toward the end of the seventeenth century, Portugal banished to Brazil many New Christians who had become "reconciled." In time these became a distinct class at Bahia, and by the middle of the eighteenth century transportation of New Christians to Lisbon from Bahia and other cities had become so common that whole plantations lay idle in consequence, and ruin resulted. It was partly this that led the Marquis de Pombal to have laws enacted removing all disabilities from New Christians, making it penal for any one to reproach another for his Jewish origin, or to keep lists of persons of Jewish descent.

This deprived the Holy Office of its most effective means of accusation, and owing to these liberal provisions the New Christians were ultimately absorbed in the Catholic population of Brazil.

After 1765, and throughout the nineteenth century, Jews are not mentioned as a class at Bahia.

The city contains some Jewish residents to-day, and a list of the leading merchants published by the Bureau of American Republics contains a considerable number of unmistakable Jewish names, though these seem to be mainly of German origin.

The present constitution of Brazil guarantees to all liberty of conscience and worship.

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A. L. Hü.

BAḤIEL (בחיאל; shortened to בחיי; in Spanish documents, **BAHIEL) BEN MOSES OF SARAGOSSA**: A physician of the thirteenth century. He was court physician to King James I. of Aragon, and in that capacity was present at the conquest of Majorca, where he rendered valuable service as interpreter between the Arabic-speaking Majorcan Moors and the conqueror, who understood only the Limousin dialect. In the dispute concerning Maimonides' writings, Baḥiel made himself by his zeal the leading representative of the philosopher's defenders. In 1232 he wrote the appeal to the Jewish congregations of Aragon to recognize the excommunication pronounced upon Solomon ben Abraham of Montpellier and his associates.

Solomon Baḥiel: Brother of the preceding; was also a physician and interpreter in the suite of King James I. He was the author of the Arabic proclamation in which the Moors were notified of the conquest of Majorca and summoned to acknowledge their submission ("Chronica del Glorios. e Invict. Rey En. Jaeme," Valencia, 1557, xl.). In the Maimonidean controversy Baḥiel sided with his brother. He died in 1264. The "Confirmacion en Favor de Mosse hijo de Baḥiel" and "á Favor de Salomon Baḥiel," in regard to the legacy of Solomon Alfaquin, may perhaps refer to two sons of Solomon Baḥiel. They are dated 3 Kal. April, 1264, and 6 Id. May, 1264.

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G. M. K.

BAHIR (full title, **SEFER HA-BAHIR**="The Luminous Book"), or **MIDRASH R. NEḤUNYA BEN HA-ḲANAH**: Pseudonymous work attributed to the tanna Neḥunya ben ha-Ḳanah, a contemporary of Johanan ben Zaḳḳai (first century) because it begins with the words, "R. Neḥunya ben ha-Ḳanah said" (אמר ר׳ נחוניא בן הקנה). No reference, however, to the work is to be found in Jewish literature before the thirteenth century, which fact is sufficient to dispose of the idea that the authorship can be ascribed to Neḥunya. Naḥmanides, in his commentary on the Pentateuch (Gen. i.), or, according to Steinschneider, Ephraim ben Samson (compare "Hebr. Bibl." 1872, xii. 116; 1874, xiv. 132) was the first to quote the work under the title "Midrash R. Neḥunya ben ha-Ḳanah." The "Bahir" contains cabalistic explanations on the vowels and accents, which were introduced into Hebrew about the seventh century.

Authorship Erroneously Ascribed.

The opinion now prevailing is that the "Bahir" was written in the thirteenth century by Isaac the

Blind, or in his school (compare Baḥya ben Asher's commentary on the Pentateuch, Ex. xxiv.). The first sentence, ועתה לא ראו אור בהיר הוא בשחקים, "And now men see not the light which is bright in the skies" (Job xxxvii. 21), being isolated, and having no connection with what follows, is taken to be an esoteric allusion to the blindness of its author (compare Landauer, in "Literaturblatt des Orients," vi. 215; Jellinek, "Auswahl," p. 14).

The "Bahir" assumes the form and style of an exegetic Midrash on the first chapters of Genesis. It is divided into sixty short paragraphs, and is in the form of a dialogue between master and disciples. The names which occur most frequently are those of Reḥuma, R. Amorai, and R. Berekiah, who are otherwise unknown. Except in the first sentence, the name of Neḥunya ben ha-Ḳanah is never mentioned.

Its View of Creation.

The world, according to the "Bahir," is not the product of an act of creation. Like God, it existed from all eternity, not only in potentiality, but in actuality; and the Creation consisted merely in the appearance of that which was latent in the first "Sefirah," "Or ha-Ganuz," or, as it is called, "Keter 'Elyon," which emanated from God. This Sefirah gave birth to "Ḥokmah" (Wisdom), from which emanated "Binah" (Intelligence). From these three, which are the superior "Sefirot" or "Ma'amarot," and form the primary principles of the universe, emanated, one after another, the seven inferior Sefirot from which all material beings are formed (compare Pirḳe R. El. iii., בעשרה מאמרות נברא העולם ובשלשה כוללו, "Through ten ma'amarot the world was created, which are reduced to three," etc.). All the ten Sefirot are linked one to the other, and every one of them has an active and a passive quality—emanating and receiving. The efflux of one Sefirah from another is symbolized in the form of the letters of the Hebrew alphabet. Thus the gimel (ג), shaped like a tube open at each end, represents a Sefirah, which receives strength at one end and discharges it at the other. The ten Sefirot are the energy of God, the forms in which His being manifests itself.

The "Bahir" adopts metempsychosis and solves by it the question why the just suffer in this world, while the wicked are prosperous: "The just may have been wicked in their former lives, and the wicked righteous" (§ 58).

Similarity to the "Sefer Yezirah."

These are the main theories developed in the "Bahir," with many digressions of parables and mystic explanations of diverse precepts and of letters and vowels. The influence of the "Sefer Yeẓirah" is evident. The most striking example of its dependence on the "Sefer Yeẓirah" is its explanation of the raising of the hands ("nesiat kappayim") by the priests in pronouncing the benediction:

"Bahir," § 48.	"Yeẓirah," i. 3.
משום דאית בידים עשר אצבעות רמז לי׳ ספירות	עשר ספירות בלימה כנגד עשר אצבעות
"Because the hands, having ten fingers, allude to the ten Sefirot."	"The ten 'Sefirot belimah' (out of naught) are analogous to the ten fingers."

An Outline of the Zohar.

Although, considered by itself, the "Bahir" is a dull work, full of contradictions and one of the most obscure of books, it is very important for the history of the development of Jewish mysticism; being a rough outline of what the Zohar was destined to be. The fact that the titles of both are synonyms—one drawn from the verse in Job (xxxvii. 21), "which is bright ['bahir'] in the skies"; the other, from a similar verse in Daniel (xii. 3), "And they that be wise shall shine as the brightness ['ke-zohar'] of the firmament"—is very suggestive.

Another interesting point in the "Bahir" is the strange emphasis laid upon a celestial trinity, which became even more accentuated in the later cabalistic writings ("Bahir," § 48).

Bibliography: Landauer, in *Literaturblatt des Orients*, vi. 214; Milsahagi, *Rabia*, p. 20; Jellinek, *Beiträge zur Philosophie und Kabbala*, i. 72; Zunz, *G. V.* p. 417; Ehrenpreis, *Die Entwickelung der Emanationslehre in der Kabbala des XIII. Jahrhunderts*, pp. 20-24; Grätz, *Gesch. der Juden*, vii., note 3; Bloch, in Winter and Wünsche, *Jüdische Literatur*, iii. 257-260.

K. I. Br.

BAHRAM GOR. See Persia.

BAHRAM TSHUBIN ("The Wooden"): Persian general; king of Persia from June 27, 590, to June 26, 591. Hormiz IV. (578-590), through his cruelty, brought the empire to the brink of destruction. His subjects were dissatisfied; and the political enemies of Persia entered its territory and possessed themselves of the country. The Jews were barbarously persecuted at the instigation of the Magi, and the academies of Sura and Pumbedita were closed. Bahram, after having delivered his country from the enemies, rose against the unworthy king, dethroned him, and threw him into prison, in which he was murdered in 590.

At first, Bahram governed in the name of Prince Chosroes II.; but soon ascended the throne in his own name. The Jews of Persia and Babylonia seem to have hailed him as their deliverer, for the Byzantine historian Theophylactus Simocatta tells us that they supported him with troops and money against the Persian nation, which turned toward Chosroes II. (Parviz), the heir of Hormiz, though the Persian and Arabic sources know nothing of this. Bahram showed himself grateful to the Jews, and the reopening of the academy at Pumbedita under Mar bar Rab Hanan, of which Sherira speaks, may be due to the benevolence which Bahram showed those who had aided him.

Unfortunately Bahram's rule did not last. Maurice, the Byzantine emperor, to whom Prince Chosroes had fled, sent an army with which the Persians united to make war upon Bahram, and the Jews paid dearly for their attachment to the usurper. At the capture of Maḥuza, a town containing a large Jewish population, the Persian general Mebodes put the greater part of the Jews to death. Bahram's army was vanquished, and he himself compelled to take refuge with the Huns.

Bibliography: Sherira's letter in Neubauer, *Medieval Jew. Chronicles*, i. 35, line 4; De Sacy, *Mémoire sur Diverses Antiquités de la Perse*, pp. 395 *et seq.*; Nöldeke, *Gesch. der Perser und Araber*, pp. 270 *et seq.*, pp. 474 *et seq.*; Justi, *Gesch. des Alten Persiens*, pp. 235 *et seq.*; Grätz, *Gesch. der Juden*, v., note 3, pp. 428 *et seq.*

G. I. Br.

BAHTAWI, ABU YA'ḲUB JOSEPH, THE BABYLONIAN: Karaite scholar; flourished in the ninth century. He was called "the teacher of the diaspora," and esteemed for his brilliant intellect. None of his works has survived; but many of them are known by quotations made by Karaite writers. Solomon b. Yeruḥam, in his "Muḳaddimah" (Introduction to the Decalogue), mentions Baḥtawi's "Sefer ha-Miẓwot" (Book of Precepts); and Jephet ben Ali in his commentary upon the Book of Daniel refers to Baḥtawi's Biblical commentaries. Baḥtawi was known chiefly as "ha-medaḳdeḳ" (the grammarian), and his etymologies are quoted by the Karaite lexicographer David b. Abraham Alfasi. Bacher identifies him with Abu Ya'aḳub Joseph ben Noah, but this is questioned by Poznanzki.

Bibliography: Pinsker, in *Liḳḳuṭe Ḳadmoniyot*, p. 110, German p. 61; Geiger, in *Jüd. Zeitschrift*, v. 177; Poznanzki, in *Jew. Quart. Rev.* viii. 698; Bacher, in *Rev. Et. Juives*, xxx. 251.

K. I. Br.

BAḤUR (בחור; plural בחורים, **BAḤURIM**): "A youth," particularly a student of the Talmud among the Ashkenazic Jews; called also "yeshibah baḥur" (academy youth), and in Yiddish, "orem boḥer" (poor young man). In Biblical Hebrew the word signifies an adult but unmarried youth; in Neo-Hebrew also a young married man (Ruth R. iv. 10; "Baḥurah," the feminine, is also employed to designate a young married woman, Gen. R. lxxi. 9). From the end of the fourteenth century, however, "Baḥurim" has become the standard expression for students of the Talmud, who were generally youthful. In the responsa of MaHaRIL, No. 96, the word "Baḥur" seems to be a title of honor for married men also; and Rabbenu Tam, in "Sefer ha-Yashar," ed. Rosenthal, Num. xxvii., beginning, even applies to a certain great scholar the expression "Baḥur zaḳen." Compare also "Shibbale ha-Leḳet," pp. 55, 267.

The Itinerant Baḥur.

From the fourteenth century, descriptions of the life of the Baḥur are numerous, and they afford valuable information not only concerning the condition of Talmud-study in those days, but also of the social and intellectual life of the Jews at large. The persecutions after the Black Death (1348) decimated many flourishing Jewish communities; the pestilence itself, massacre, conversion to Christianity, and emigration made terrible inroads into their numbers. Under such circumstances those parents were few indeed who could provide their children with that careful religious education which had been customary among them; their own needs and the uncertainty of their position effectually preventing this. Moreover, the academies and study-houses for adult use, which had been, in happier days, a part of every Jewish community in Germany, were closed. It was under such conditions that the wandering life of the Baḥur came into existence: he journeyed from town to town; traversing various countries, and halting now and again to sit at the feet of some scholarly rabbi. This vagabond life entailed the utmost poverty, and many such students were exposed to assault and murderous attack by the way; nevertheless, they devotedly begged their way from the Rhine to Vienna, from North Germany to Italy.

But such a life was not of a nature to exert the best moral or scholarly influence over young men; and many found the chief attraction in its adventurousness. Even when a Baḥur settled permanently in a town, in order to prosecute his studies earnestly, his life became by no means enviable. In his relation to his teacher, who was usually the rabbi of the town, nothing was left to be desired: the rabbi was always considerate and tender toward his pupils, who, on their part, evinced the greatest reverence for their "master." His relations to the members of the community were not always so genial; as, for instance, when so mild a man as the Maharil excommunicated a member of the congregation for employing an insulting expression to a Baḥur. This rabbi, who had never before laid a ban upon any one, felt compelled to uphold the honor of the Baḥurim by such an extreme measure.

The Baḥurim were generally lodged in the Baḥurim-house, an institution usually found, at the beginning of the fifteenth century, in every city whose rabbi had, by his learning, proved an attraction to itinerant students. The cost of their maintenance was defrayed by voluntary contributions from every quarter, although it is not clear whether they received their meals in the Baḥurim-house or, as in later times, were sent for their daily food to the tables of the more affluent members of the community. Güdemann's endeavor to throw light upon this point ("Geschichte des Erziehungswesens," iii. 87) is hardly satisfactory. Frequently the rabbis lived with the Baḥurim, exerting thus a very beneficial influence upon them; and when they did not actually dwell together, the students were repeatedly invited to the rabbi's table on special occasions. On the last day of Passover, on the first of Pentecost, and on Purim, the Baḥurim and some members of the congregation were always invited to a little festive gathering at the rabbi's house. To these meals witty and sagacious questions from the field of their studies lent special zest; and on Ḥanukkah the Baḥurim were encouraged to launch all manner of riddles, rimes, and anecdotes. The special "Scholars' Feast" was, however, Lag Ba-'Omer (the 33d of the 'Omer), when trips into the country were made amid much rejoicing and merrymaking; for the students never permitted themselves to feel overcome by the earnestness of their Talmudic studies to a degree that would deprive them of all taste for the jovial and happy side of life. They were the custodians of Jewish wit, too few expressions of which have, unfortunately, been preserved, but that distinguished itself in ingenious and surprising applications of Bible verses and Talmudic passages to passing circumstances, and of which some specimens have been published by Brüll, from a manuscript, in his "Jahrbuch" (ix. 16–19). From these applications gradually developed those numerous parodies which arose in Neo-Hebrew literature. There were, of course, black sheep among these Baḥurim, who distinguished themselves by excesses in one way or another and occasioned much sorrow to the community; some, indeed, were even guilty of setting up shameful opposition to their teachers

(Israel Bruna, Responsa. No. 203; Güdemann, *l.c.* p. 88).

The Ḳobeẓ.

The Baḥurim circles of the fifteenth century contributed a peculiar form of literature, which received the name of "Ḳobeẓ" or "Liḳḳuṭim" (Collection). Their poverty precluded the possession of anything like an adequate supply of books for their studies; they would, therefore, remain until any hour of the night in their rabbi's library, copying into manuscript-books such portions of valuable manuscripts, lectures, and responsa as they needed, to which they added learned remarks, gathered from all sources, and much of their own thought as well. Not a few yielded to this opportunity for plagiarism, and published their "Collections" as original; indeed, it even sometimes happened that when a rabbi availed himself of the services of some promising scholar as amanuensis, the latter covertly made a second copy of the work and proclaimed it as his own.

The preceding details refer, of course, only to the early part of the fifteenth century. The invention of printing gradually relieved the scarcity of books; from the time of the Reformation the social life of the Jews became more stable and secure, though perhaps not much happier; and the itinerant life of the Baḥur gradually ceased. From the middle of the sixteenth century, Talmudic study centered in Poland and there attained a development till then unequaled. The Jews in Poland were moderately prosperous as late as the Cossack persecutions (1648); and the Baḥurim shared in the general happiness. In families having marriageable daughters, the poor but scholarly German Baḥur became a welcome "eligible." The annual fairs at Lemberg and Lublin, Jereslaw and Saslow were thronged by rabbis, with their most intellectually promising Baḥurim, and by fathers of female candidates for matrimony; and the greater the intellect on the one side, the greater the dower on the other. Nathan Hannover, an eye-witness of the Cossack persecutions, in his work "Yewen Mezulah," 11*a* (ed. Venice), gives the following description of the position of the Baḥur in Poland in his time: "In every congregation there are Baḥurim, who receive weekly stipends to enable them to pursue their studies with the head of the yeshibah. Each Baḥur took charge of two boys (just as the Christian students did in Germany), to whom they would impart instruction, and for these lads also the congregation provided meals. Nevertheless many wealthy members of the congregation considered it an honor to have the Baḥur and his charges as guests at their table, although the congregation sufficiently provided for their support." The cruel persecutions of the Polish Jews in the second half of the seventeenth century resulted in the emigration of the leading Talmudists of Poland to Germany, and with them went their Baḥurim (see Auerbach, "Gesch. der Israelitischen Gemeinde Halberstadt," p. 64, concerning Hirsch Bialeh). Poland still remained, however, the classic land for the study of the Talmud; and the Polish Baḥur of 1902 can, therefore, look back upon four centuries of history in that country.

The Modern Baḥur.

The ideal of a Polish Baḥur to-day is the same as of old; namely, to become a thorough Talmudist, and to this end he will sacrifice every comfort and advantage. As regards privations and sufferings, his life is similar to that of the German Baḥur of the fourteenth century. Such a one, probably already developed into an expert Talmudist in his native town, travels to some yeshibah, or to a place where he can prosecute his studies, with others like himself, without any teacher. In the former case he is restricted to the very limited maintenance afforded him by the yeshibah, the funds of which frequently barely suffice to furnish bread and water. Somewhat more favorable is the condition of a Baḥur who settles in a town where there is no yeshibah, and who finds there many pious Jews willing to give him a "day"; that is, a day's meals. This custom of feeding the Baḥurim by billeting them daily upon the members of the community originated in Poland (see Nathan Hannover, *l.c.* 11*a*, and compare also W. Buchner, "Zebed ha-Meliẓah," 1*a*, toward the end), and spread to Germany. Through the influence of Elijah Wilna the system was abolished in most Lithuanian yeshibot, and to-day it is to be found only in certain towns where a few Baḥurim dwell. Even in these places it is now considered a somewhat degrading mode of providing for the Baḥurim (compare Bernstein, in "Ha-Shaḥar," vi. 405, 406, who draws, however, too dark a picture). On the other hand, a man like Judah Löb Gordon can not withhold his admiration for the enthusiasm, frugality, and idealism of the yeshibah Baḥur; and in a truly poetical manner he compares the fate of the Baḥur with that of Israel in general (Judah Löb Gordon, "Shire Jehudah," iii. 86, 87).

In Germany, from the time of Mendelssohn, the yeshibot, with their Baḥurim, rapidly grew fewer, and within the last fifty years they have entirely disappeared. Now the word "Baḥur" denotes an awkward, helpless fellow who has not discarded the clumsy ways of the Ghetto. Börne calls Heine a Baḥur because he "cracks jokes in a genuinely Jewish manner"; while Varnhagen von Ense, in a letter to E. Gans, pays the same compliment to Börne in the words, "He is as genuine a Frankfort Baḥur, with all the faults of one—possibly with all the virtues of one—as there ever can be" (Karpeles, in the "Allg. Zeitung des Judenthums," lxv. 451, 452). Hungary contains to-day many yeshibot with their attendant Baḥurim, many of whom every year enter the regular rabbinical seminaries. The proverb runs there and in other lands, "You can make anything out of a Baḥur," thus indicating the fact that on leaving the yeshibah most Baḥurim enter any of the avenues of commerce or professional life. See EDUCATION, PILPUL, TALMUD TORAH, YESHIBAH.

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G. L. G.

BAḤUR, ELIJAH. See LEVITA, ELIJAH.

BAHURIM: A locality in Benjamin to which Phaltiel accompanied his wife Michal from Gallim, when she was being conducted to David at Hebron

(II Sam. iii. 16). After David, in his flight from Absalom, had passed over Mt. Olivet, he came to Bahurim, where he was confronted by Shimei, who cursed him (II Sam. xvi. 5; compare xix. 17; I Kings ii. 8). Shortly afterward, Jonathan and Ahimaaz, of priestly descent, having been discovered in their place of concealment at En-rogel, betook themselves to Bahurim, where they hid themselves in a well (II Sam. xvii. 18). This town, which, according to Josephus ("Ant." vii. 9, § 7), was situated in the neighborhood of Jerusalem, existed at the time of Antoninus (ed. Gildemeister, p. 12). The Targum identifies Bahurim with Almon (Jos. xxi. 18), the present 'Almêt, which lies to the northeast of Anatoth; and the same view is maintained by Schwarz, Marti, and others. The assumption of von Kasteren is more probable, however, that the places are not the same, and that Bahurim lay on the old road from Jerusalem to Jericho, where its site is marked by some ruins ("Zeit. Deutsch. Paläst. Ver." xiii. 101 *et seq.*).

J. JR. F. BU.

BAḤYA (BEḤAI) BEN ASHER BEN ḤALAWA: One of the most distinguished of the Biblical exegetes of Spain; born about the middle of the thirteenth century at Saragossa; died 1340. A pupil of Solomon ben Adret, Baḥya did not, like his eminent teacher, devote his attention to Talmudic science, but to Biblical exegesis, taking for his model Moses ben Naḥman, the teacher of Solomon ben Adret, who was the first to make use of the Cabala as a means of interpreting the Scriptural word. He discharged with zeal and earnestness the duties of a darshan in Saragossa, sharing this position with several others, and on this account receiving but a small salary, which was scarcely enough to support him and his family; but neither his struggle for daily bread nor the reverses that he suffered (to which he referred in the introduction to his commentary on the Pentateuch) diminished his interest in religious studies in general, and in Biblical exegesis in particular.

Introduces Cabala into Bible Exegesis.

Baḥya's principal work was his commentary on the Pentateuch, in the preparation of which he thoroughly investigated the works of former Biblical exegetes, using all the methods employed by them in his interpretations. He enumerates the following four methods, all of which in his opinion are indispensable to the exegete: (1) The "Peshaṭ," or the simple and direct exposition advocated by Rashi and Ḥananel ben Ḥushiel, whom Baḥya recognizes as authorities, and whose works he industriously employs. (2) The "Midrash," or the haggadic exegesis, accorded considerable space in his commentary; there being scarcely a haggadic work which has not been employed by him. However, he usually confines himself to a literal quotation without further exposition. (3) The method of *Reason*, or philosophical exegesis, the aim of which is to demonstrate that philosophical truths are already embodied in Holy Writ, which as a work of God transcends all the wisdom of man. He therefore recognizes the results of philosophical thought only in so far as they do not conflict with Scripture and tradition. (4) The method of the *Cabala*, termed by him "the path of light," which the truth-seeking soul must travel. It is by means of this method, Baḥya believes, that the deep mysteries hidden in the Scriptural word may be revealed, and many a dark passage elucidated.

His Commentary.

Baḥya's commentary derives a particular charm from its form. Each parashah, or weekly lesson, is prefaced by an introduction preparing the reader for the fundamental ideas to be discussed; and this introduction bears a motto in the form of some verse selected from the Proverbs. Furthermore, by the questions that are frequently raised the reader is compelled to take part in the author's mental processes; the danger of monotony being also thereby removed. The commentary was first printed at Naples in 1492; and the favor which it enjoyed is attested by the numerous supercommentaries published on it. Owing to the large space devoted to the Cabala, the work was particularly valuable to cabalists, although Baḥya also availed himself of non-Jewish sources. Later editions of the commentary appeared at Pesaro, 1507, 1514, and 1517; Constantinople, 1517; Rimini, 1524; Venice, 1544, 1546, 1559, 1566, and later. Not less than ten supercommentaries are enumerated by Bernstein ("Monatsschrift," xviii. 194–196), which give further evidence of the popularity of the work.

Baḥya's other great work, the "Kad ha-Ḳemaḥ" (Flour-Jar), called by David Gans "Sefer ha-Derashot" (Book of Discourses), consists of sixty chapters, alphabetically arranged, containing discourses and dissertations on all the requirements of religion and morality as well as on the principal ceremonial ordinances. Its purpose is to preserve and promote the religious and moral life. In clear and simple language, and with great minuteness of detail, the author discusses the following subjects: belief and faith in God; the divine attributes and the nature of Providence; the duty of loving God, and of walking before Him in simplicity and humility of heart; the fear of God; prayer, and the house of God; benevolence, and the love of mankind; peace; the administration of justice, and the sacredness of the oath; the duty of respecting the property and honor of one's fellow-man; the high value of the days consecrated to God, and of the ceremonial ordinances. The entire work is distinguished by a fervid piety, coupled with broad-mindedness which can not fail to appeal to the heart of the reader. It lays special stress on the duty of righteousness toward the non-Jewish brother. Numerous passages are borrowed from his own commentary and from the works of Abraham ben Ḥiyyah and of Moses b. Naḥman. While the commentary on the Pentateuch was written for the scientifically educated, the "Kad ha-Ḳemaḥ" was intended for a wider circle of readers. Of the many editions which appeared, the first one is that of Constantinople, 1515; then one in Venice, 1545; Lublin, 1596, and others; a critical edition by Breit, Lemberg, 1880. A third work of Baḥya, also published frequently, and in the first Mantua edition of 1514 erroneously ascribed to Moses ben Naḥman, bears the title of "Shulḥan Arba'" (Table of Four [Meals]). It consists of four chap-

Other Works.

ters, the first three of which contain religious rules of conduct regarding the various meals, while the fourth chapter treats of the banquet of the righteous in the world to come.

A fourth work of Baḥya, edited by M. Homburg under the title of "Soba' Semaḥot" (Fulness of Joy), as being a commentary on Job, is, according to B. Bernstein, in "Magazin für die Wissenschaft des Judenthums," xviii. 41, nothing but a compilation of the two last-mentioned works of Baḥya.

A fifth work written by Baḥya under the title of "Ḥoshen ha-Mishpaṭ" (Breastplate of Judgment), to which reference is once made in his commentary as a book in which he dwelt at greater length on the nature and the degrees of prophecy, has been lost. Another cabalistic-exegetical work by Baḥya under the title "Sefer ha-Emuna weha-Biṭṭaḥon" (Book on Belief and Trust), edited first in a collection, "Arze Lebanon," Venice, 1601, only the first chapter of which justifies the title, while the following twenty-five chapters treat of the name of God, prayer, the benedictions at meals, the Patriarchs and the Twelve Tribes, has also been erroneously ascribed by the copyists to Moses ben Naḥman (see Perles, "Monatssch." vii. 93; Steinschneider, "Cat. Bodl." col. 1964; Jellinek, "Beiträge z. Kabbala," i. 40 *et seq.*), but has been shown by Reifmann ("Ha-Maggid," 1861, p. 222) and Bernstein (*l.c.* 34) to have all the characteristics of Baḥya's method and style, and appears to be older than his commentary. Baḥya's works possess especial value both for the student of Jewish literature, owing to the author's copious and extensive quotations from Midrashic and exegetical works which have since been lost, and for the student of modern languages on account of the frequent use of words from the vernacular (Arabic, Spanish, and French) in explanation of Biblical terms. They also contain interesting material for the study of the social life as well as for the history of the Cabala, the demonology and eschatology of the Jews in Spain, as Bernstein in his instructive article (*l.c.*) has shown.

Bibliography: Steinschneider, *Cat. Bodl.* pp. 777-780; Winter and Wünsche, *Die Jüdische Literatur*, ii. 321, 433-434; B. Bernstein, in *Magazin für die Wissenschaft des Judenthums*, xviii. (1891), pp. 27-47, 85-115, 165-196.

K. P. B.—K.

BAHYA BEN JOSEPH IBN PAḲUDA (also known as **Beḥay** and **Baḥie**): Dayyan and philosopher; flourished at Saragossa, Spain, in the first half of the eleventh century. He was the author of the first Jewish system of ethics, written in Arabic in 1040 under the title "Al Hidayah ila Faraid al-Ḳulub" (Guide to the Duties of the Heart), and translated into Hebrew by Judah ibn Tibbon in the years 1161-80 under the title "Ḥobot ha-Lebabot" (Instruction in the Duties of the Heart). Of his life nothing is known except that he bore the title of dayyan or judge at the rabbinical court. In composing the work toward the close of his life, Baḥya desired, as he says in the introduction, to supply a great need in Jewish literature, neither the Talmudists nor the philosophical writers having theretofore made any attempt to bring the ethical teachings of Judaism into a system. Baḥya found, on the one hand, the majority of the rabbis paying attention only to the outward observance of the Law, "the duties to be performed by the parts of the body" ("ḥobot ha-ebarim"), without regard to the ideas and sentiments embodied in the 613 laws of Moses, "the duties of the heart" ("ḥobot ha-leb"); and, on the other hand, the people at large disregarding all duties incumbent upon them, whether outward observances or moral obligations. Even the student of the Law was often prompted only by selfish and worldly motives. Baḥya therefore felt impelled to make an attempt to present the Jewish faith as being essentially a great spiritual truth founded on Reason, Revelation (the written Law), and Tradition, all stress being at the same time laid on the willingness and the joyful readiness of the God-loving heart to perform life's duties.

System of Ethics.

An original thinker of high rank, thoroughly familiar with the entire philosophical and scientific Arabic literature, as well as with the rabbinical and philosophical writings of the Jews (of which he gives a valuable synopsis in the introduction), Baḥya combined in a rare degree great depth of emotion, a vivid poetic imagination, the power of eloquence, and beauty of diction with a penetrating intellect; and he was therefore well fitted to write a work the main object of which was not to argue about and defend the doctrines of Judaism, but to appeal to the sentiments and to stir and elevate the hearts of the people. He was also broad-minded enough to quote frequently the works of non-Jewish moral philosophers, which he used as a pattern. The "Ḥobot ha-Lebabot" was intended to be, and it deservedly became, a popular book among the Jews throughout the world, and parts of it were recited for devotional purposes during the Penitential Days, as is the penitential hymn "Bareki Nafshi," composed by Baḥya, which, embodied in the Roman ritual, has found a place also in Einhorn's and Jastrow's liturgies for the Day of Atonement.

From the style of his writings and the frequent and apt illustrations he uses, it appears more than probable that Baḥya was a preacher of rich experience; while his great personality—a soul full of the utmost piety coupled with touching humility and a spirit of tolerance—shines through every line. Though he quotes Saadia's works frequently, he belongs not to the rationalistic school of the Motazilites whom Saadia follows, but, like his somewhat younger contemporary, Solomon ibn Gabirol (1021-1070), is an adherent of Neoplatonic mysticism, often closely imitating the method of the Arabian encyclopedists known as "the Brothers of Purity," as has been shown by Kaufmann, "Die Theologie des Bachya ibn Pakuda," pp. 202-204. Strangely inclined to contemplative mysticism and asceticism, Baḥya had nevertheless the common sense to eliminate from his system every element that might obscure the pure doctrine of Jewish monotheism, or might interfere with the sound, practical teachings of the Mosaic and rabbinical law. He wanted to present a religious system at once lofty and pure and in full accord with reason.

Baḥya's Neoplatonism.

The many points of contact that Baḥya has with Ibn Gabirol and Gazzali (1059-1111) have led Rosin and Brüll to assume that Baḥya borrowed largely from both, and that consequently he lived at a later time than is assumed by Kaufmann, who holds that both Ibn Gabirol and Gazzali were indebted to Baḥya (see Kaufmann, *l.c.* pp. 194, 198, 207; Rosin, "Die Ethik des Maimonides," p.13; Brüll, "Jahrb." v. 71 *et seq.*).

His Religious Philosophy.

The "Ḥobot ha-Lebabot" is divided into ten sections termed "gates," corresponding to the ten fundamental principles which, according to his view, constitute man's spiritual life. The essence of all spirituality being the recognition of God as the one maker and designer of all things, Baḥya makes the "Sha'ar ha-Yiḥud" (Gate of the Divine Unity, or of the monotheistic faith) the first and foremost section. Taking the Jewish Confession, "Hear, O Israel: the Lord our God the Lord is One," as a starting-point, the author emphasizes the fact that for religious life it is not so much a matter of the intellect to know God as it is a matter of the heart to own and to love Him. Yet it is not sufficient to accept this belief in God without thinking, as the child does, or because the fathers have taught so, as do the blind believers in tradition, who have no opinion of their own and are led by others. Nor should the belief in God be such as might in any way be liable to be understood in a corporeal or anthropomorphic sense, but it should rest on conviction which is the result of the most comprehensive knowledge and research. Far from demanding blind belief—which is anything but meritorious—the Torah, on the contrary, appeals to reason and knowledge as proofs of God's existence, as is shown, for instance, in Deut. iv. 6. It is therefore a duty incumbent upon every one to make God an object of speculative reason and knowledge, in order to arrive at true faith.

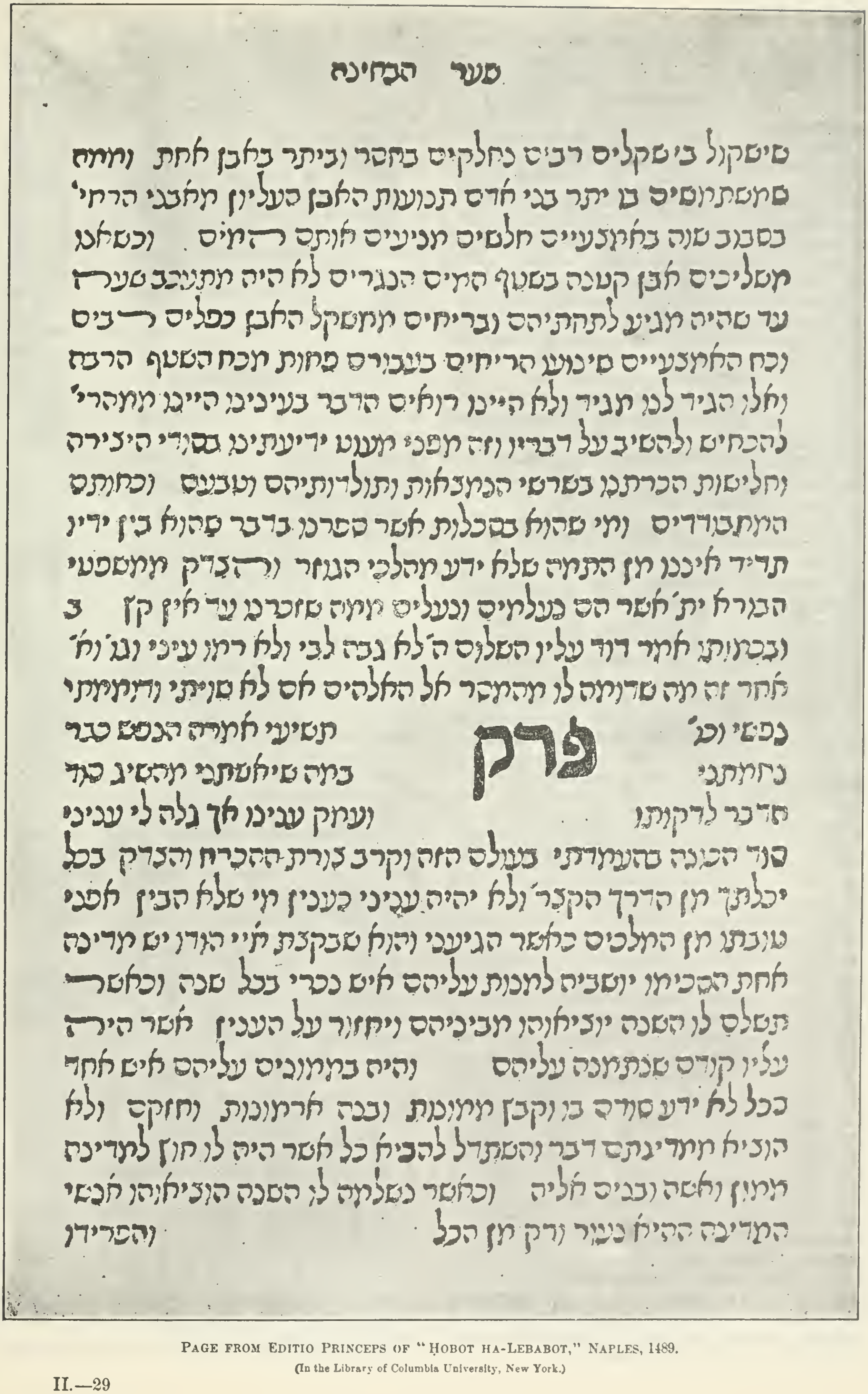
Without intending to give a compendium of metaphysics, Baḥya furnishes in this first gate a system of religious philosophy that is not without merit. Unfamiliar with Avicenna's works, which replaced Neoplatonic mysticism by clear Aristotelian thought, Baḥya, like all the Arabian philosophers and theologians before him, bases his arguments upon Creation. He starts from the following three premises: (1) Nothing creates itself, since the act of creating necessitates its existence (so also Saadia, "Emunot," i. 2); (2) the causes of things are necessarily limited in number, and lead to the presumption of a first cause which is necessarily self-existent, having neither beginning nor end, because everything that has an end must needs have a beginning; (3) all composite beings have a beginning; and a cause must necessarily be created. The world is beautifully arranged and furnished like a great house, of which the sky forms the ceiling, the earth the floor, the stars the lamps, and man is the proprietor, to whom the three kingdoms—the animal, the vegetable, and the mineral—are submitted for use, each of these being composed of the four elements. Nor does the celestial sphere, composed of a fifth element—"Quinta Essentia," according to Aristotle, and of fire, according to others—make an exception. These four elements themselves are composed of matter and form, of substance and accidental qualities, such as warmth and cold, state of motion and of rest, and so forth. Consequently the universe, being a combination of many forces, must have a creative power as its cause. Nor can the existence of the world be due to mere chance. Where there is purpose manifested, there must have been wisdom at work. Ink spilled accidentally upon a sheet of paper can not produce legible writing.

Unity of God.

Baḥya then proceeds, following chiefly Saadia and the Motekallamin (teachers of the Ḳalam), to prove the unity of God by showing: (1) All classes, causes, and principles of things lead back to one principal cause. (2) The harmony of all things in nature, the interdependence of all creatures, the wondrous plan and wisdom displayed in the structure of the greatest and smallest of animal beings, from the elephant to the ant, all point to one great designer—the physico-theological argument of Aristotle. (3) There is no reason for the assumption of more than one creator, since the world manifests but one plan and order everywhere. No one would without sufficient cause ascribe a letter written altogether in the same style and handwriting to more than one writer. (4) The assumption of many creators would necessitate either a plurality of identical beings which, having nothing to distinguish them, could not but be one and the same—that is, God—or of different beings which, having different qualities and lacking some qualities which others possess, can no longer be infinite and perfect, and therefore must themselves be created, not self-existent. (5) Every plurality, being a combination of units, presupposes an original unity; hence, even those that assume a plurality of gods must logically admit the prior existence of a Divine Unity—a Neoplatonic argument borrowed by Baḥya from the Brothers of Purity. (6) The Creator can not share with the creatures accidents and substance. The assumption of a plurality, which is an accident and not a substance, would lower God, the Creator, to the level of creatures. (7) The assumption of two creators would necessitate insufficiency of either of them or interference of one with the power of the other; and as the limitation deprives the Creator of His power, unity alone establishes Divine omnipotence.

After having thus proved God's unity, Baḥya endeavors to define God as the absolute unity by distinguishing His unity from all other possible unities. There is, he says, a unity that is obviously only accidental, as, for example, that of an army consisting of many soldiers; and there is another unity, the accidental character of which is less visible, as, for instance, that of the body, which consists of matter and form. Contrasting with this, there is the substantial unity presented by the unit which forms the unit and the basis of all numbers. Still this unity exists only as an idea. But there is a substantial unity which exists as the reality of all truth. Not subject to any change or accident, it is the root of all things, and has no similarity to any other thing. This real unity, necessitated by the plurality of all things as their root and eternal cause, is God. Every other unity of things is accidental, since composite; God alone is the true unity; nothing exists beside Him that is absolutely and eternally one.

Adopting this Neoplatonic idea of God as the one who can only be felt by the longing soul, but not grasped by the reason, Baḥya finds it superfluous to



שער הבחינה

שישקול בו שקלים רבים נחלקים בחסר וביתר באבן אחת ומזה
שמשתמשים בו יתר בני אדם תנועות האבן העליון מאבני הרחי׳
בסבוב שוה באמצעיים אלפים מניעים אותם הרחים . וכשאנו
משליכים אבן קטנה בשטף המים הנגרים לא היה מתעכב שעה
עד שהיה מגיע לתחתיהם ובריחים ממשקל האבן כפלים רבים
וכח האמצעיים שינוע הריחים בעבורם פחות מכח השטף הרבה
ואלו הגיד לנו מגיד ולא היינו רואים הדבר בעינינו היינו ממהרי׳
להכחיש ולהשיב על דבריו וזה מפני מעוט ידיעתינו בסודי היצירה
וחלישות הכרתנו בפרטי הנמצאות ותולדותיהם וטבעם וכאותם
המתבודדים ומי שהוא בסכלות אשר הזכרנו בדבר שהוא בין ידיו
תדיר איננו מן התמה שלא ידע מהלכי הגזר ור׳ הצדק ממשפטי
הבורא ית׳ אשר הם נעלמים ונעלים ממה שזכרנו עד אין קץ ב
ובכמותו אמר דוד עליו השלום ה׳ לא גבה לבי ולא רמו עיני וגו׳ וא׳
אחר זה מה שדומה לו מהתחבר אל האלהים אם לא שויתי ודוממתי
נפשי וגו׳ פרק תשיעי אמרה הנפש עבר
נחמתני במה שיאשתני מהשיג סוד
הדבר לדקותו ועמק ענינו אך גלה לי עניני
סוד הבונה שהעמדתי בעולם הזה וקרב גזרת ההכרח והצדק בכל
יכלתך מן הדרך הקצר ולא יהיה עניני כענין מי שלא הבין אפני
טובתו מן המלכים כאשר הגיעני והוא שבקצת איי הודו יש מדינה
אחת הסכימו יושביה למנות עליהם איש נכרי בכל שנה וכאשר
תשלם לו השנה יוציאוהו מביניהם ויחזור על הענין אשר היה
עליו קודם שנתמנה עליהם והיה במתמנים עליהם איש אחד
סכל לא ידע סודם בו וקבץ ממונות ובנה ארמונות וחזקם ולא
הוציא ממדינתם דבר והשתדל להביא כל אשר היה לו חוץ למדינה
ממון ואשה ובנים אליה וכאשר נשלמה לו השנה הוציאוהו אנשי
המדינה ההיא נעור ורק מן הכל והפרידו

Page from Editio Princeps of "Ḥobot ha-Lebabot," Naples, 1489.

(In the Library of Columbia University, New York.)

Attributes of God All Negative.

prove the incorporeality of God. The question with him is rather, How can we know a being who is so far beyond our mental comprehension that we can not even define Him? In answering this, Baḥya distinguishes between two different kinds of attributes; namely, essential attributes and such as are derived from activity. Three attributes of God are essential, though we derive them from creation: (1) His existence; since a non-existent being can not create things; (2) His unity; (3) His eternity; since the last cause of all things is necessarily one and everlasting. But these three attributes are one and inseparable from the nature of God; in fact, they are only negative attributes: God can not be non-existent, or a non-eternal or a non-unit, or else He is not God.

The second class of attributes, such as are derived from activity, are most frequently applied to God in the Bible, and are as well applied to the creatures as to the Creator. These anthropomorphisms, however, whether they speak of God as having manlike form or as displaying a manlike activity, are used in the Bible only for the purpose of imparting in homely language a knowledge of God to men who would otherwise not comprehend Him; while the intelligent thinker will gradually divest the Creator of every quality that renders Him manlike or similar to any creature. The true essence of God being inaccessible to our understanding, the Bible offers the name of God as substitute; making it the object of human reverence, and the center of ancestral tradition. And just because the wisest of men learn in the end to know only their inability to name God adequately, the appellation "God of the Fathers" will strike with peculiar force all people alike. All attempts to express in terms of praise all the qualities of God will necessarily fail (Ber. 33b).

Man's inability to know God finds its parallel in his inability to know his own soul, whose existence is manifested in every one of his acts. Just as each of the five senses has its natural limitations—the sound that is heard by the ear, for instance, not being perceptible to the eye—so human reason has its limits in regard to the comprehension of God. Insistence on knowing the sun beyond what is possible to the human eye causes blindness in man; so does the insistence on knowing Him who is unknowable, not only through the study of His work, but through attempts to ascertain His own essence, bewilder and confound the mind, so as to impair man's reason.

To reflect on the greatness and goodness of God, as manifested throughout creation, is consequently the highest duty of man; and to this is devoted the second section of the book, entitled "Sha'ar ha-Beḥinah" (Gate of Reflection). Men, as a rule, fail to appreciate the mercies of God, either because their insatiable longing for pleasure deprives them of the sense of gratitude, or because they are spoiled by fortune, or dissatisfied and disappointed in their expectation of life. All the more necessary is it to contemplate the active working of God in order to penetrate as far as possible into the Divine wisdom, which, while ever the same, is infinitely manifold in its effects, just as the rays of the sun differ in color according to their mode of refraction.

His Natural Philosophy.

Baḥya here presents a beautiful and interesting system of natural philosophy, the teleological character of which indicates its provenience from the Brothers of Purity, as well as from Galen, whom he mentions in particular. Following the idea expressed in Prov. ix. 1, "Wisdom hath builded her house, hewn out her seven pillars," he points out a sevenfold manifestation for the creative wisdom in (1) the combination of the elements of which the earth forms the center, with water and air surrounding it and fire placed above; (2) the perfection of man as the microcosm; (3) the physiology and intellectual faculties of man; (4) the order of the animal kingdom; (5) that of the vegetable kingdom; (6) the sciences, arts, and industries of man; and (7) the divine revelation as well as the moral and social welfare of all the nations. But, as has been said by one of the sages, "True philosophy is to know oneself." It behooves man to ponder on his own wondrous formation in order to recognize the wisdom of his Maker in observing the process of transformation of the elements into vegetation, which as food turns into marrow and blood, and builds up the animal body, which again, when joined to the soul—a spiritual, ethereal body akin to the celestial spirits—becomes a thinking, striving, and struggling man. How diverse the qualities of soul and of body! and yet they are united by the breath of life, the blood, and the nervous system! And how wisely are all the tender organs shielded by flesh, skin, hair, or nail against the perils surrounding them! And what marvelous foresight is exhibited in the way the infant is sheltered in the womb against the harmful influences of the atmosphere and nourished like a plant until it enters life, when the blood in the mother's breast is transformed for it into nurturing milk. The long dependence of the child upon the mother, the gradual awakening of the senses, and the slow development of the intellect lest its state of helplessness become unbearable, the frequent shedding of tears, even the mode of teething and the frequent sicknesses that befall children, betoken an especial training of man for the higher objects and obligations of life.

Baḥya then surveys the entire physiology and psychology of man; showing the wisdom displayed in the construction of each organ and of each faculty and disposition of the soul; also in such contrasts as memory and forgetfulness—the latter being as necessary for the peace and enjoyment of man as is the former for his intellectual progress. In nature likewise, the consideration of the sublimity of the heavens and of the motion of all things, the interchange of light and darkness, the variety of color in the realm of creation, the awe with which the sight of living man inspires the brute, the wonderful fertility of each grain of corn in the soil, the large supply of those elements that are essential to organic life, such as air and water, and the lesser frequency of those things that form the objects of industry and commerce in the shape of nourishment and raiment —all these and similar observations tend to fill man's soul with gratitude and praise for the providential love and wisdom of the Creator.

This necessarily leads man to the worship of

God, to which the third section, "Sha'ar 'Abodat Elohim" (Gate of Divine Worship), is devoted. Every benefit received by man, says Baḥya, will evoke his thankfulness in the same measure as it is prompted by intentions of doing good, though a portion of self-love be mingled with it, as is the case with what the parent does for his child, which is but part of himself, and upon which his hope for the future is built; still more so with what the master does for his slave, who is his property. Also charity bestowed by the rich upon the poor is more or less prompted by commiseration, the sight of misfortune causing pain of which the act of charity relieves the giver; likewise does all helpfulness originate in that feeling of fellowship which is the consciousness of mutual need. God's benefits, however, rest upon love without any consideration of self. On the other hand, no creature is so dependent upon helpful love and mercy as man from the cradle to the grave.

Worship of God.

Worship of God, however, in obedience to the commandments of the Law is in itself certainly of unmistakable value, inasmuch as it asserts the higher claims of human life against the lower desires awakened and fostered by the animal man. Yet it is not the highest mode of worship, as it may be prompted by fear of divine punishment or by a desire for reward; or it may be altogether formal, external, and void of that spirit which steels the soul against every temptation and trial. Still the Law is necessary as a guide for man, says Baḥya, since there exists in man the tendency to lead only a sensual life and to indulge, like the brute, in passion and lust. There is another tendency to despise the world of the senses altogether, and to devote oneself only to the life of the spirit. Both are abnormal and injurious: the one is destructive of society; the other, of human life in both directions. The Law therefore shows the correct mode of serving God by following "a middle way," alike remote from sensuality and contempt of the world. The mode of worship prescribed by the Law has therefore mainly a pedagogical value, asserts Baḥya. It educates the whole people, the immature as well as the mature intellects, for the true service of God, which must be that of the heart.

Pedagogical Value of the Law.

Here an exposition of the teachings of the Law and the Rabbis is given, with the view of emphasizing the need of spirituality without which all the observances of the ceremonies and the painstaking study of the dry volumes of rabbinical law fail of their purpose.

A lengthy dialogue follows, between the Soul and the Intellect, on Worship, and on the relation of Free Will to Divine Predestination; Baḥya insisting on human reason as the supreme ruler of action and inclination, and therefore constituting the power of self-determination as man's privilege. Another subject of the dialogue is the physiology and psychology of man with especial regard to the contrasts of joy and grief, fear and hope, fortitude and cowardice, shamefulness and insolence, anger and mildness, compassion and cruelty, pride and modesty, love and hatred, generosity and miserliness, idleness and industry—ten pairs of faculties of the soul which occur also in Ibn Gabirol's "Tikkun Middot ha-Nefesh" (see Kaufmann, "Theologie des Bachya ibn Pakuda," pp. 194 *et seq.*; Rosin and Brüll, *l.c.*), and may have been borrowed from an older Arabic source.

Divine Providence.

Trust in God forms the title and the subject of the fourth gate, "Sha'ar ha-Biṭṭaḥon." Greater than the magical power of the alchemist who creates treasures of gold by his art is the power of trust in God, says Baḥya; for he alone who confides in God is independent and satisfied with what he has, and enjoys rest and peace without envying any one. Yet only God, whose wisdom and goodness comprise all times and all circumstances, can be implicitly confided in; for He provides for all His creatures out of true love, and with the full knowledge of what is good for each. Particularly does He provide for man in a manner that unfolds his faculties more and more by new wants and cares, by trials and hardships that test and strengthen his powers of body and soul. Confidence in God, however, should not prevent man from seeking the means of livelihood by the pursuit of a trade; nor must it lead him to expose his life to perils. Particularly is suicide a crime often resulting from lack of confidence in an all-wise Providence. Likewise is it folly to put too much trust in wealth and in those who own great fortunes. In fact, all that the world offers will disappoint man in the end; and for this reason the Saints and the Prophets of old often fled their family circles and comfortable homes to lead a life of seclusion devoted to God only.

Immortality of the Soul.

Baḥya here dwells at length on the hope of immortality, which, in contradistinction to the popular belief in bodily resurrection, he finds intentionally alluded to only here and there in the Scriptures, in view of the immature and childlike understanding of the multitudes, who need a training to morality by threats and bribes, by rewards and punishments, that appeal to the sense. To Baḥya the belief in immortality is purely spiritual, as expressed in Zech. iii. 7, "I give thee places among these that stand by." His frequent recurrence, however, to the Saints, whom he lauds for their ascetic life, as showing their perfect confidence in God and their hope in the soul's future, betrays the singular dualism pervading his system—on the one hand, a mysticism derived from Arabic thinkers; and, on the other, the practical common-sense religion of the Jewish Law.

Sincerity of purpose is the theme treated in the fifth "gate", called "Yiḥud ha-Ma'aseh" (Consecration of Action to God); literally, "Unification of Action." Nothing is more repulsive to the pious soul than the hypocrite, who is far worse than the heathen that worships idols, but does not deceive men and insult God's majesty as does the hypocrite. But it is characteristic of the age in which Baḥya lived that he regarded skepticism as the chief means of seducing men to hypocrisy and all other sins. At first, says Baḥya, the seducer will cast into man's heart doubt concerning immortality, to offer a welcome excuse for sensualism; and, should he fail, he will awaken doubt concerning God and divine worship or reve-

Hypocrisy and Skepticism.

lation. Not succeeding therein, he will endeavor to show the lack of justice in this world, and will deny the existence of another world which is to readjust the wrongs of the one that now is; and, finally, he will deny the value of every thought that does not redound to bodily welfare. Wherefore, man must exercise continual vigilance regarding the purity of his actions.

Humility.

The sixth gate, "Sha‘ar ha-Keni‘ah," deals with humility ("keni‘ah"). This has its seat within, and is manifested in gentle conduct toward one's fellow-man, whether he be of equal standing or superior, but especially in one's attitude toward God. It springs from a consideration of the low origin of man, the vicissitudes of life, and one's own failings and shortcomings compared with the duties of man and the greatness of God; so that all pride even in regard to one's merits is banished. The high priest himself, in order to learn humbleness in his high station, had to remove the ashes from the altar every morning (Lev. vi. 3). The conditions of humility are meditation on God's greatness and goodness, observance of the Law, magnanimity toward the shortcomings of others, patience to endure without complaint every hardship that God imposes, kindness to others and charitable judgment of their doings, and forgiveness of injuries received. Especially is humility shown in refraining from finding fault in others, and in patiently bearing insults from them. Pride in outward possessions is incompatible with humility, and must be suppressed; still more so is pride derived from the humiliation of others. There is, however, a pride which stimulates the nobler ambitions, such as the pride on being able to acquire knowledge or to achieve good: this is compatible with humility, and may enhance it.

Repentance.

The practical tendency of the book is particularly shown in the seventh section, "Sha‘ar ha-Teshubah" (the Gate of Repentance). The majority even of the pious, the author says, belong not to the class of those who have kept free from sins, but to such as feel regret at having committed them; wherefore, the prayer for divine forgiveness is one of the first of the eighteen benedictions. As there are sins both of omission and of commission, man's repentance should be directed so as to stimulate good action where such had been neglected, or to train him to abstain from evil desires where such had led to evil actions, just as the cure of a patient is of a stimulating or prophylactic character, according to the cause of his sickness. Repentance consists in: (1) the full consciousness of the shameful act and a profound regret for having committed it; (2) a determination of change of conduct; (3) a candid confession of the sin, and an earnest supplication to God asking His pardon; (4) in a perfect change of heart. True repentance shows itself in fear of the deserved divine punishment, in contrition of soul, in tears and sighs, in outward signs of grief—such as moderation of sensual enjoyment and display, and foregoing pleasures otherwise legitimate—and in a humble, prayerful spirit and an earnest contemplation of the soul's future.

Most essential is the discontinuance of sinful habits, however excusable in themselves; because the longer they are adhered to, the more they grow from thin threads into thick ropes which can no longer be torn asunder. An especial hindrance to repentance is procrastination, which waits for a to-morrow that may never come. After having quoted sayings of the rabbis, to the effect that the sinner who repents may rank higher than he who has never sinned, Baḥya quotes the beautiful words of one of the masters to his disciples: "Were you altogether free from sin, I should be afraid of what is far greater than sin—that is, pride and hypocrisy." After having dwelt upon the mode of making amendments for wrongs done to one's fellow-man, and of preparing the soul to meet its Maker in perfect purity, the author closes the section with the story—taken, as he says, "from the ancients"—of a traveler, who, laden with heaps of silver coins, cast them, in his folly, into the stream which he wanted to pass, expecting to pave a way across, but found that all his coins had disappeared save one with which he paid the ferryman to carry him across Repentance is the one coin that will carry man across the stream of life to the shore of eternal salvation, when all life's treasures have been foolishly spent.

Seeing God.

The next gate, entitled "Sha‘ar Ḥeshbon ha-Nefesh" (Self-Examination), is of the same admonitory character as the preceding one. It contains a solemn exhortation to take as serious and lofty a view as possible of life, its obligations and opportunities for the soul's perfection, in order to attain to a state of purity in which is unfolded the higher faculty of the soul, which beholds the deeper mysteries of God, the sublime wisdom and beauty of a higher world inaccessible to other men—a state reached only by the truly righteous ones, the chosen ones of God, where one is capable of "seeing without eyes, of hearing without ears, of speaking without tongue, of perceiving without the sense of perception, and of arriving at conclusions without the methods of reason."

Baḥya, following the example of the Arabian encyclopedists, advocates a mysticism which might have led him far away from the path of the Law and of philosophy, had he not continually insisted on the observance of the prescribed forms of prayer, of worship, and of study of the Law, with the view of using them as means of elevating the soul to those heights of contemplation of the Divine accessible only to the pure in heart. Accordingly, he devotes the following section, entitled "Sha‘ar ha-Perishut" (Gate of Seclusion from the World), to the problem that is uppermost in his mind, the relation of true religiousness to asceticism. Abstinence, or seclusion from the world, is, according to Baḥya, a necessary discipline to curb man's passion and to turn the soul toward its higher destiny, which is to rise, amid all earthly temptations and trials, to the station of angelic beings. Still, as the normal law of human life requires the cultivation of a world which God has formed to be inhabited, and the perpetuation of the race, asceticism can only be the virtue of a few chosen ones who stand forth as teachers of a higher art of life; but, in the same measure as the masses inclined at all times toward sensualism, in the same measure there arose Nazarites, prophets, and saints in the midst of them to point to the higher needs of the soul.

An Ascetic Life.

But there are different modes of seclusion from the world. Some, in order to lead a life devoted to the higher world, flee this world altogether, and live as hermits far away from all civilization, quite contrary to the design of the Creator; others retire from the world's turmoil and strife and live a secluded life in their own homes; a third class, which comes nearest to the precepts of the Law, participates in the world's struggles and pursuits, but leads a life of abstinence and moderation, regarding this world as a preparation for a higher one. The object of all religious practise is the exercise of self-control, the curbing of passion, and the placing at the service of the Most High of all personal possessions and of all the organs of life. Accordingly, the generation of the Patriarchs, being less passionate, required fewer legal restrictions than the people of Israel in Canaan surrounded by idolatrous nations, where the Nazarites and Prophets, who led a life of abstinence, became a necessity for them. Some such discipline of abstinence Baḥya recommends, as an offset against worldliness, for an age like his own, when the people display unbridled passions and low desires; and he quotes from some Arabian moralist a lengthy admonition in this spirit.

The aim and goal of all ethical self-discipline he declares to be the love of God, which forms the contents of the tenth and last section of the work, "Sha'ar Ahabat Elohim" (The Gate of the Love of God). This is explained as the longing of the soul, amid all the attractions and enjoyments that bind it to the earth, for the fountain of its life, in which it alone finds joy and peace, even though the greatest pains and suffering be imposed on it. Those that are imbued with this love find easy every sacrifice they are asked to make for their God; and no selfish motive mars the purity of their love. Thus was the love of Abraham and Job, of Daniel and all the saintly martyrs, filled with the joy of self-sacrifice.

Love of God.

For those that truly love their God the 613 commandments of the Torah are rather few in number, their whole life being consecrated to the God with whom they are one. As characteristic of this perfect unity of the loving soul with its God, Baḥya tells of a saint found sleeping in the desert, who, when asked whether he had no fear of the lions in the vicinity, answered, "I should feel ashamed of my God, did I entertain fear of any being besides Him." And yet Baḥya is not so one-sided as to recommend the practise of the recluse, who has at heart only the welfare of his own soul. A man may be as holy as an angel, yet he will not equal in merit the one that leads his fellow-men to righteousness and to love of God.

The "Ḥobot ha-Lebabot" contains many gems of thought and beautiful sayings collected from the Arabic literature; and on account of its deep religious sentiment it became a treasury of devotion for the Jews during the Middle Ages. A number of compendiums of the work were composed and published for this purpose.

According to Steinschneider, one was written as early as the thirteenth century by a grandson of Meshullam b. Jacob of Lunel, and reedited (not composed, as was formerly assumed) by Jacob Pan in 1614. Another compendium for the Penitential Days was composed by Menahem ibn Zeraḥ and embodied in his "Ẓedah la-Derek" (1374).

Two Arabic manuscripts of the "Ḥobot ha-Lebabot" exist, one in Paris and another in the Bodleian Library, Oxford; but they show essential variations, and seem therefore to present two different redactions. They are, according to Steinschneider, in "Jew. Quart. Rev." xiii. 452, "being prepared for the press."

Judah ibn Tibbon translated the first section of the book for Meshullam ben Jacob of Lunel in 1161, and the rest between 1170 and 1198. Meantime Joseph Ḳimḥi of Narbonne made another translation, of which only the section on Repentance, "Sha'ar ha-Teshubah," has been preserved. It was published by Jellinek, together with Ibn Tibbon's translation, at Leipsic in 1846.

Jacob Roman of Constantinople intended to publish the Arabic text with a Latin translation in 1643. A comparison of the translations with the Arabic original (Cairo MS.) was begun by Jehiel Judah b. Joseph Moses Lewensohn in a pamphlet entitled "Ḥayye Lebabot," Vienna, 1872, and New York, 1885. According to Steinschneider, the Paris manuscript differs considerably from the text that Ibn Tibbon translated.

The first edition of Ibn Tibbon's translation appeared in Naples in 1489; a less correct one in Venice in 1548; and a more critical one, with register and index, in Mantua in 1559. The best critical edition, based on eight manuscripts, is the one published by Isaac Benjacob, together with a brief commentary and a valuable preface and fragment of Ḳimḥi's translation by Jellinek, Leipsic, 1846. Hebrew commentaries, together with the text, appeared as follows: (1) "Manoaḥ ha-Lebabot," by Manoah Händel b. Shemariah of Poland, Sulzbach, 1691, together with a German translation by Isaac b. Moses, Amsterdam, 1716; another with a German translation by Samuel Posen, Fürth, 1765; (2) "Marpe la-Nefesh," by Raphael b. Zachariah Mendel of Frankfort-on-the-Oder, Oleknitz, 1774; (3) "Toledot Aharon," by Ḥayyim and Isaacs, sons of Israel Somesz; (4) "Nedar ba-Ḳodesh," by Moses b. Reuben of Yurburg, Grodno, 1790; (5) "Pat Leḥem," by Ḥayyim b. Abraham ben Aryeh Loeb Cohen, darshan of Mohilev, published with text under the title of "Simḥat Lebab," Sokolow, 1803; (6) "Or la-Yesharim," by Raphael J. Fürstenthal, together with a German translation and the text, Breslau, 1836.

The following translations have been published: In Portuguese by Samuel b. Isaac Abbas, Amsterdam, 1670; in Italian in 1847; modern German translations were attempted in 1765; Spanish by Joseph Pardo, Amsterdam, 1610; Ladino by Ẓaddiḳ b. Joseph Firmon, Venice, 1703, and Isaac Bellagrade, Vienna, 1822; German, besides those mentioned, by Mendel E. Stern, Vienna, 1856, and by Mendel Baumgarten, with preface by Abraham Geiger, Vienna, 1854.

Baḥya's teachings were influenced by the Sufi theories which were in vogue at that epoch. Without going so far as to pronounce a deprecatory judgment on the ritual ceremonies, as the Sufis did, Baḥya seems to have attached no great importance to them. "The precepts prescribed by the Law," says he, "are only 613; those dictated by the intellect are innumerable." This is precisely the argument used by the Sufis against their adversaries, the Ulemas (compare Von Kreme, "Notice sur Sha'rany," in "Journal Asiatique," 1868, p. 253).

The Sufis.

The title of the eighth gate, "Muḥasabat al-Nafs" (Self-Examination), is reminiscent of the celebrated Sufi chief Abu Abd Allah Ḥarith b. Asad (tenth century), who has been surnamed El Muḥasib ("the self-examiner"), because—say his biographers—"he was always immersed in introspection" (compare Haji Khalifah, *s.v.* "Radyah"; Abu-al-Fida, "Annal Mosl." ii. 201, 698).

His "Reflections on the Soul."

Jami, in describing the life of the Sufis, says: "The aim that the Sufis pursued was a perfect union with God, or rather a kind of absorption of their individuality in the Deity. This absorption can be attained only gradually by cultivating self-renunciation, perfect indifference to all externals, and the effacement of all affection and will" ("Notices et Extraits," xii. 291). Such theories are often repeated by Baḥya in the last three gates. In the short introduction to the ninth gate, Baḥya says: "As in speaking in the preceding gate of self-examination, as withdrawal of the world was considered one of its conditions, I thought it fit to annex to it an exposition of the different forms of withdrawal and the form that is obligatory to the men of the Law." In adding the words "to the men of the Law," which are repeated several times in this gate, Baḥya had in view the asceticism of the Sufis. However this may be, Baḥya knew how to find the pearls in the heap of dust accumulated in the mystical literature of the Sufis; and his work exercised the most salutary influence upon Jewish religious life during many centuries. His proofs of the existence and unity of God, although all drawn from Arabic sources, and chiefly from the Encyclopedia of the Brethren of Purity, became classic, and were copied by many Christian scholastics (compare Thomas AQUINAS; see also Fénelon, "Œuvres Complètes," pp. 701 *et seq.*).

Baḥya's Style.

Baḥya's style, although diffuse, like all Arabic philosophical writings, is clear and very often eloquent. Unfortunately, the same can not be said of the Hebrew translation of his work, and consequently of all the modern translations made from the Hebrew. Judah ibn Tibbon made it his duty to translate verbatim, frequently without having penetrated into the author's thought: he thus became a source of misinterpretation. Many passages in the Hebrew translation are veritable enigmas; and the commentaries that have been grafted on the translation of this simple work—a work designed by its author for the multitude—are unable to solve these enigmas correctly, on account of the mistakes of the translator.

Another philosophical work of Baḥya, entitled "Ma'ani al-Nafs" (Reflections on the Soul), was discovered six years ago in a manuscript at the Bibliothèque Nationale of Paris. This manuscript, which is quite old, bears on the title-page the name of Baḥya ben Joseph ibn Pakuda as author. The authenticity of the authorship of this work, questioned by J. Guttmann, in "Monatsschrift," 1897, pp. 241–256, has been recognized by all Orientalists who were enabled to compare this manuscript with the original of the "Duties of the Heart" (compare Schreiner, in "Zeit. für Hebräische Bibliographie," i. 121–128; Kaufmann, in "Revue Etudes Juives," xxvii. 271; J. Derenbourg, *ib.* xix. 306). At any rate, the philosophical theories expounded in the "Reflections on the Soul" are in perfect accord with those expressed here and there in the "Duties of the Heart." The influence of Neoplatonism and the Kalam is apparent in both works, a fact that proves beyond any doubt that the "Reflections on the Soul" were written no later than the eleventh century—that is to say, in Baḥya's era.

The "Reflections on the Soul," translated from Arabic into Hebrew under the title "Torot ha-Nefesh" (Teachings on the Soul), with a French résumé by I. Broydé (Paris, 1896), is divided into twenty-one chapters, in which the author endeavors to reconcile the Neoplatonic psychological system. Baḥya refers in this work to two other writings of his, which are no longer extant: (1) "Bareki Nafshi," a psychological Hebrew poem to which the "Reflections on the Soul" serves as a commentary; and (2) "Alnask wal-Naẓam fi al-Khaliḳah" (Order and Gradation in Creation).

[Baḥya also composed a number of liturgical poems, full of great religious fervor, part of which have found a place in the Roman Maḥzor, while some are still in manuscript in the Bodleian Library, Oxford. The best-known poem is the one beginning with "Bareki Nafshi," which was translated by Deborah Ascarelli into Italian in 1601, and was paraphrased in Italian by Johanan Alatrino, 1628; in German, by Michael Sachs in his "Die Religiöse Poesie der Juden in Spanien," and in English by M. Jastrow in his prayer-book.

A description of these liturgical poems by Baḥya is given by Landshuth in "'Ammude ha-'Abodah," i. 49, Berlin, 1857. A seliḥah by Baḥya is published in Koback's "Jeschurun," iv., Hebrew part, 1864, pp. 183, 184].

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K. I. BR.—K.

BAIERSDORF: Small city in Bavaria, near Erlangen, once the summer abode of the margraves of Kulmbach-Bayreuth. Little is known concerning the history of the Jews there. It is certain that in the fourteenth century a Jewish community had been established; and as the seat of the rabbinate for all the Jews of the principality of Bayreuth, it must have had some importance, considering the smallness of the place. The cemetery adjoining the synagogue was used by the Jews of the surrounding district extending over many miles: it contains many tombstones, some of which are said to date from the beginning of the fifteenth century. A number of court Jews at Baiersdorf became "barnossen" (presidents) of the entire Jewish community in the principality; and in 1728 Moses Goldschmid, court agent, was appointed rabbi of the province by the margrave.

The best known of all the court Jews living there was Samson (ben Judah Selke) of Baiersdorf. He was a great "shtadlan" (official head of the Jewish community) and benefactor, and in 1712 erected a stately synagogue entirely at his own expense. The synagogue possesses valuable old candelabra and hangings. The Jewish hospital is mentioned as early as 1530. Samson's son-in-law, Moses Hameln, rabbi at Baiersdorf, has been immortalized through the memoirs of his mother, Glückel von Hameln, which memoirs, by Moses' directions, were copied from the original manuscript.

Among the notable personages of Baiersdorf in the second half of the eighteenth century were David Disbeck, author of "Pardes David" and rabbi there and in Metz; his son Simon, and grandson Moses, both scholars; Noah Hirsch Berlin, and W. Cohn. Berlin was rabbi of the principality and had his residence at Baiersdorf, but later was called to Mayence and Hamburg. Cohn was the last district rabbi of Baiersdorf.

Though the community has inherited a considerable number of institutions, it is now in a state of decay. In 1834 there were about 100 families, aggregating about 400 souls; but the emigration of the younger element to the United States (among others, the founders of the well-known banking-house of Seligman in New York, the Lehmayer and Lohman families), and the removal of the more prosperous members of the community to larger cities, gradually reduced the number to less than a dozen families. See BAYREUTH.

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D. A. E.

BAIERSDORF, SAMSON BEN MANASSE: Court Jew of the margrave Christian Ernst of Brandenburg-Bayreuth; died in 1712. He was highly esteemed at the court of the margrave, at the same time using his influence for the good of his coreligionists. It was chiefly through his influence that they were allowed to stay in the land in peace. In 1700, for a short time his position at the court was shaken by a hostile counselor of the margrave, but it was soon reestablished. In the same year he gave his daughter in marriage to a son of Glückel Hameln, Moses Hameln, who became later on rabbi at Baiersdorf and to whom is owing the preservation of the valuable memoirs of Glückel.

In 1714 Baiersdorf was calumniated by the baptized Jew Philipp Ernst Christfels, and engaged in a lawsuit, the issue of which is not known.

BIBLIOGRAPHY: Haenle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, p. 80; *Memoiren der Glückel von Hameln*, ed. Kaufmann, pp. 252, 255, 270, 290; Ziemlich, *Eine Bücher-Confiscation zu Fürth*, in *Kaufmann-Gedenkbuch*, 1901.

G. A. FE.

BAIGNEUX-LES-JUIFS: Capital of a canton, arrondissement of Chatillon-sur-Seine, Côte d'Or, France. As the name indicates, there were Jewish inhabitants in this place during the Middle Ages. A secret inquiry was made between 1306 and 1308 into the debts due to the Jews. A century later Jews were still in the community.

BIBLIOGRAPHY: *Inventaire Sommaire des Archives Départementales: Côte d'Or*, ii. 4032, iv. 414.

D. I. L.

BAIL: In English and American law, the obligation of sureties in a sum named, that the person under arrest in a civil or criminal cause will, if set at large, deliver himself up to stand trial and submit to judgment. Such obligation is unknown to Jewish law. There could not be Bail in civil causes, for there was no arrest for debt. In criminal, at least in capital, cases it was the duty of the court to hold the accused "in ward" till his guilt or innocence, and the mode of punishment, should be ascertained. The Talmud (Sanh. 78*b*) draws this rule from the case of the blasphemer (Lev. xxiv. 12) and of him who gathered sticks on the Sabbath (Num. xv. 34). And as trials were very prompt and speedy—whether the punishment was death or stripes—the hardship of imprisonment without Bail, if the prisoner proved innocent, was not great.

The Talmud (Sanh. 78*b*) applies the law of imprisonment to one that has beaten or wounded another so sorely as to confine him to his house (Ex. xxi. 18, 19). It comments on the words, "If he rise again and walk upon his staff, then he that smote him shall be quit," thus: "This can not mean that the smiter shall be free from the death penalty; for this he is, of course, not having killed anybody; but that, then, he shall be freed from custody. But the old halakic Midrash Mekilta (Mishpatim vi.) says on this verse: 'You would think that the smiter might furnish sureties and then go at large; but no, we are taught here that he is imprisoned till the wounded man is healed.' In fact, to take Bail while the stricken man may die of his wound, and his smiter thus incur the guilt of blood, would, in spirit and effect, violate the law, 'Ye shall take no ransom for the life of a manslayer' (Num. xxxv. 31); moreover, as a rich man can readily give Bail and the poor man can not, the release of the prisoner on Bail would run counter to that other oft-repeated rule of the Torah, '*One* law there shall be to you.'"

J. SR. L. N. D.

BAILLY, JEAN-SYLVAIN: Astronomer and publicist; born in Paris Sept. 15, 1736; guillotined Nov. 12, 1793. He was elected a member of the Académie des Sciences in 1763 and of the Académie Française in 1784. In 1789 he was elected by the citizens of Paris deputy to the States General. He was chosen president of that body on June 3 of the same year. In the following month he was elected mayor of Paris. Ranged on the side of moderation and justice, Bailly's sympathies went out to the alien and the oppressed. He was one of that group of liberal-minded men who emancipated the Jews; obtaining the passage of the decree of Sept. 27, 1791 (confirmed Nov. 30 of the same year), which declared the latter to be French citizens, with all rights and privileges. This decree repealed the special taxes that had been imposed on the Jews, as well as all the ordinances existing against them. Neither threats nor ridicule could deter Bailly in this matter, as was to be expected from his unswerving adherence, at great personal risk, to what he considered to be the duties of a just and upright magistrate.

On the occasion of the arrest of Louis XVI., Bailly was obliged to disperse by force of arms the crowds that gathered at the Champ de Mars to demand the deposition of the king (July 17, 1791). This act cost Bailly his popularity. Resigning his office, he fled; but, being recognized, he was brought to trial before the Revolutionary tribunal, and guillotined.

Bibliography: M. Schwab, *Histoire des Israélites*, 2d ed., p. 286; Léon Kahn, *Les Juifs de Paris Pendant la Révolution Française*, p. 59, note 3.

G. M. S.

BAILMENTS: Delivery of personal property for the purpose of a trust. A bailment arises when one person (the bailee) is lawfully put in the possession of goods belonging to another (the bailor) with the understanding that he will return them. The law of Bailments deals mainly with the duty of the bailee to return the things held in bailment and the grounds for not returning them in good condition.

Classes of Bailees.

I. The Scriptural law of Bailments is given in Ex. xxii. 6–14 (A. V. 7–15); and there is also a reference to deposits in Lev. v. 20–26 (A. V. vi. 1–7). In the former text the first paragraph (verses 6–8 [A. V. 7–9]) speaks of entrusting money or implements to the care of a neighbor; and as such deposits are usually accepted without reward, this passage is understood as referring to the "gratuitous keeper" ("shomer ḥinnam"). The next paragraph (9–12) speaks of putting animals into the care of another; and as animals are placed every day in the care of a shepherd working for hire, this paragraph is understood to refer to a paid keeper or "receiver of hire" ("shomer sakar" or "nosé sakar"). Verses 13, 14 (A. V. 14, 15) speak of one who "borrows" some specific thing, known in Hebrew as "sho'el," while he who borrows money is known as "loweh." The sages, however, recognize a fourth kind of bailee: one who rents or hires an article ("soker"), and they place him in a more favored position than the borrower, in analogy to the greater favor that is shown to the gratuitous keeper as compared with the receiver of hire. Thus the Mishnah (B. M. vii. 8; Shebuot viii. 1) enumerates four bailees ("shomerim"): (1) the borrower; (2) the gratuitous keeper; (3) the receiver of hire; and (4) the hirer. These classes are well known to the Roman jurisprudence and to the common law of England; but the special liability of common carriers, who are in our own time the most important of all bailees, is unknown to Bible and Talmud.

The same degree of care and extent of liability are placed upon the hirer as upon the receiver of hire: thus there are indeed four bailees; but, as the Talmud puts it, only three rules govern their liability (B. M. 93*a*). The "higher care," spoken of in the Talmud as resting upon the paid keeper as compared with the gratuitous one, bears in its counterpart some analogy to the *levis culpa* and *lata culpa* of the Romans; and while the main distinction (in the Scripture the only distinction) lies between "compulsion" ("ones")—that is, overpowering force, the Roman *vis major*—on the one side, and "theft or loss," the result of the keeper's negligence, on the other, the Talmud speaks of a "greater force," which is irresistible (like the "act of God," or of the king's enemies in the English law of common carriers), and of a "minor force," which a thoroughly faithful keeper might meet and overcome (Maimonides, "Yad," Sekirut, i. 2).

Another distinction, found in the very words of the Bible (Ex. xxii. 14), applies to borrower and hirer alike: "If the owner thereof be with it [the hired or borrowed article], if he be a hired man and has come for his hire, he [the borrower or hirer] need not pay." This is construed to mean: If the owner of the article, generally a draft-animal, is engaged at or before the time at which the article is borrowed or hired; if he is thus engaged, whether for hire or without it, the hirer or borrower is free from liability except for misappropriation (B. M. viii. 1, and discussion in Gemara 94*b et seq.*).

It may be here remarked that when A borrows an article from B, without any hire or compensation, and nothing is said about the length of time for which he may keep it, he must restore it on demand; but if B lends the article for a fixed time, or for doing some named task, A may keep it for the whole time, or during the performance of the task, though he has given no consideration. For here is a gift of the use with delivery of possession; and such a gift is as irrevocable as a like gift of the thing itself (Maimonides, She'elah, i. 5).

The word *peshi'ut* (lit. "unfaithfulness") answers to the Latin *culpa*, or fault, and to the "negligence" of the English-American law.

General Rules.

II. The Mishnah, in the two places indicated above, states the general rules thus: "The gratuitous keeper swears about everything [clears himself by his oath in all cases, according to Ex. xxii. 7 (A. V. 8)]; the borrower pays in all cases; the receiver of hire and the hirer swear about the crippled or captured or dead beast, but pay for what is stolen or what is lost." The exceptions to these rules will be stated later in this article.

1. The Borrower ("Sho'el"): The borrower of beasts, implements, or other movables, when the presence of the owner is not stipulated for, pays not only for loss or theft arising from his neglect, but even for the result of irresistible force—in the words of the text, "for if it die, or be hurt, or driven away" (Ex. xxii. 9 [A. V. 10]). For the death of animals, however, the borrower is excused, if it results from the very kind of work for which the beast was borrowed, provided the borrower does not task the beast beyond its strength. (Maimonides, for reasons unexplained, has in his code changed the words of the Talmud [B. M. 96*b*, and frequently] "died by reason of the work," מחמת מלאכה, into "died at the time of the work," בשעת מלאכה.) The reason of the exception is this: As the work done which caused the death was in the contemplation of both borrower and lender, the result must also have been in their contemplation. In like manner, if a man borrows an ax for cutting down trees, and it breaks in the act of striking a tree, the borrower is not responsible. But if a man borrows a spade to dig up a certain garden, and he uses it upon another garden, he is responsible for the breakage. Where the article is put in worse shape while in the hands of the borrower, the difference in value is assessed and must be paid. This applies to a beast also: If the borrower fails to feed it properly, and by reason thereof it is returned to its owner in worse condition than when it was received, he must answer for the depreciation (Maimonides, "Yad," She'elah u-Pikadon, i. 1–9).

Where, by the death of the borrower, a borrowed beast or article passes into the hands of his heirs, the Talmudic sages are divided on the question, whether the heirs are liable even to the extent of other estate falling to them for the destruction of the thing by "force" (Ket. 34*b*; B. Ḳ. 112*a*). Maimonides in his code (She'elah i. 5) says they are; while R. Joseph Caro, in his comments on that code, wonders at this, and claims that the weight of Talmudic authority lies the other way.

Where the presence or services of the owner are obtained, the borrower does not answer even for the result of negligence ("peshi'ut"). An agent of the owner does not satisfy the rule; his slave does. A wife is supposed to be present at all times; hence he who borrows an article from his wife is not responsible for accidents (She'elah, ii. 1, 5, 7).

Where the article is sent by the lender to the borrower, the latter's liability for unavoidable accident begins only when it reaches the house or grounds of the borrower, even though the lender should have chosen an agent or son of the borrower as his messenger. But if the borrower chooses the messenger, he is answerable for whatever happens after the thing comes to such messenger's hands (*ib.* iii. 1).

When an unmarried woman borrows an article and marries, and the husband takes possession, not knowing that it is borrowed, he is not responsible even for negligence; but if he knows that it is borrowed, he becomes answerable in her place (*ib.* ii. 11).

Gratuitous Keeper.

2. The Gratuitous Keeper ("Shomer Ḥinnam"): A preliminary question may arise as to money, whether it becomes a special deposit or a loan. When money, whether sealed or loose, is handed to a private person for safe-keeping, it is presumed that he will not use it in his business, but will put it in a safe place. If he does the latter, he will be excused for loss like other gratuitous keepers. But if money is handed to a banker ("shulḥani") otherwise than in a sealed or privately knotted bag, it is presumed to be for use in his business, and he becomes liable for it as a debtor. The better opinion applies the same rule to shopkeepers as to bankers (Mishnah B. M. iii. 10, 11). When the owner calls for his deposit, and it is missing in part or in whole, the depositary is put to an oath, by which he has to affirm (1) "I have not put my hand upon it" (in the words of Scripture, Ex. xxii. 7, Hebr.); (2) "I have not been faithless about it" (lo-fasha'ti) (B. Ḳ. 107*b*); (3) "It is not in my possession." The second of these avowals means, "I have kept the thing in the manner of keepers." What is meant by "the manner of keepers" depends on the nature of the deposit. Some things, such as planks or stones, are kept in an open yard; heavy skeins of flax and the like may be laid down in an inner court; a garment or shawl is kept in the house; more valuable things—*e.g.*, silks or gold and silver vessels—are locked up in a box or turret. When the keeper puts the deposit in some place which is not for a thing of its nature, even if he puts it alongside his own similar goods, and it is lost or stolen, he is answerable, as is the case when the deposit at the improper place is met by *vis major*, such as a fire or the collapse of the house. This is upon the principle that where faithlessness is the earliest cause of the loss or destruction, force coming in afterward is no excuse. On like grounds it was held that where the depositary hid coins entrusted to him in a hut made of reeds—a safe enough hiding-place against thieves, but unsafe against fire—he "began with faithlessness," and he was held liable, though the coins did not perish by fire, but were stolen (B. M. 42*a*; She'elah, iv. 2, 3).

Place of Deposit.

In Talmudic and even in much later times (B. M. *l.c.*, followed by Maimonides and other codifiers), it was thought that burial in the ground or inside of a brick wall was the only fit means for the safe-keeping of gold or silver coins. According to some authorities, this would apply also to silver in bars, and certainly to gold bars, precious stones, and like articles of great value with small bulk and weight.

When one receives money to carry from place to place, or to his own home for safe-keeping there, he must carry it well tied up, and belted in front of his body (She'elah, iv. 6).

A man who is chosen by his neighbor to safeguard his goods has no right to entrust them to another; if he does, he is responsible, unless this other person can prove that he has kept them well. But it is always supposed that a gratuitous keeper takes his wife and other adult members of his family (such as his mother living with him) and his servants into his confidence; and where he in good faith bids one of these to put the deposit in a safe place, he will not be held answerable for accidents, except such as occurred by their mistakes (*ib.* 8).

Where one has been entrusted with grain or like produce, he should not mix with his own what is thus deposited; but should he do so, and there be a diminution in the whole amount—as generally happens in course of time—a certain ratio is allowed for yearly shrinkage; thus: 4½ kabs in the kor (180 kabs) on wheat and shelled rice; 9 kabs on barley or millet; 18 kabs on spelt, linseed, or unshelled rice. On wine the outage is one-sixth; on oil 3 per cent: one-half for absorption in earthen vessels, and one-half for lees; if the vessels are old, only 1½ per cent (*ib.* v. 5).

The keeper of the article must never use it; even if it be a scroll of the Law, he should only unroll it once a year to air it, and similarly with other books. He must not lend the article to another; to do so is a "putting forth of his hand," which makes the keeper responsible for loss from any cause (*ib.* vii. 4). If the keeper of a barrel of wine lifts or moves it, and takes out a part for himself, he becomes responsible for the whole (Ḥoshen Mishpaṭ, 292, 2). If, when called upon to return the deposit, he can not tell where it is, he can be made to pay the value at once (She'elah, iv. 7). If the goods in his hands (such as grain) are deteriorating or shrinking in the ordinary way it is no ground for interference; if, through dry-rot, mice, or like causes, they are lessening or spoiling more rapidly, the depositary should have them sold by order of court, let a stranger buy them, and safely keep the proceeds of the sale for the owner (*ib.* vii. 1, 2).

When, on demand, the depositary can not produce the deposit, he may, instead of making the threefold oath given above, offer payment of the value; but this can be done only when the deposit is of money, or of articles like grain, fruits, or other produce which can be bought in the open market. When the article is an animal or implement that may have a special worth to the bailee or to the owner, the latter may compel him to swear, "The article is not within my possession," before accepting payment (*ib.* vi. 1).

Keeper or Receiver for Hire.

3. The Receiver of Hire ("Nosé sakar"): In Talmudic as well as in Biblical times, he was generally a shepherd. A very high degree of diligence was exacted upon the precedent of "our father Jacob," who could truthfully say, when he kept Laban's flock for reward: "In the day the drought consumed me, and the frost by night" (Gen. xxxi. 40; see B. M. 93*b*). Not every wild animal is held to be a superior force: one wolf is not; two wolves are; two dogs are not. A robber, at least an armed one, is held to be such, even if the shepherd be armed; for he need not risk his life. A lion, a bear, a leopard, a panther (πάρδαλις), or a serpent is a force that excuses, but only when the animal comes of itself; when the shepherd takes his flock toward the lair of the noxious beast or of robbers, he is not excused (Sekirut, iii. 4). To hold the keeper thus liable for stock torn by a wild beast in any case seems to be against the plain words of Ex. xxii. 12 (A. V. 13): "If it be torn in pieces, *let him bring it for witness:* he shall not make good that which is torn." But in accordance with the adopted interpretation of the verse in the oral law, the Targum renders the italicized words as "let him bring witnesses of the tearing"; indicating that though the ox or lamb has certainly been torn by wild beasts, there is a question of fact, to be answered by witnesses, how it came to be torn (see B. Ḳ. 10*b et seq.*). Loss by shipwreck is ascribed to irresistible force, and always falls on the owner (Sekirut, i. 2).

When the beast entrusted to the keeper dies a natural death, he is excused; but not when he has by insufficient food or ill-treatment caused its death. Where the beast has climbed to the top of a cliff and falls down, its death is held unavoidable, but not so if the shepherd has led it up, and it then falls down (*ib.* iii. 9). By the plain words of Scripture, the hired keeper is liable for a beast that is stolen or strayed, and, by analogy, for articles that are stolen, mislaid, or lost sight of. He is, of course, liable in all cases in which a gratuitous keeper is bound to make compensation, and has eventually to take the same oath (*ib.* ii. 3).

When a hired keeper (or a hirer) lends the thing to another, who as borrower is bound for destruction by superior force, he may collect compensation from the latter, but only for the benefit of the owner (*ib.* i. 6).

4. The Hirer ("Soker"): The hirer is liable in all cases in which the hired keeper is, unless, like the borrower, as shown above, he is discharged from liability by the presence or constructive presence of the owner (*ib.* i. 2).

III. While it is often said that stipulations running counter to the Mosaic law are void, and though among the early sages R. Meïr sought to apply this rule even where nothing but the payment of money was involved, such stipulations are held good as to contracts involving money only when they precede the act by which the contract takes effect. Hence a gratuitous keeper can exempt himself by contract from the oath of exoneration, the borrower from payment in all or in any cases, the hirer or receiver of hire from oath and payment; or any keeper may stipulate for a less than the customary degree of care. Under an institution of the early ages a bailment, like a sale (see ALIENATION), becomes effectual only when the thing entrusted, loaned, or hired comes to the bailee's hand: thus the word limiting the bailee's duties can be spoken or written before the bailment takes effect (Mishnah B. M. vii. 10, 11, and Gemara on same, 94*a*).

Exceptions to Bailee's Responsibility.

Where a man receives money, not for the purpose of keeping it for the owner, but to apply it to a charity or to distribute it among the poor—the special objects of the bounty not being named—the Biblical law on Bailments does not apply in express terms, nor does the rabbinic interpretation which requires a certain degree of care. Nor do the above rules apply to a bailment of slaves, or to one of deeds or bonds; or to the goods of the sanctuary or to those of Gentiles (Ḥoshen Mishpaṭ, 301, 1).

Disputes often arise on other questions than the cause of the loss, and these are settled by the ordinary presumptions and rules of evidence. Thus the Mishnah (B. M. viii. 2) already puts the case of A letting B have one cow for hire, and lending him another cow gratis. One cow dies. A says it was the loaned cow; B says he does not know which it was; or vice versa. The Mishnah says that in all such cases the party making the certain statement wins; which position is controverted in the Gemara on general grounds reaching beyond the law of Bailments (B. M. 97*a et seq.*).

When the delivery of a thing as a deposit is proved by witnesses, the depositary can not by his unsupported word claim the thing as having been subsequently bought by him or received as a gift. Hence the owner can without oath reclaim the thing from the depositary's heirs. And further, even without witnesses the owner may recover from such heirs if he can give a striking description, can show that he was not a frequent visitor at the depositary's house, and that the latter was not reputed to be the owner of the thing in question (Ket. 85*b*; She'elah, vi. 4).

In speaking of the gratuitous keeper, the text says: "If the thief be found, he shall pay twofold" (Ex. xxii. 6 [A. V. 7]). Whom must he pay? Ordinarily he must pay the owner; but if such keeper or any other bailee has already for any reason satisfied the owner, the right in the stolen thing enures to such bailee, and the thief must give him—the bailee, not the owner—the double compensation (B. M. iii. 1; Maimonides, "Yad," Genebah, iv. 8).

The provisions for a guilt-offering and for the restitution of one-fifth in addition to the value by a faithless but repentant bailee, in Lev. v. 21-26 (A. V. vi. 1-7), are also discussed in the Mishnah and Talmud. For this phase of the subject see Embezzlement.

Distinction Between Compensation and Penalty.

IV. What has been said in Assault and Battery as to the qualification of the judges applies with even greater force to the trial of causes arising out of the loss or destruction of property left in the hand of bailees. For thrice in the verses of Ex. xxii. (7, 8, bis), which refer to a deposit, the title of "Elohim"—God or gods—is given to the judges; they must therefore be ordained judges who have received their "semikah" (ordination) in the Holy Land from an unbroken line of ordained elders. Nevertheless, in the Babylonian Talmud (B. M. 96*b* and elsewhere) reports of cases are given in which one or the other of the chief rabbis at Sura or Mata Maḥasia of the Babylonian academies decide cases of bailment; but in no case does the judge award a double compensation: none but an ordained judge would have attempted to impose such a penalty ("ḳenas"). The Ḥoshen Mishpaṭ also, while it only deals with the law as actually practised at a much later period, discusses (291-305 and 340-347) the responsibilities of the four kinds of bailees without referring to double compensation or to the penalty of one-fifth which, under the ordinance in Leviticus, the repentant bailee was to add to the principal.

Bibliography: This article follows in the main the guidance of Maimonides in *Yad ha-Ḥazakah, She'elah u-Pikadon*, and *Sekirut*. The Talmud deals with the subject in chapters iii., vii., and viii. of *Baba Mezi'a*. The Talmudic law of Bailments has been treated by the following modern authors: I. M. Rabbinowicz, *Législation Civile du Thalmud*, ii., Introduction, pp. 64-84, Paris, 1877; Spiers, *School System of the Talmud*, pp. 58-106, London, 1898.

J. SR. L. N. D.

BAIRAMCHE. See Bessarabia.

BAJA: City on the Danube, in the county of Bács-Bodrog, Hungary. As early as the end of the eighteenth century, Baja, owing to its favorable location, was a bustling commercial town. The first Jewish families probably settled there toward the middle of that century and formed a small community. The great conflagration that swept over the city, May 1, 1840, destroyed the synagogue and the Jewish school, together with the communal archives, so that no reliable data remain concerning the organization of the community and the first decades of its existence. The first entries in the old "Ḥebra" book are dated March 6, 1791, the names being those of persons deceased in 1789. The beginnings of the community therefore probably do not date much earlier.

One of the earliest rabbis, and perhaps the very first, was Isaac Krieshaber (later in Paks); and he was succeeded in 1794 by Isaiah Moorberg, or, as he calls himself, Isaiah Kahane, who devoted himself to cabalistic studies, and resigned in 1805. The community then chose for its rabbi Meïr Ash (a surname abbreviated from "Eisenstadt"), distinguished for his piety, firm character, and Talmudic learning. He was an intimate friend of Götz Schwerin, a considerably older man, who had settled at Baja a few years earlier. In order to enable his friend to succeed to the rabbinate, Ash resigned his office in 1815, continuing his rabbinical activity in other circles. Under the new rabbi the community grew in numbers and reputation, becoming one of the most flourishing and important in the whole district.

In the midst of this prosperity, that boded well for the future of the community, a conflagration occurred in Baja, as stated above, which destroyed 2,000 houses, the synagogue, the communal house, the school, the hospital (that also served as a shelter for homeless strangers), and the bath-house. The whole city, in fact, was a mass of smoking ruins. All the members of the community, except three, were rendered destitute. Götz Schwerin (now an octogenarian) found refuge in a house on the outskirts of the city. He manifested an untiring activity in the relief of his flock and the rebuilding of the synagogue, appealing to communities and rabbis far and near, and to his many friends and disciples both at home and abroad. His efforts were very successful, and he received large contributions. The scattered members of the community returned, and were joined by others who were attracted by the business activity incident to the rebuilding of the city.

Within two years the new synagogue was begun. Some influential members took this occasion to press for the introduction of changes in the ritual which they had seen adopted in the progressive synagogue of Budapest. Schwerin offered little opposition; and the Orthodox interior arrangement was therefore abandoned, and a modern order of services adopted, which subsequently served as model for many other communities. The new building was dedicated Sept. 26, 1845. Jacob Steinhardt, rabbi of Arad, delivered the address in Hungarian, while Schwerin lighted the perpetual lamp and pronounced the benediction. After thirty-six years of beneficial activity, Schwerin died Jan. 15, 1852. He was succeeded by Moses Nascher, upon whose death, Feb. 13, 1878, Dr. Leopold Adler was called to the rabbinate.

With the reform of the services, reform of the system of education went hand in hand. In the thirties the congregation established an elementary school, which was reorganized in 1846 under the name of "Israelitische Deutsch-Ungarische Primär Schule." This school consisted of four classes. Employing superior teachers, it was attended even by non-Jews, and stood high with the educational authorities. In the fifth decade the community also established classes for girls. In all its intellectual endeavors it was supported by the old Talmud-Torah Society, which attended to the poor and took its share of the communal burdens. In 1901 the community supported a kindergarten, a primary school for boys and girls (four classes), and a grammar school for boys and girls (four classes) with 12 teachers and 428 pupils. A more thorough instruction in religion is provided in the Talmud-Torah school recently erected, in which the more advanced scholars are introduced to the study of Scripture. Many who have achieved distinction in various departments of activity have received their education here.

The philanthropic institutions include a Ḥebrah Ḳaddishah, a Jewish Women's Society, and a Young Women's Society, which supports a kitchen for poor school-children.

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D. E. N.

BAJAZET II.: Turkish sultan; born 1447; succeeded in 1481; died 1512. During his reign the Jews enjoyed a period of complete and uninterrupted peace, which was reflected in the flourishing condition of Jewish culture and letters. Under Bajazet II. there were learned Sephardic Jews who occupied themselves not only with the Talmud, but also with the secular sciences. Among such scholars were Mordecai Comtino (1460–90), an astronomer and mathematician, whose Jewish and Karaite disciples included Elijah Bashyatzi, Caleb Afendopolo, and Joseph Ravizi; Solomon ben Elijah Sharbiṭ ha-Zahab of Salonica and Ephesus (1470–1500), preacher, poet, and grammarian; Shabbethai ben Malkiel Cohen, who had gone to Turkey from Greece; and Menahem Tamar, a liturgical poet (1446–1500). As early as 1483 there was a Jewish printing establishment in Constantinople.

The moral condition of the native Jews was, however, not entirely satisfactory, as is proved by incidents in their communal history, such as the quarrel between Rabbi Joseph Colon of Mantua and Moses Capsali, chief rabbi of Turkey, about a collection for the poor of Jerusalem. But the situation improved with the arrival of exiles from Spain (1492), who were received most kindly by the sultan. Bajazet showed himself at this critical moment not only more compassionate toward them, but also more prudent and politic than the Christian princes. He recognized that these refugees from Spain, Portugal, and others later from Naples were of value to his empire by reason of their intellectual capacity.

In 1492 Bajazet ridiculed the foolish conduct of Ferdinand and Isabella of Spain in expelling a class of people so useful to their subjects. "You venture to call Ferdinand a wise ruler," he said to his courtiers—"he who has impoverished his own country and enriched mine!"

Bajazet addressed a firman to all the governors of his European provinces, ordering them not only to refrain from repelling the Spanish refugees, but to give them a friendly and welcome reception. He threatened with death all those who treated the Jews harshly or refused them admission into the empire. Moses Capsali, referred to above, who probably helped to arouse the sultan's friendship for the Jews, was most energetic in his assistance to the exiles. He made a tour of the communities, and was instrumental in imposing a tax upon the rich, to ransom the Jewish victims of the persecutions then prevalent.

Thus several thousands of emigrants established themselves in Turkey; and in less than a generation they possessed themselves of the administration of the Jewish communities and exercised a preponderant influence upon them, creating, as it were, a species of Oriental Spain.

Bibliography: A. Danon, in the journal *Yosef Da'at*, No. 4, 1888; M. Franco, *Histoire des Juifs dans l'Empire Ottoman*, pp. 35 *et seq.*

G. A. D.

BAK: A family of Hebrew printers in Italy and Prague, who exercised their craft for two centuries. The name is said to be an abbreviation of "Bene Ḳedoshim" (Children of the Holy), an assumption, however, which is somewhat improbable. The principal members of the family were the following:

1. **Gerson Bak**: Progenitor of the family; flourished during the first quarter of the sixteenth century in Italy.

2. **Israel ben Joseph Bak**: Son of Joseph. Pressman from 1686 to 1691 with the firm of Judah Bak's Sons, and in 1695 with that of Judah Bak's Grandsons. The last-mentioned establishment, also called "Bakische (or Pakische) Buchdruckerei," flourished after 1697, and was conducted by Israel and Moses Bak (No. 9). Afterward the business was carried on by the sons of Judah Bak (No. 8) and of Yom-Ṭob Lipman Bak (No. 11).

3. **Jacob ben Gerson Bak** (also called **Wal** or **Wohl**): Son of Gerson. Printer; died in 1618. In 1595 he published at Verona the Midrash Tanḥuma, with an elaborately embellished title-page. After 1605 he was engaged in printing at Prague. His first work published there (1605) was the "Sabbat-Yozerot," based upon the Polish ritual and written in the Judæo-German dialect. Until 1615 he was occasionally associated with Jacob Stabnitz. Jacob left two sons, Joseph (No. 5) and Judah (No. 7).

4. **Jacob ben Judah Bak**: Son of Joseph. Pressman at Lublin about 1648; died in 1685. In 1680 he completed, at Weckelsdorf, the "Maḥzor," based on the German ritual, which had been begun at Prague in the previous year—the only Hebrew work ever published at the former place.

5. **Joseph ben Jacob Bak**: Brother and partner of Judah (No. 7). Together, under the firm-name of "The late Jacob Bak's Sons," they conducted the business from 1620 to 1660.

6. **Joseph ben Judah Bak**: Son of Judah. Printer of the seventeenth century. In 1679 and 1684 he was in the printing business by himself and in 1686 in association with his nephew Moses (No. 9).

7. **Judah ben Jacob Bak**: From 1661 to 1669 sole proprietor of the printing business formerly carried on by himself and his brother Joseph (No. 5). He died in 1671 and left the establishment to his sons Jacob (No. 4) and Joseph (No. 6) who, under the firm-name of Judah Bak's Sons, conducted it from 1673 to 1696.

8. **Judah ben Moses Bak**: Compositor of the eighteenth century. He was first engaged in the printing-house of his father, from 1705 to 1720, but carried on an independent establishment from 1736 to 1756, when he became associated with his brother,

Yom-Ṭob Lipman (No. 11). His wife died in Elul, 1760, and he was already advanced in years when he lost his son Moses Löb (No. 10).

9. Moses ben Jacob Bak: Printer, and partner of Joseph ben Judah (No. 7). Died Tammuz 14, 1712.

10. Moses Löb Bak: Compositor in the printing-office of his father, Judah (No. 8), in 1757, and son-in-law of Mendel Steinitz.

11. Yom-Ṭob Lipman Bak: Printer from 1757 to 1789. The firm of Bak was still in existence in 1784 under the title of "Bakische und Cazische Privilegirte Buchdruckerei."

BIBLIOGRAPHY: Zunz, *Z. G.* p. 264; Steinschneider, *Cat. Bodl.* Nos. 7835-7844; Hock, *Die Familien Prags*, s.v. *Back*; Simonsen, *Hebraisk Bogtryk i Oeldre og Nyere Tid*, p. 20, Copenhagen, 1901; Grünwald, in *Jüdisches Literaturblatt*, xxii. 35.

G. A. F.

BAKBUK, SONS OF: A family of Nethinim that returned with Zerubbabel (see Ezra ii. 51 and the corresponding list of Neh. vii. 53). The identification of these with "the sons of Acub" mentioned in I Esd. v. 31 (compare Ezra ii. 45) is doubtful.

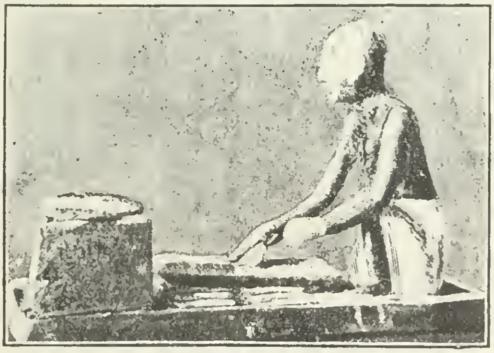
J. JR. G. B. L.

BAKBUKIAH: A Levite who returned with Zerubbabel (Neh. xii. 9); "second among his brethren" (Neh. xi. 17). He was one of those that lived in Jerusalem, and was a porter of the storehouse at the gate (Neh. xii. 25).

J. JR. G. B. L.

BAKER: Among the Hebrews the task of preparing the daily supply of fresh bread fell to the housewife. It was only in the larger cities that professional bakers were found, and, even in these, not at a very early date. Bakers and baking are mentioned in Gen. xl. 2; Hosea vii. 6. Mention is made of a "street of bakers" in Jerusalem in the days of Jeremiah (Jer. xxxvii. 21); and one of the towers at the city wall bore the rather curious name of "Tower of the Ovens" (Neh. iii. 11, xii. 38; see Josephus, "Ant." xv. 9, § 2). See BREAD and BAKING.

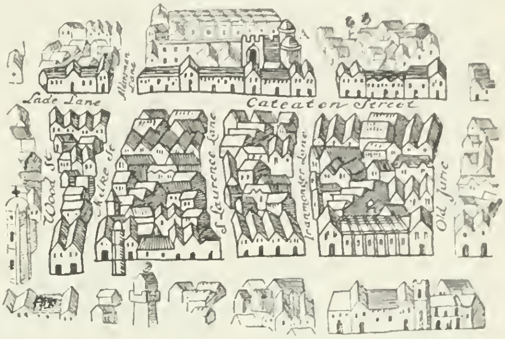
J. JR. I. BE.



Egyptian Baker.

(From "Zeitschrift der Egyptischen Sprache.")

BAKEWELL HALL: A large building in the neighborhood of the Guildhall, London, on the site now occupied by Gresham College. In a document at the British Museum (Add. MS. 4542, f. 37), a synagogue of the Jews is described as being on the same site; and Stow ("Survey of London," ed. Thoms, p. 108) refers to the tradition that Bakewell Hall was once a Jewish synagogue. It was built on land that originally belonged to Josce of York. At his death it eschcated to the king and passed to Samuel Hoppocole, and then to Ysaac the "Cyrographer," who handed it over to his son Samson. It ultimately came into possession of Aaron fil. Vives in 1281, and was in the hands of his mother at the expulsion in 1290. It was the only synagogue in London in preexpulsion times that was not confiscated and remained in possession of the Jews down to the expulsion in 1290. It has been suggested that the name was derived from "Bathwell Hall," and that the "miḳweh," or ritual bath, of the London Jewry was also situated in the same building.



Old London Jewry, Showing (A) Location of Bakewell Hall.

(From Ralph Aggas' "Map of London," 1586.)

BIBLIOGRAPHY: Jacobs, in *Papers of Anglo-Jewish Exhibition*, p. 11; idem, *Jews of Angevin England*, pp. 234-236; idem, *Jewish Ideals*, p. 170; Abrahams, *Jewish Life in the Middle Ages*, p. 73.

G. J.

BAKHCHI-SARAI (Tatar for "a palace surrounded by gardens"): Former residence of the Tatar khans (fifteenth century to 1783); now a town in the government of Taurida (Crimea), Russia, situated on the rivulet Churuksu, nearly midway between Simferopol and Sebastopol. In a total population of 13,377, mostly Tatars (in 1881), about seventy families were Karaites and about twenty families Talmudical Jews. The Karaites trade largely in dress-stuffs, mercery, and groceries, while most of the Talmudical Jews are artisans. Both communities have their synagogues.

BIBLIOGRAPHY: Mandelstamm, *Hazon la-Mo'ed*, iii. 16, Vienna, 1877; Deinard, *Massa' la-ḥazi ho-I Krim*, p. 104, Warsaw, 1879; *Entziklopedicheski Slovar*, iii. *s.v.*, St. Petersburg, 1892.

G. H. R.

BAKHMUT: City in the government of Yekaterinoslav, Russia. It has 4,000 Jews in a population of 19,000. The district of Bakhmut, including the city, has a Jewish population of 9,469 in a total of 332,171. Until 1882, the Jews of the vicinity of Bakhmut rented land for cultivation; but since the law of May 3, 1882, only 10 or 15 of them hold land in Christians' names and sublet it to peasants. There are 583 artisans among the Jews, including 185 tailors. The lamentable condition of the latter is due to the steady influx of other Jewish artisans. The city has a Talmud Torah, a private school for Jews, and 9 "ḥeders" with 155 male pupils.

H. R. S. J.

BAKI, SIMSON: 1. Born either in Germany or Italy, and very probably related to the Bachi family, members of which flourished successively at Vercelli and Casale. He lived about 1582–84, and wrote at these dates from Safed and Jerusalem three letters, which were recently published by David Kaufmann in A. M. Luncz's "Jerusalem," vol. ii., Jerusalem, 1887, Hebrew section, pp. 141–147; compare also Steinschneider in the same periodical, vol. iii., Jerusalem, 1889, pp. 56, 57, No. 33*b*, who calls him "Back."

L. G. G. A. K.

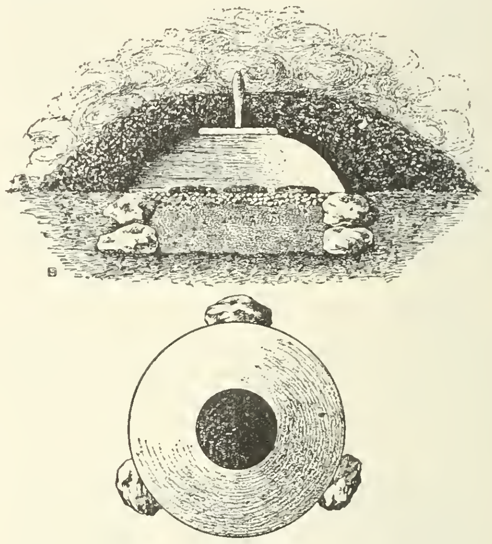
2. Rabbi at Casale; flourished about the middle of the eighteenth century. He was a contemporary of Moses Zacuto, and was, it is assumed by some, the descendant of Simson Baki, 1, or in some way related to him. According to Rabbi Benjamin Cohen of Reggio, who was Baki's pupil, he died on the 11th of Sivan, 5451 (=1691; compare "Gebul Binyamin," ii., No. 44). Baki seems to have been a mystic. From one of the epistles of the cabalist Moses Zacuto, bearing the date 1672 (אגרות הרמ"ז, No. 2), it appears that he was very superstitious, for he complains of his ill-success at exorcising the evil spirit with which a woman was possessed, whereupon Moses Zacuto recommended the burning of sulfur along with the use of the Ineffable Name to obtain the desired effect. In common with all his countrymen, Baki was a fervent champion of Shabbethai Ẓebi, and transmitted to him from Italy a letter avowing allegiance to his cause. As a writer he does not appear to have been active beyond the composition of a commentary on Lamentations and the Song of Songs mentioned in the "Epistles of Moses Zacuto," entitled רפואה למכה, which latter is still extant in manuscript. Bibliographers do not allude to it at all, except Benjacob, "Oẓar ha-Sefarim," p. 549, note; 217.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, 1856; p. 321, Grätz, *Gesch. der Juden*, 2d ed., x. 323; Brüll, in *Hakarmel*, new series, iv. 168; Brüll's *Jahrb.* ix. 175, note 1; D. Kaufmann, in Luncz's *Jerusalem*, ii., Jerusalem, 1887, Hebrew section, p. 142; A. Jellinek, in the *Zunz-Jubelschrift*, Berlin, 1884, Hebrew section, p. 86; Mortara, *Indice Alfabetico*, Padua, 1886, p. 5, s.v. *Bachi*, who mentions two Simsons, who are, without doubt, identical. Another died in 1885.

K. G. A. K.

BAKING.—Biblical Data: The bread of the ancient Hebrews, like that of the Palestinians today, was not in the shape of thick loaves, but of thin cakes (see Bread). Originally these were baked by kindling a fire on the sand or on small stones, and then, when the sand or stones had become sufficiently heated, brushing away the fire and ashes and laying the thin cakes of dough upon the sand or stones and covering them with glowing ashes. A few minutes sufficed to bake this bread. Such is the description given by Epiphanius (De Lagarde, "Symmicta," ii. 168), who explains the Septuagint *ἐγκρυφία* as referring to "the hiding" of the cakes under the ashes (compare the Vulgate *panis subcinerarius*). The Hebrew expression עגת רצפים in I Kings xix. 6, rendered as "cakes baken on the coal," is also most probably to be understood as meaning cakes baked on glowing stones (see Robinson, "Biblical Researches," ii. 416; Doughty, "Arabia Deserta," i. 131). Another method of baking, prevalent still among the Bedouins, is to employ a heated iron plate in lieu of sand or stones (מחבת ברזל, Lev. ii. 5; Ezek. iv. 3). The reference in I Chron. ix. 31 is probably to bread baked in this way.

The Jews that were settled in the land, no doubt, as a general thing, had ovens in their houses (תנור, "tannur"). The modern Palestinian oven, which, in ancient times, could certainly not have been more primitive, consists generally of a clay pan, which is placed upon small stones with dung-fuel heaped around and over the pan. The dung is kindled and the bread then laid upon the heated stones under the pan. This is evidently an elaboration of the process above described. Another form of oven, however, is also used, consisting of a clay cylinder narrower toward the top. Fire is kindled inside this, and the cakes of bread are stuck upon the heated inside walls. The ancient Egyptians laid the cakes upon the external walls of the oven, as the drawings show.



Modern Baking-Oven in Syria.
(From Benzinger, "Hebräische Archäologie.")

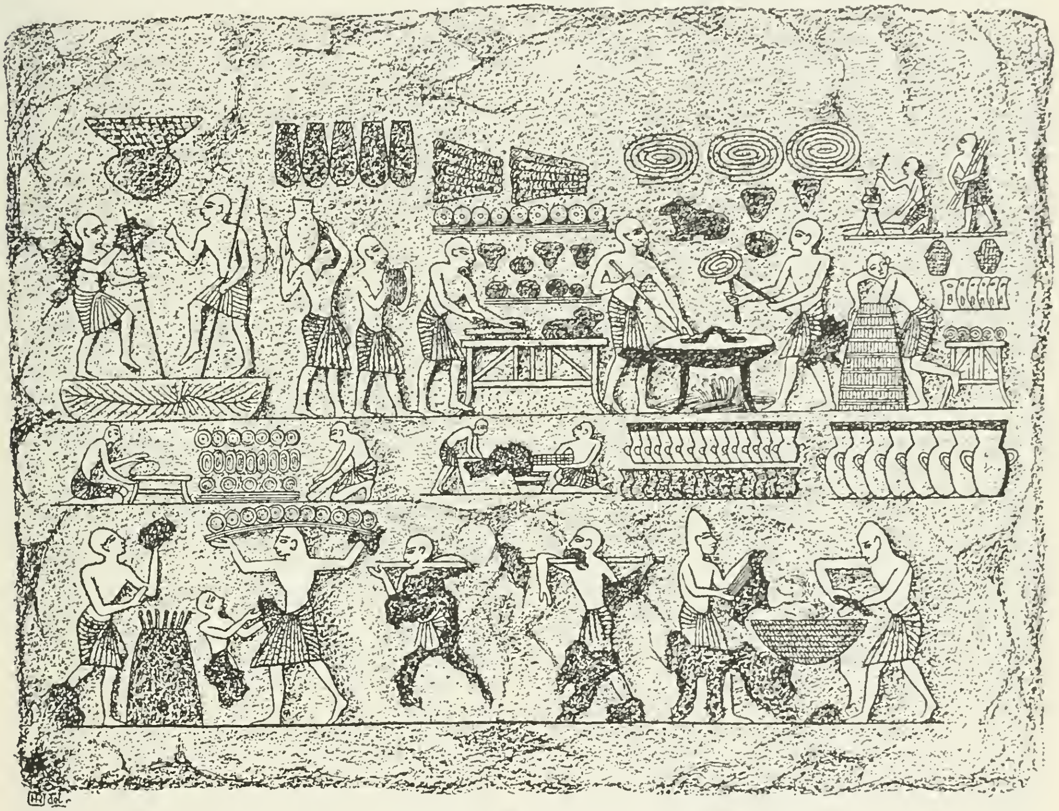
Bibliography: Wilkinson, *Ancient Egypt*, 1878, ii. 34; Erman, *Aegypten und Aegyptisches Leben*, 1885, pp. 191 *et seq.*; see also the cuts of the modern oven in Benzinger, *Archäologie*, 1894, pp. 86, 87; Nowack, *Lehrbuch der Hebr. Archäologie*, 1894; Vogelstein, *Die Landwirthschaft in Palästina zur Zeit der Mishnah*, Berlin, 1894; and the works referred to in this article.

J. JR. I. Be.

——In Rabbinical Literature: Rabbinical, and especially tannaitic, literature gives more detailed information respecting baking than any other handicraft. This is due to the fact that the Temple ritual included no less than twelve distinct meal-offerings which were of the greatest importance in the Halakah. The flour used was made from wheat crushed

Fermentation.

with a pestle; the grains being ground for fine pastry. It was then strained through a sieve once or oftener, and, after being mixed with water, was kneaded thoroughly. Leavened dough or other leavening material was generally used for baking outside the Temple. The process of fermentation is minutely described in the Talmud in passages relating to the making of the unleavened bread for Passover (Pes. 36*b*, 37*a* and *b*, 41*a*, and in many other places; see Mazzot).



Egyptian Royal Bakery, Showing Various Processes of Baking.
(From Wilkinson, "Ancient Egyptians.")

Besides the ordinary mode of preparing dough in a kneading trough, there were other methods. It was sometimes made by pouring flour into boiling water; sometimes by pouring the boiling water on the flour, after which the mass was kneaded (Ḥallah i. 6; Pes. 37*b*; Tosefta, Ḥallah, i. 2; Yer. *ib.* i. 58*a*; compare Maimonides, Commentary to Mishnah). When thoroughly mixed, the dough was placed on boards ("arukot"), to be stretched, rolled, and molded into the desired shape. Usually it was shaped by hand, but occasionally special forms were used. The size and weight of the bakers' loaves were always uniform (Mishnah B. M. ii. 1; compare Rashi, *ib.*); those made at home differed according to individual taste and desire (Mishnah B. M. ii. 2).

Ovens.

Ovens were of clay, stone, or metal; those in the Temple being of metal. They were a handbreadth narrower at the top, where the opening was made. After the oven was filled, this orifice was closed with a lid, and in order to avoid too rapid cooling the edges of the cover were cemented with clay. The lower and smaller opening, which served for the removal of the ashes, was also cemented. This primitive oven was not, however, the only one known in ancient times, the פורני, *φοῦρνος*, imported from Greece as its name shows, being also used (Beẓah 34*a*; Kelim xi. 4; and in many other places). This oven rested upon a round or four-cornered foundation; sometimes a cupola-shaped dome was placed upon the ground and the loaves upon it were baked by a fire beneath. The loaves were placed against the inner wall of the oven, and considerable dexterity and practise were required to remove the baked bread without injuring it (Kelim viii. 9; v. 10, 11; compare Gershon of Radzyn's Maseket Kelim (Yosefow, 1873), *ad loc.* and "Zeit. Deutsch. Paläst. Ver." iii. 111, 112).

As stated above, the Talmud pays particular attention to the bread or cakes used in Temple offerings. With the exception of the bread of the thank-offering (לחמי תודה) and the two breads (שתי הלחם) used at Pentecost, all meal-offerings were unleavened. The priests, who kneaded the dough with

The "Two Loaves."

lukewarm water, took great care to prevent fermentation. The "two loaves" were both kneaded as well as baked separately; they were four-cornered, seven handbreadths long, four handbreadths wide, with corner-pieces ("horns") of four fingers' length (Men. xi. 1, 4).

The Showbread.

A special knack and dexterity were necessary for the baking of the showbread (לחם הפנים), which the Talmud describes in detail. Each loaf was kneaded singly, but every two loaves were baked together. Three (golden) forms or molds were used in the course of preparation; in the first the dough was kneaded, in the second the bread was baked, and into the third it was put, immediately after being taken from the stove, in order to preserve its shape (Men. xi. 1, 94*a*; see Maimonides, "Yad," Temidin u-Musafin, v. 6–8). The preparation of this bread was so intricate that only one family, the Garmu, was deemed sufficiently expert in the art, and accordingly its members charged high prices for their services (Yoma 38*d*).

Women as Bakers.

Baking was a developed trade even in Jeremiah's time (Jer. xxxvii. 21), and was continued as such in the Talmudic period. It is remarkable, therefore, that in the Hebrew as well as in Aramaic portions of the Talmud the baker bears an Assyrian appellation, נחתום (for the Assyrian derivation of this word, see Zimmern, "Z. D. M. G." liii. 115 *et seq.*; see, however, Jastrow, "Dictionary," *s.v.* נחתום). In Talmudic times, women followed the baker's trade, selling their wares in the market-places (Ḥallah ii. 7; see also Ber. 58*b*). In the larger cities, the bakers did not sell their own bread, but disposed of it to dealers (Demai v. 4; 'Ab. Zarah 35*b*, 55*b*, where the Tosafists give the correct explanation). In addition, there were large bakeries where dough was baked which had been prepared at home. Since many different individuals had bread baked in these ovens, each loaf, to prevent disputes, was distinguished by some little token, such as a pebble, a bean, etc., which was pressed upon the loaves (Ṭebul Yom i. 3). See Dietary Laws, Mazzot, Ḥallah.

Bibliography: G. Löwy, *Technologie und Terminologie der Müller und Bäcker in den Rabbinischen Quellen*, Leipsic, 1898. On Baking in Cæsarea, see Bacher, *Monatsschrift*, 1901, p. 299.

J. Sr. L. G.

BAKONYI, SAMUEL: Hungarian deputy and publicist; born in Debreczin July 22, 1862. After graduating in law at the University of Budapest, he settled in his native town, where he soon became prominent in the public affairs of the city and the Jewish congregation, through his journalistic activity and his exceptional oratorical powers and wide juristic knowledge. He became one of the leaders of the liberal ecclesiastical reform movement, which began in Debreczin, called "the Calvinistic Rome," with the result that, although a Jew and dwelling in a Protestant town, he was elected in 1901 to the Parliament on the platform of the liberal Kossuth party. As an expert criminal lawyer he holds an appointment upon the law committee of the Hungarian Parliament.

S. L. V.

BAKRI, DAVID BEN JOSEPH COEN: Chief of the Algerian Jews; financier; born about 1770; decapitated Feb. 4, 1811. His great financial abilities placed him early at the head of the important firm "Bakri Brothers," founded by his father. In 1797 David married Aziza, a niece of the powerful Naphtali Busnash, who at that time became a partner in the firm, which then assumed the name "Bakri Busnash." Supported by the regency, which was but a tool in the hands of Busnash, and skilfully managed by David, the extent of the company's transactions attained the highest proportions. Their vessels plowed the seas; and many European governments entrusted them with the management of their Algerian money affairs. On several occasions they dared to defy the British government in purchasing from French privateers the vessels that they had captured from the allies. During the dearth in France they supplied the latter with a considerable quantity of wheat on credit; and on their advice the dey authorized a loan to the French Directory of five million francs, the credit for which was eventually transferred to them. The settlement of this loan brought about thirty years later the definite rupture between the regency and France, and, finally, the conquest of Algeria by the French. On the assassination of Busnash and the anti-Jewish riots which followed it, the firm "Bakri Busnash" became insolvent; and David himself was thrown into prison under the pretext that the firm owed the regency a sum of five million francs. Set free on a promise to pay the alleged debt, he soon built up the firm "Bakri," owing to the help he received from several European governments for the services he had rendered them. He even succeeded in winning the confidence of the new dey, who appointed him in 1806 chief of the Algerian Jews. This post proved fatal to him. His irreconcilable enemy, David Duran, who coveted this office, was unscrupulous in his efforts to undermine Bakri's position. The latter was accused of high treason and decapitated.

Bibliography: Bloch, *Inscriptions Tumulaires*, pp. 88 *et seq.*

D. I. Br.

BAKRI, JACOB COHEN: French consul at Algiers before its conquest by France; born in Algiers in 1763; died at Paris Nov. 23, 1836. Immensely rich, and highly esteemed for his abilities and character, he was appointed consul under the Restoration. In 1827, under Charles X., he negotiated with the dey, Hasan, in reference to a claim made by the French government. In the course of this negotiation, Bakri, defending with vehemence the French interests, was insulted by the dey. The French government regarded this as a national affront, and declared war, the result of which was the conquest of Algiers and the banishment of the dey.

Leaving Algiers at the outbreak of the war, Bakri settled in Paris, where he was continually annoyed by his creditors, by reason of his inability to avail himself of a debt due to him from the Spanish government, amounting to 35,000,000 francs.

Bibliography: Jost, *Neuere Gesch. der Israeliten*, ii. 210; *Allg. Zeit. des Jud.* 1838, p. 216. See Algiers.

S. I. Br.

BAKRI, JOSEPH COEN: Chief of the Algerian Jews; financier; born at Algiers in the middle of the eighteenth century; died at Leghorn in 1817. He was the founder of the renowned firm "Bakri Brothers," which played so great a part in the politics of Algeria during half a century. At the death of his son David, Joseph undertook the management of the affairs of the firm, and was appointed by the dey chief of the Algerian Jews. This dignity, which had been so portentous to his son, brought him misfortune too. In 1816 he was banished from Algeria, and his possessions were confiscated by the dey. Subsequently he removed to Leghorn, where he spent the closing years of his life unbefriended and in poverty.

Bibliography: Bloch, *Inscriptions Tumulaires*, p. 118.

D. I. Br.

BAKST, ISAAC MOSES: Lecturer at the Jewish Rabbinical College of Jitomir; died there June 18, 1882; the father of Nicolai Bakst. He wrote "Sefer ha-Ḥinnuḥ," Jitomir, 1868—a Hebrew method for beginners, adapted for Jewish Russian schools. For many years he owned a Hebrew printing-office in Jitomir.

Bibliography: Zeitlin, *Bibliotheca Hebraica*, p. 15 (here Isaac Bakst's name is spelled "Baxt").

H. R.

BAKST, NICOLAI IGNATYEVICH: Russian physiologist; born in 1843. He studied at St. Petersburg University, from which he graduated Bachelor of Natural Science in 1862. He was then sent abroad by the Ministry of Public Instruction for a period of three years to prepare himself for the professorship of physiology. Upon his return he lectured at the St. Petersburg University as privat-docent; he also lectured to the women medical students from 1881 till the separate lectures for women were abolished. In 1886 he was appointed member of the committee of science at the Ministry of Public Instruction.

Bakst's principal physiological writings are: "Versuche über die Fortpflanzungsgeschwindigkeit der Reizung in den Motorischen Nerven des Menschen" (published with the approval of Helmholtz in the "Monatsberichte der Akademie der Wissenschaften zu Berlin," 1867); "Neue Versuche über die Fortpflanzungsgeschwindigkeit der Reizung in den Motorischen Nerven des Menschen" (*ib.*, 1870); "Ueber die Zeit, Welche Nöthig Ist, Damit ein Gesichtseindruck zum Bewusstsein Kommt" (*ib.*, and more extensively in "Pflüger's Archiv für Physiologie," iv.); "Die Folgen Maximaler Reize von Ungleicher Dauer auf den Nervus Accelerans Cordis" (in the "Archiv für Anatomie und Physiologie," 1877); "Die Verkürzung der Systolenzeit Durch Nervus Accelerans Cordis" (in the "Arch. f. Anat. und Physiol." 1878); "Kalorimetricheskoe Opredyelenie Krovi" (in S. I. Chirgev's work "Statika Krovi," St. Petersburg, 1881); "Kurs Fiziologii Organov Chuvstv" (St. Petersburg, 1886); "O Materializmye Yestestvennykh Nauk" (in "Znanie," 1871, No. 10); "O Znachenii Fisiologii pri Izuchenii Meditziny" (St. Petersburg, 1881); "Pamyati N. I. Pirogova," in commemoration of N. I. Pirogov (St. Petersburg, 1882); and "K Stolyetnemu dnyu Konchiny Moiseya Mendelsona" (St. Petersburg, 1886).

Besides these contributions, Bakst, in the eighties, wrote numerous articles on various public topics in the "Golos," and has translated from the German and from the English Karl Ritter's lectures on geography under the title "Istoriya Zemlevyedeniya i Otkryti po Etomu Predmetu" (St. Petersburg, 1864); Odling's lectures on chemistry under the title "Zhivotnaya Khimiya" (St. Petersburg, 1867); and M. Schleiden's "Das Alter des Menschlichen Geschlechts" ("Drevnost Chelovyecheskavo Roda") (St. Petersburg, 1865).

Bibliography: S. A. Vengerov, *Kritiko-Biograficheski Slovar*, v. ii., St. Petersburg, 1891.

H. R.

BAKST, OSSIP ISAAKOVICH: Son of Isaac and brother of Nicolai Bakst; died Oct. 8, 1895; was employed as interpreter (dragoman) in the Asiatic Department of the Russian Foreign Ministry, and is known also as a publisher of Russian translations of scientific works, such as Helmholtz, Schleiden, Claude Bernard, Draper, etc. He published a Russian translation of Emanuel Hecht's "Israel's Geschichte, von der Zeit des Bibel-Abschlusses bis zur Gegenwart," St. Petersburg, 1866, 2d ed., 1881, as well as a Russian translation of the last volume of Grätz' "Geschichte der Juden," St. Petersburg, 1884.

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S. H. R.

BAKU: Seaport, in the government of the same name, Transcaucasia, Russia, situated on the peninsula of Apsheron, on the west coast of the Caspian sea. The naphtha-wells of Baku have long been known to fire-worshipers. It is supposed that in the early time of the Sassanids the city of Bagahan occupied the site of Baku. Baku is known to have existed in the fourth century. The name is derived from the Persian *Bad-Kube*, which denotes "the blow of the wind," signifying the strong north-northwest winds that blow there. In the eighth century Baku came into the possession of the Arabs, and, after the downfall of the califate, into the hands of the princes of Shirvan.

The monk Wilhelmus de Rubruquis, who was sent as ambassador by King Louis IX. to the Tatar khan in 1254, in describing the old walls near the sea and the road to Baku, relates that the whole country was largely inhabited by Jews.

In 1794 about a dozen Jewish families from Jilan, Persia, settled in Baku, and lived in rented houses in the fourth or outer wall of the city. Their synagogue was also in a rented building, and they had two rabbis, Ephraim and Abraham ben Joseph. After the annexation of Baku by Russia, in 1806, the Persian inhabitants started a riot in the Jewish quarter, and although it was quelled by the Russian general, the Jews decided to remove to Kuba, which then had a Jewish population of from 700 to 800 families. From that time until late in the eighties, only a few Jewish soldiers—veterans of the time of Emperor Nicholas I.—and some privileged merchants were permitted to live in Baku. With the development of the petroleum trade, in which the Rothschilds, who have established an office in Baku, were largely interested, Baku became one of the larger cities of Russia, the total population increasing from 12,333 in 1867 to 112,000 in 1897. The Jewish population increased proportionately, numbering 2,000 in 1899.

The Jewish community of Baku is now one of the most advanced, and its affairs are well managed. It possesses a religious school for children, and a new synagogue was erected in 1901 at a cost of 100,000 rubles.

In the government of Baku the Caucasian Jews in 1900 numbered 8,630, and were distributed as follows: city of Kuba, 7,000; Mudzy, 950; Aftaran-Mudzy, 680.

In the country round Baku Professor Hahn of Tiflis discovered in 1894 a Jewish tribe which had never before been recognized as descendants of Israel. The members of this tribe lived in villages in the neighborhood of Baku and Elizabethpol, shut in by insurmountable mountains, and occupied themselves with cattle-breeding and agriculture. They claim to be the remainder of the exiles from the land of Israel in the time of the First Temple. The language of these mountain Jews, which contains unmistakable traces of Hebrew, is related to that of the Ossetines, who are also considered to be of Israelitish origin.

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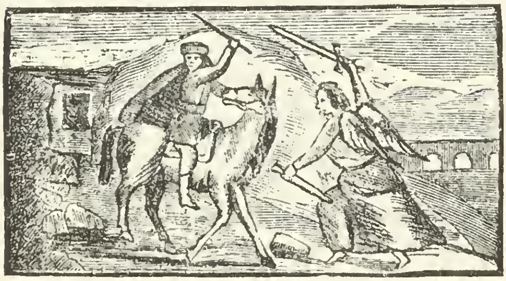
H. R.

BALAAM (Hebr. בלעם, Bil'am; Septuagint, *Βαλααμ*).—**Biblical Data:** A son of Beor and a prophet of Pethor in Mesopotamia. The narrative relating to Balaam is found in Num. xxii.-xxiv. According to this narrative, Balak, king of Moab, sent messengers to the soothsayer, requesting him to come and pronounce a curse against Israel, with whom the Moabites were at war, and of whom they stood in dread. Balak hoped, with the aid of the soothsayer's powerful curse, to overcome his foe. His confidence in Balaam is illustrated by the declaration he makes to him: "I know that he whom thou blessest is blessed, and he whom thou cursest is cursed" (*ib.* xxii. 6, R. V.). Balaam, after consulting God, is forbidden to go back with the Moabites, and he accordingly refuses, despite the gifts that the messengers of Balak had brought with them for him. Balak, being determined to secure the prophet's services, sends other and more distinguished messengers, who, as the narrative puts it, are empowered to promise still greater rewards and honor to the soothsayer if he will accede to Balak's wishes. Balaam, although anxious to go, again refuses; declaring that even if Balak were to give him his house full of silver and gold, he can not do contrary to God's command. However, he begs the embassy to await a second consultation with the Lord. This time God permits the soothsayer to go to Balak, but enjoins upon him to do only "the word which I shall say" (xxii. 20). Balaam then arises and departs with the Moabites, riding upon his ass. But notwithstanding the previous permission, God's anger is kindled at Balaam as he goes; and the angel of the Lord with a drawn sword in his hand shows himself accordingly to the ass, which refuses to proceed along the road despite Balaam's efforts to urge it. Three times the angel, invisible as yet to Balaam, puts himself in the path of the ass, which is beaten by its master for its refusal to proceed. The ass is then given the power of addressing its rider in human speech, and asks him reproachfully why it has been smitten. The soothsayer, apparently not astonished by the miraculous speech, replies angrily that, were a sword in his hand, he would willingly kill the ass. The angel then becomes visible to Balaam, and the soothsayer falls on his face before the vision. Balaam confesses his sin to the angel and offers to return to his own land, but the divine messenger permits him to go on with the Moabites, enjoining him to say "only the word that I shall speak unto thee" (xxii. 35).



Balaam and the Ass.
(From a "Teutsch Chumesh.")

Balak Solicits His Aid.

His Ass Speaks.

Chapters xxiii.-xxiv. contain the detailed account of four oracles that Balaam uttered to Balak concerning Israel. The soothsayer directs Balak to offer sacrifices to God of seven oxen and seven rams on seven altars built on a high place, Bamoth-baal, where he could see "the utmost part" of Israel (xxii. 41). Balaam then utters the first inspired oracle in favor of Israel, a people that "shall not be reckoned among the nations" (xxiii. 9). Impressively he concludes:

> "Who can count the dust of Jacob,
> Or number the fourth part of Israel?
> Let me die the death of the righteous,
> And let my last end be like his" (xxiii. 10, R. V.).

Balak moves the seer to another point of outlook, the top of Mt. Pisgah, where the entire Israelitish camp is visible. Here again Balaam receives an oracle even more strongly commendatory of Israel than the first: "The Lord his God is with him; . . . he hath, as it were, the strength of the wild ox" (xxiii. 21, R. V.). What Israel accomplishes is not by enchantment, but by God's own might. Comparing Israel to a lion, he says:

His Four Oracles.

> "Behold, the people riseth up as a lioness,
> And as a lion doth he lift himself up:
> He shall not lie down until he eat of the prey,
> And drink the blood of the slain" (xxiii. 24, R. V.).

Balak then begs Balaam neither to curse nor to bless, but to remain silent as to Israel's future. Balaam replies that he must do as directed by God. The king then takes the soothsayer to Mt. Peor, but is once more disappointed. The prophet in his third utterance is impressed by the magnificent sight of Israel's encampment (xxiv. 5*b*–6, R. V.):

> "As valleys are they spread forth,
> As gardens by the river-side,
> As lign-aloes which the Lord hath planted,
> As cedar-trees beside the waters."

Balak is at last infuriated and would dismiss Balaam at once, but the latter pours forth his fourth and last prophecy of the rise of a tribe in Israel that will secure for the Hebrews decisive victories over Moab and Edom; to which are added short denunciations of Amalek and the Kenites. The king then permits the prophet to return to his home. The four oracles are in poetic form and belong to the best specimens of a certain species of ancient Hebrew poetry. They are all characterized by a rich imagery, and the diction is at once impressive and stately. The third, xxiv. 5, beginning,

> "How goodly are thy tents, O Jacob!
> Thy Tabernacles, O Israel,"

is particularly fine.

Balaam is mentioned in Micah vi. 5. Very suggestive is the article "Haman, Bileam, und der Jüdische Nabi," by Steinthal, in "Zur Bibel- und Religionsphilosophie," Berlin, 1890.

J. JR. I. M. P.

——**In Rabbinical Literature:** Balaam is represented as one of seven heathen prophets; the other six being Balaam's father, Job, and his four friends (B. B. 15*b*). He gradually acquired a position among the heathen as exalted as that of Moses among the chosen people (Num. R. xx. 1). At first a mere interpreter of dreams, Balaam later became a magician, until finally the spirit of prophecy descended upon him (*ib.* 7). He possessed the special gift of being able to ascertain the exact moment during which God is wroth—a gift bestowed upon no other creature. Balaam's intention was to curse the Israelites at this moment of wrath; but God purposely restrained His anger in order to baffle the wicked prophet and to save the nation from extermination (Ber. 7*a*). When the law was given to Israel, a mighty voice shook the foundations of the earth; so that all kings trembled, and in their consternation gathered about Balaam, inquiring whether this upheaval of nature portended a second deluge; but the prophet assured them that what they heard was the voice of the Almighty giving the sacred Law to His children of Israel (Zeb. 116*a*).

Nevertheless, it is significant that in rabbinical literature the epithet "rasha'" (the wicked one) is often attached to the name of Balaam (Ber. *l.c.*; Ta'anit 20*a*; Num. R. xx. 14). He is pictured as blind of one eye and lame in one foot (San. 105*a*); and his disciples (followers) are distinguished by three morally corrupt qualities, viz., an evil eye, a haughty bearing, and an avaricious spirit—qualities the very opposite of those characterizing the disciples of Abraham (Ab. v. 19; compare Tan., Balak, 6). Balaam received the divine communication at night only—a limitation that applies also to the other heathen prophets (Num. R. xx. 12). The Rabbis hold Balaam responsible for the unchastity which led to the apostasy in Shittim, and in chastisement of which 24,000 persons fell victims to a pestilence (Num. xxv. 1–9). When Balaam, "the wicked," saw that he could not curse the children of Israel, he advised Balak (intimated in Num. xxiv. 14) as a last resort to tempt the Hebrew nation to immoral acts and, through these, to the worship of Baal-peor. "The God of the Hebrews," adds Balaam, "hates lewdness; and severe chastisement must follow" (San. 106*a*; Yer. *ib.* x. 28*d*; Num. R. *l.c.*).

The Rabbis, playing on the name Balaam, call him "Belo 'Am" (without people; that is, without a share with the people in the world to come), or "Billa' 'Am" (one that ruined a people); and this hostility against his memory finds its climax in the dictum that whenever one discovers a feature of wickedness or disgrace in his life, one should preach about it (Sanh. 106*b*). In the process of killing Balaam (Num. xxxi. 8), all four legal methods of execution—stoning, burning, decapitating, and strangling—were employed (Sanh. *l.c.*). He met his death at the age of thirty-three (*ib.*); and it is stated that he had no portion in the world to come (Sanh. x. 2; 90*a*). The Bible devotes a special section to the remarkable history of the prophet, in order to answer the question, why God has taken away the power of prophecy from the Gentiles (Tan., Balak, 1). Moses is expressly mentioned as the author of this episode in the Pentateuch (B. B. 14*b*).

J. SR. H. M. S.

——**Critical View:** Nearly all modern expositors agree that the section xxii.–xxiv. belongs to the composite document JE.

In xxii. Balaam, according to J, is requested by the messengers of Balak to come and pronounce a curse against the Israelites, of whose growing power the Moabite chief is not unreasonably in dread. Balaam is willing to go, but assures Balak that he can not exceed the command of Yhwh, even though Balak were to give him his house "full of silver and gold" (xxii. 18). The episode of the ass is then told.

The E account simply states that Balaam was summoned by Balak, but that he did not consent to go until God (Elohim) appeared to him in a dream and gave him permission (xxii. 19–21). The episode of the journey (xxii. 22 *et seq.*) belongs entirely to J.

A comparison between xxiii. (E) and xxiv. (J) will show that the J account is much more picturesque than that of E, and has, moreover, none of the latter's elaborate and somewhat stilted detail. Whether the four poems are to be attributed, just as they stand in xxiii. and xxiv., to E and J respectively, is a matter of doubt. It is much more probable that an ancient poem about Balaam had been used by both the J and E accounts, which the later J and E redactor divided in the manner in which it now appears.

As to the age of the respective accounts, the nucleus of the narrative must have originated at a comparatively late date, after Israel had acquired a permanent ascendancy over the other Canaanitish nations. The tale of the talking ass must be regarded as a bit of primitive folk-lore, introduced into the narrative as a literary embellishment.

Age of Narrative.

It is generally supposed by critics that the three short oracles in xxiv. 20–24 are a later accretion by a writer other than the author of the four longer poems.

Balaam in Priestly Code and in Deuteronomy.

A different tradition about Balaam exists in the Priestly Code (P), where Balaam is represented as a Midianite, who attempted to seduce Israel by immoral rites (Num. xxxi. 16). According to this account, which probably depends upon Num. xxv. 6–15, Balaam was afterward slain with the Midianitish princes (Num. xxxi. 8; Josh. xiii. 22).

The allusion to Balaam in Deut. xxiii. 4, 5 (compare Neh. xiii. 2) states that the prophet was hired to curse Israel and that YHWH turned the curse into a blessing, thus implying that the prophet was anxious to accede to Balak's desire (compare also Josh. xxiv. 9). Such an idea might have been obtained from Num. xxiii. 4, where Balaam tells Elohim explicitly that he has offered a bullock and a ram on seven altars, thereby implying a hope that God will inspire Balaam to curse Israel.

Opinions vary greatly as to the derivation and meaning of the name Balaam. It is generally considered to be a compound of "Bel" and "'Am," and since both "Bel" and "'Am" are names of deities among Semites, the name may either represent a combination of two deities ("'Am" is "Bel") or "Bel" may be used in the general sense which it acquired of "lord": the name would then be interpreted "'Am is Lord."

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J. JR. J. D. P.

——In Mohammedanism: It is very doubtful whether there is any reference to Balaam in the Koran. The commentators apply to him, but with reservations, sura vii. 174 *et seq.*: "And recite against them [the Jews] the story of him to whom we brought our signs, but he separated himself from them; then Satan followed him, and he was of those that go astray. And if we had willed, we had exalted him through them, but he inclined toward the earth and followed his desire. His likeness was the likeness of a dog; if you attack it, it pants, and if you leave it alone, it pants." The Moslem commentators explain that Balaam was a Canaanite who had been given knowledge of some of the books of God. His people asked him to curse Moses and those who were with him, but he said, "How can I curse one who has angels with him?" They continued to press him, however, until he cursed the Israelites, and, as a consequence, they remained forty years in the Wilderness of the Wanderings. Then, when he had cursed Moses, his tongue came out and fell upon his breast, and he began to pant like a dog.

The story as told by Tabari ("Annales," ed. De Goeje, i. 508 *et seq.*) is somewhat more Biblical. Balaam had the knowledge of the Most Sacred Name of God, and whatever he asked of God was granted to him. The story of the ass, etc., then follows at length. When it came to the actual cursing, God "turned his tongue" so that the cursing fell upon his own people and the blessing upon Israel. Then his tongue came out and hung down on his breast. Finally, he advised his people to adorn and beautify their women and to send them out to ensnare the Israelites. The story of the plague at Baal-peor and of Cozbi and Zimri (Num. xxv. 14, 15) follows. According to another story which Tabari gives, Balaam was a renegade Israelite who knew the Most Sacred Name and, to gain the things of this world, went over to the Canaanites. Al-Tha'labi ("Ḳiṣaṣ al-Anbiyya," pp. 206 *et seq.*, Cairo ed., 1298) adds that Balaam was descended from Lot. He gives, too, the story of Balaam's dream, his being forbidden by God to curse Israel. Another version is that Balak, the king of Balḳa, compelled Balaam to use the Most Sacred Name against Israel. The curse fell automatically, and Moses, having learned whence it came, entreated God to take from Balaam his knowledge of the Name and his faith. This being done, they went out from him in the form of a white dove.

Other interpreters, however, refer the passage in the Koran to Umayya b. Abi al-Ṣalt al-Thaḳafi, one of the seekers of religious truth in the time of Mohammed, who had read the books and aspired to be the expected prophet. He refused to embrace Islam, and this passage was revealed in consequence (Herbelot, "Orient. Bibliothek"). Some scholars find in Loḳman the Arabic parallel to Balaam.

J. JR. M.

——In Hellenistic and Haggadic Literature: The Alexandrian Jews made Balaam an object of popular legend as a great sorcerer. Philo ("De Vita Moysis," i. 48) speaks of him as "a man renowned above all men for his skill as a diviner and a prophet, who foretold to the various nations important events, abundance and rain, or droughts and famine, inundations or pestilence." Josephus ("Ant." iv. 6, § 2) calls him "the greatest of the prophets at that time." He has been identified with Bela, the son of Beor, and first king of Edom (Gen. xxxvi. 32; Targ. Yer., Ibn Ezra and Ẓiuni to the passage); with Elihu, the friend of Job (Yer. Soṭah v. 20*d*); with Kemuel, the father of Aram (Gen. xxii. 21; compare Targ. Yer., "head of the enchanters of Aram"; and Yalḳ., Num. i. 766), and with Laban (Targ. Yer. to Num. xxii. 5; compare Gen. R. lvii., end; and Sanh. 105*a*, where Laban is identified with Beor, the father of Balaam), being a master of witchcraft, the skill of the sons of the East (Gen. xxx. 27; Isa. ii. 6; Num. xxiii. 7).

Balaam's residence was Padan-aram, but his fame as "interpreter of dreams" gave his city the name "Petor" (פתר = "to interpret"). His great wisdom made him vain, and he became a foolish man—"ben be'or" (בער = "fool"; Targ. Yer. to Num. xxii. 5). The story of Moses' war with the Ethiopians, as related by Josephus ("Ant." ii. 10) after Hellenistic sources, was in olden times brought into connection with Balaam. Balaam (see Sanh. 106*a*; Soṭah 11*a*; Jellinek, "B. H." ii. 3; "Chronicles of Jeraḥmeel," translated by Gaster, xliv. 9, xlvi. 15) was one of the three counselors consulted by Pharaoh in regard to the Hebrews whose rapid increase provoked his fear. Jethro spoke in their favor and fled to Midian to escape the king's anger; Job withheld an opinion and was punished afterward by a life of suffering; Balaam advised Pharaoh to drown all the Hebrew babes. Again, when the child Moses had taken the crown from the king's head and put it on his own, thus recalling to Pharaoh his dream foreboding evil to the kingdom, Balaam advised Pharaoh to slay Moses.

Balaam and Moses.

When Pharaoh's daughter threatened to take the life of Balaam, he fled with his two sons, Jannes and Jambres, the renowned wizards, to Ethiopia; there, during the absence of the king, who had gone to war against the people of Syria, he instigated a rebellion, making himself king, and his sons captains of the host. He raised high walls on two sides of the capital, dug pits on the third side, filling them with water, and on the fourth side, by means of witchcraft, placed serpents to render the city unapproachable. For nine years the king's army besieged the capital, unable to enter; then Moses on his flight from Egypt came there and became the king's counselor and, as the king's death soon followed, his successor. He required each warrior to fetch young storks (or ibises) from the forest, and soon the serpents disappeared and the city was captured. Balaam and his sons fled to Egypt, where they became the master-magicians who opposed Moses and Aaron at the court of Pharaoh (Targ. Yer. to Ex. vii. 11; "Chronicles of Jerahmeel," xlvii. 6, 7; Yalḳ., Ex. 168).

The Strategy of Balaam.

When Balaam went forth later to curse the Israelites in the wilderness, he again had with him his sons Jannes and Jambres (Targ. Yer. to Num. xxii. 22). His witchcraft had no effect on Israel, because the merits of their ancestors shielded them and angels protected them (Tan., ed. Buber, Balak, xvii., xxiii.; Targ. Yer. to Num. xxiii. 9, 10, 23; Samaritan Book of Joshua, ch. iii.). He then resorted to the strategem of seduction. After having, by divine inspiration, predicted the destiny of the people of Israel, and having spoken even of the Messianic future (Josephus, "Ant." iv. 6, §§ 4, 5; Philo, *l.c.* 52), he advised Balak to select the handsomest daughters of the Midianites, who should lead the Israelites to idolatry (Josephus, *l.c.*, §§ 6–9; Philo, *l.c.* 54–56; Samaritan Book of Joshua, iv.). This plan was executed, and 24,000 Midianite women caused as many Hebrew men to fall (Targ. Yer. to Num. xxiv. 25; Samaritan Book of Joshua, iv.). Phinehas decided to avenge the wrong upon Balaam. Seeing his pursuer, the latter resorted to witchcraft and flew up into the air; but Phinehas made use of the Holy Name, seized him by the head, and unsheathed his sword to slay him. In vain did Balaam entreat his conqueror, saying: "Spare me and I will no longer curse thy people." Phinehas answered, "Thou, Laban the Aramean, didst intend to kill Jacob our father, and thou didst invite Amalek to make war against us; and now, when thy wiles and sorceries were of no avail, thou didst lay pitfalls for 24,000 Hebrews by thy wicked counsel. Thy life is forfeited." Whereupon Balaam fell, pierced by the sword (Targ. Yer. to Num. xxxi. 8; Sanh. 106*b*).

Henceforth he became the type of false prophets seducing men to lewdness and obscene idolatrous practises (Rev. ii. 14; II Peter ii. 15; Jude 11; Abot v. 19). The name "Nicolaitanes," given to the Christian heretics "holding the doctrine of Balaam" (Rev. ii. 6, 15), is probably derived from the Grecized form of Balaam, בלעם = *Νικο-λάος*, and hence also the pseudonym "Balaam," given to Jesus in Sanh. 106*b* and Giṭ. 57*a*. See Geiger, "Bileam and Jesus," in "Wissenschaftliche Zeitschrift für Jüdische Theologie," vi. 31–37).

The life of this sorcerer was further detailed in the "Sefer ha-Yashar" legends and by the later cabalists (Yalḳ., Reubeni to Balak). Balaam's ass formed an especial object of haggadic interpretation and embellishment. "The speaking mouth of the ass" was declared to be one of the ten miraculous things that God had created in the twilight of the sixth day (Abot v. 6). Targ. Yer. to Num. xxii. 30 gives a long monition which the ass offers to her foolish master.

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J. SR. K.

BALADAN. See Berodach-baladan.

BALAK.—Biblical Data: According to Num. xxii.-xxiv., Balak was king of Moab when the Israelites emerged from their wanderings in the wilderness to the conquest of the East Jordanic land. Alarmed by the victories and numbers of the invaders, he summoned the prophet Balaam, who lived on the banks of the Euphrates, to curse them, believing, like most of the ancients, in the potency of a curse to work evil upon those against whom it was pronounced. In his zeal Balak offered rich sacrifices in order to place the Deity under obligations to grant his heart's desire; but he met with disappointment, for the prophet, acting under the directions of Yhwh, uttered blessings instead of curses upon his foes, the Israelites, and predicted for them victories and glories.

J. JR. C. F. K.

——In Rabbinical Literature: Balaam prophesied that his fellow-countryman Balak would one day be king. Balak was the son, not of a king, but of an unimportant prince, and was for some time a vassal of Sihon, king of the Amorites. When Sihon died, Balak became his successor, and, seeing the prophecy of Balaam fulfilled, he sent for the latter. Balak was himself a skilful sorcerer and knew that a great calamity was to befall Israel, but did not know how he could be instrumental in bringing it about, so he desired the assistance of Balaam. His fear of Israel was chiefly due to the fact that the Israelites were at peace with Ammon, while Moab, his own kingdom, suffered from their arrogance, though God had forbidden them to wage actual war against it. Balak knew human nature well, and, aware of Balaam's greed, promised him wealth and honor in return for his assistance. But, after the latter came, Balak showed himself a niggard.

"The pious," says the Midrash, "promise little, but do much; Abraham invited the angels to a bite of bread and entertained them royally. The godless promise much and do little, as is shown by the example of Balak" (Num. R. xx. 2, 3, 17; Tan., ed.

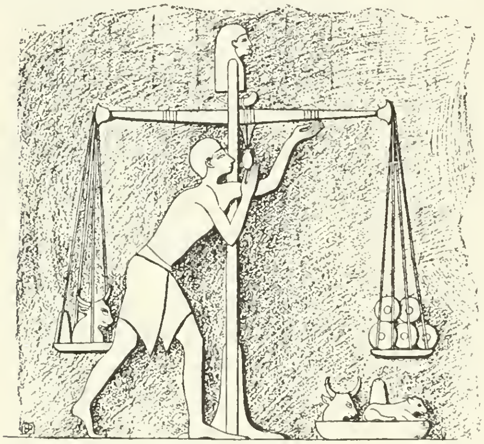
Buber, Balak, 3–9, 15). His hatred of Israel was so great that he even gave his own daughter to seduce the Israelitish noblemen. She was the woman slain by Phinehas (Num. xxv. 15). Here "Zur" is only another name for "Balak" (Num. R. *l.c.* 7, 24; Sanh. 82*a*).

J. SR. L. G.

——**Critical View:** The narrative is drawn from the two old prophetic sources designated (J and E) of the Pentateuch. These in turn may have as their basis some historical incident. In any case the story is a very ancient testimony to the early opposition between the Moabites and the Israelites. The aim of the story is to show that the Hebrews were from the first especial objects of Yhwh's favor. See Balaam.

J. JR. C. F. K.

BALANCE: The word is used for three Hebrew words: (1) "mo'znaim" (Jer. xxxii. 10; Job vi. 2; Ps. lxii. 9; Isa. xl. 12, 15; Lev. xix. 36; Job xxxi. 6; Prov. xi. 11, etc.). (2) "ḳaneh" (Isa. xlvi. 6), and (3) "peles" (Prov. xvi. 11). The Balance, as used among the Hebrews, consisted probably of a horizontal bar either pivoted on a perpendicular rod (for a similar Egyptian Balance see Erman, "Ægypten," i. 615) or suspended from a cord and held in the hand. At the end of the horizontal bar were either pans or hooks from which the things to be weighed were suspended in bags. Abraham is represented as weighing money (Gen. xxiii. 16); and although the Balance in early days was rather rudely constructed, the weighing could be done accurately. The system was, however, very liable to fraud; and the necessity of righteous weights is enforced again and again (Lev. xix. 36; Prov. xvi. 11, xx. 23; Amos viii. 5; Micah vi. 11). See also Weights and Measures.



Egyptian Weighing Money.

(From Lepsius, "Denkmaler.")

G. G. B. L.

BALANDZHAR. See Chazar.

BALASSA, JOSEPH: Hungarian philologist; born 1864, in Baja, Hungary; studied in Budapest, where he graduated in philosophy, and where he holds a professorship in the gymnasium. His writings upon philology and general phonetics have been collected for publication by the Royal Hungarian Academy of Sciences. The following have appeared so far: "The Elements of Phonetics," Budapest, 1886 (in Hungarian); "Classification and Characteristics of the Hungarian Idioms," Budapest, 1891 (in Hungarian); "Ungarische Phonetik und Formenlehre," prize essay, Budapest, 1895, in German; "Deutsch-Ungarisches Wörterbuch," Budapest, 1899; "Die Ungarische Sprache," Budapest, 1899.

S. L. V.

BALDACHIN. See Ḥuppah.

BALDNESS: The Hebrews gave much care to the cultivation of their hair, which they kept long (compare Ezek. xliv. 20) except on such occasions as are mentioned, Lev. xiii. 45, x. 6, etc. (R.V.), and always well oiled; and accordingly considered Baldness as a still greater reproach than did the classical nations (compare II Kings ii. 23, "bald head," as an abusive term). Nevertheless, Baldness could not have been very rare, if it be considered that the Egyptian wall-paintings figure the old princes and chiefs of the Semites, more often than not, as bald-headed. The same conclusion may be drawn from such passages as Lev. xiii. 40, 41, where Baldness on the crown is referred to, and Baldness in front—euphemistically designated as "high forehead," it would seem. Names like Kareaḥ and Koraḥ, which signify "bald," are also quite common.

Most of the passages of the Old Testament, however, in regard to Baldness refer to the total or partial shaving of the head as a sign of mourning—like cutting the beard, wearing sackcloth, and other disfigurements. In Deut. xiv. 1, "baldness between the eyes [that is, perhaps, on the forehead] for the dead" is forbidden; "to make baldness upon the head" is specially prohibited to priests (Lev. xxi. 5; compare Ezek. xliv. 20).

Numerous passages show that, in pre-exilic Israel, such shaving (or clipping) was general (compare Amos viii. 10; Isa. xv. 2, iii. 24 [of women], xxii. 12; Ezek. vii. 18; Job i. 20; Micah i. 16). A complete shaving, a "baldness as the eagle" (or rather "vulture"; compare R. V. margin), is mentioned. Partial shaving of the corners of the head and beard is referred to and prohibited (Lev. xix. 27). The long temple-locks of the Ashkenazim ("peies") can be traced back to this passage. Opposed to the custom of wearing temple-locks is that of the desert tribes, of always cutting the hair at the sides of the forehead and neck, compare Jer. ix. 26, xxv. 23, xlix. 32; Herodotus, iii. 8; Egyptian representations; and see Beard.

The mourning custom of "shaving" the head is attributed to the Philistines (Jer. xlvii. 5), to the Moabites (Isa. xv. 2; Jer. xlviii. 37), to the Tyrians (Ezek. xxvii. 31). The customs of most ancient nations were analogous. If Herodotus is to be trusted, the Egyptians formed an exception, and shaved the head regularly (Her. iii. 12), but allowed the hair to grow in mourning (*idem*, ii. 36); see, however, Wiedemann, "Herodot's Zweites Buch," p. 157, on these statements of Herodotus, which are, to say the least, of too general a nature to warrant definite conclusions.

J. JR. W. M. M.

BALEARIC ISLES: A group of islands in the Mediterranean, belonging to Spain, situated to the east of Valencia, the three principal of which are named Majorca (Spanish, Mallorca), Minorca (Menorca), and Iviça or Iviza (Ibiza). The group first formed the kingdom of Majorca; later it became a Spanish province under the domination of Aragon. According to the chroniclers, there were Jewish inhabitants in the Balearic Isles as early as the second century. In the fifth century, at the instigation of Bishop Severus, a persecution of the Jews took place in Mahon (Magona), the capital of Minorca. As a result, a number of Jews, including Theodore, a rich representative Jew who stood high in the estimation of his coreligionists and of Christians alike, underwent baptism.

Early History.

In consequence of the persecutions of the Almohades in Spain (1146), the number of Jews on the islands increased, and in Palma, the capital of Majorca, a large synagogue and two smaller ones were erected. The Jews engaged in trade and agriculture; and estates, both hereditary (*rahals*) and leasehold (*alguerias*), were held in Inqca, Petra, and Montuiri by the community (*almodayna*), as well as by individual Jews. Among the latter were Almo, Ẓadic, Astruc de Tortosa, and his three brothers (Dameto, "Historia General del Reyno Balearico," pp. 277 *et seq.*; "Coleccion de Documentos Ineditos para la Historia de España," ix. 14, 18, 20, and elsewhere, Barcelona, 1856).

Under Aragon from 1229.

Jaime I. (1213–76) of Aragon, who carried in his train Don Bachiel of Saragossa to act as interpreter, conquered Majorca on the last day of the year 1229, and annexed it to his kingdom. He gave the Jews a quarter in the neighborhood of his palace for their dwellings, granted protection to all Hebrews who wished to settle on the island, guaranteed them the rights of citizens, permitted them to adjudicate their own civil disputes, to kill cattle according to their ritual, and to draw up their wills and marriage contracts in Hebrew. Christians and Moors were forbidden, under severe penalties, to insult the Jews or to take earth and stones from their cemeteries; and the Jews were ordered to complain directly to the king of any act of injustice toward them on the part of the royal officials. They were allowed to charge 20 per cent interest on loans, but the amount of interest was not to exceed the capital.

In case a Jew practised usury, the community was not held responsible. The penalty for lending money on the wages of slaves hired out by their masters was loss of the capital. Jews could buy and hold houses, vineyards, and other property in Majorca as well as in any other part of the kingdom. They could not be compelled to lodge Christians in their homes: in fact, Christians were forbidden to dwell with Jews; and Jewish convicts were given separate cells in the prisons. If the slave of a Jew or Moor adopted Judaism or Mohammedanism, he had to be set free and was required to leave the island.

Jaime II. (1291–1327) confirmed the Jews in all the privileges conferred on them by his predecessor: he also allowed them to build a synagogue in the new "Calle" (Jews' quarter), and to own a cemetery. Unlike the Jews of Aragon, the Jews from the Balearic Isles were exempt from the duty of furnishing beds and bread to the royal family or to the governor. Moreover, they were not forced to pay the special taxes demanded of the Jews of Catalonia and Aragon.

Growth of Intolerance.

The Jews of Majorca, Minorca, and Iviça always formed one congregation. The Christian propaganda, here as well as elsewhere, grew ever stronger. Endeavors were made to convert Jews, and a similar theological controversy to that which occurred in Aragon took place in 1286 (Fr. Carben, "Flagellum Hebraicum," Venice, 1672). Somewhat later, priests forced themselves into the Jewish quarter; a tumult arose, representative Jews made complaint (1305), and the clergy were absolutely forbidden to enter the Jewish quarter or the homes of Jews unless accompanied by a bailiff or an official of the governor. Fearing expulsion, the fate of their coreligionists in France (1306), the Jews of Majorca, after the death of the humane Jaime I., addressed themselves (1311) to the new king, Sancho I., with a request for protection; and he confirmed their privileges.

Persecutions by the Church.

Evil times for the Jews in the Balearic Isles began with the Council of Vienne (1312), which prohibited all intercourse between Jew and Christian, and urged the clergy to the conversion of Jews. Unfortunately the Jews of the islands were thoughtless enough to convert to Judaism (1314) two Christians from Germany, who had been refused admission to Judaism by a number of Spanish rabbis, even by those of Gerona and Lerida. As soon as Bishop Villanova of Majorca heard of the conversion, he imposed a fine of 150,000 florins on the Jews. The king, besides, confiscated their books and all their personal property and real estate, and converted into a church their beautiful synagogue which had been scarcely completed. On payment of 95,000 florins they were granted immunity from further penalties, and they were allowed to build another synagogue in the place of that taken from them. In order to raise the enormous sum, the heads of the congregation placed (1315) a tax upon everything—on wine, meat, bread, whatever was bought and used, on their stock of merchandise, and even on new clothes. The tax was to be levied for ten years, and was sanctioned by a royal statute. At the same time a petition was addressed to the king, praying him to restore to the Jews all their former privileges, and to order that in the future no Jew should be forcibly baptized: that a Jew sentenced to death should be hanged, like a Christian, by the head and not by the feet; that the inquisitor should always examine a Jew in the presence of a bailiff or his representative; and that a Jew should be free to have an advocate. The Jews strained every effort in order to pay the fine, and in 1328 the amount was cleared. The avaricious Sancho in his own interest granted them freedom to trade, and in 1318 gave them the assurance that neither they nor their descendants should be expelled from the Jewish quarter, which was surrounded with walls and provided with gates.

Jaime II., the nephew of Don Sancho, succeeded him, but was under the guardianship of his uncle Philip. At the beginning of his regency, Philip, in the king's name, confirmed all the privileges of the Jews, and in 1325 bestowed on them the right of citizenship. He protected them from forcible baptism, and strictly forbade the baptism of their children against the parents' will. Permission was granted them (1331) to build a new synagogue in their quarter, but it was not to be too elaborate. As one means of preventing the erection of a handsome building, Jaime collected all their money into the state treasury. Under Pedro IV. (1336–87), who in 1344 united Majorca with the kingdom of Aragon, the Jews of the Balearic Isles lived unmolested, with all their rights safeguarded; but at the time of the hostile agitations against the Jews in Spain their peaceful condition likewise came to an end.

The Massacre of 1391.

The greater the indebtedness of the Christians to the Jews, the more inimical became their attitude. As a result of this state of affairs, the governor of the islands forbade (1390) all Jews to carry weapons, even in their own quarter, or to leave their homes two hours after sunset without carrying a light. After the outbreaks in Valencia and Barcelona (1391), the governor had to interfere for the safety of the Jews' quarter in Palma. On Aug. 24, 1391, the long-dreaded calamity fell upon the community of Majorca. Jewish homes were sacked; and even the houses of Christians sheltering Jews in concealment were not spared. About 300 Jews were put to death, 800 saved themselves in the royal castle, and the rest underwent baptism. When Queen Violante was informed of the outrage, she condemned the inhabitants of the islands to pay a fine of 150,000 florins (or, according to some authorities, 104,000 florins). A year later (1392), however, Juan I. granted full amnesty to all who had practised violence against the Jews or "the Calle," because they had done it for the welfare of king and state; and he further declared all debts of the Christians to the Jews to be null and void.

Re-settlement.

Soon after the catastrophe of 1391 the Jews began again to settle on the island, and on Jan. 21, 1393, the governor issued an edict for their protection, providing that a citizen who should injure a Jew should be hanged, and that a knight for the same offense should be subjected to the strappado. The advantageous position of the islands, the trading-point midway between Catalonia, Provence, and Sicily, attracted thither many of the Jews of Provence and Sicily, besides some from Tunis, Algiers, and other African cities. In the height of their prosperity there were in Majorca more than a thousand Jewish families. Among those who settled there were a number of people of treacherous character, who acted as informers against their fellow-Jews, and, through malice and envy, or in order to extort money, bore false witness against men of blameless reputation, until, at the request of the community, they were expelled from the island.

Internal Conditions.

The Jews, with the sanction of the king, had their own organizations and secretaries or representatives appointed by themselves. The following are frequently mentioned as acting in that capacity in the first half of the fourteenth century: Abraham Malaquin, Hayum Cohen, Jucef Barqui, Vital and Judah Cresques, Jacob Cohen, Rafael Dayen (דיין), the families Natgar, Sasportas, Xulelli, Moses Ramon, Sadon (Sadoc) b. Dahut (David). The last is probably not the same as the Sayd b. David who was publicly burned (Aug. 12, 1381) for incontinence with a nun.

The congregation had the Catalonian-African ritual, with regulations similar to those of the congregation at Perpignan: among others was the enactment (1319) that Jews and Jewesses should not wear clothes of finer material than that specified in the code of the organization. Transgressors of this law were to be punished bodily after the king's consent had been obtained, or were to be excommunicated.

Renewed Oppression 1413.

The Jews of the islands soon forgot their bitter experiences of 1391. Waxing arrogant from wealth, they became indifferent to religion, disregarded the most important religious obligations, assumed Christian names, and intermarried with Christians. The deep-rooted hate of the passionate folk of Majorca was nourished by the bigoted Ferdinand of Aragon (1412–16), who issued a decree against the Jews (March 20, 1413), by which they were compelled to dwell exclusively in the Jewish quarter, and were forbidden to eat or drink with Christians; to employ Christian nurses or other servants; to attend Christian marriages or funerals; to adopt the title "Don"; to hold any public office; to carry weapons, such as swords or daggers; to use any costly material for their clothes; to wear silk, fur, or any ornaments; to sell any foodstuffs to Christians; to make them gifts of pastry, meats, or drinks; to be physicians to them, or to give them any medicine. Moreover, they had to wear the badge that marked the Jew. Christian women, whether married or unmarried, and courtezans, were strictly prohibited from visiting the Jews' quarter by day or night. Jews who wished to be baptized were not to be deterred by any one from their resolve; and the officers of the king were ordered to prevent Jewish women converted to Christianity from emigrating to Africa, since they reverted to Judaism when there and sent for their children to follow them. Toward the end of August, 1415, Vincente Ferrer came to Majorca in order to convert the Jews, and pursued this work for nearly six months.

Twenty years later (1435) occurred the calamity long dreaded by Simon Duran. In order to set the gullible people against the Jews, a malevolent report was spread that the Jews of Palma had crucified a Saracen during Holy Week. The Jews charged with this crime were promptly put in chains. Their fellow-Jews interceded for them, and at the bidding of the governor they were removed from the episcopal keep and taken to the state prison. The clergy, enraged at this step, incited the people against the governor, and still more violently against the Jews. A tribunal, composed chiefly of Dominicans and

Franciscans, was formed. One of the imprisoned Jews was stretched on the rack; he confessed to everything asked of him, and named as partners in the crime all whose names were suggested to him. Suddenly a wretched creature, the merchant Astruc Sibili, had himself brought before the governor and laid the blame on the whole Jewish community. Palma fell into an uproar. The Jews fled to the mountains; but the infuriated mob dragged them from their hiding-places, and led most of them back to Palma in exultation. After five days' proceedings, the expectant populace was notified of the sentence pronounced on the innocent Jews. Astruc Sibili and three accomplices were to be burned alive, but in case they submitted to baptism they should be pardoned to the extent of dying upon the gallows. Astruc Sibili accepted baptism, and all the others seduced by promises followed his example. On the representations of the clergy the governor granted them their lives.

Uprising in 1435.

A few faithful Jews succeeded in making their escape. The synagogue had been ruined several years before, and though now and then a Jew settled on the islands, there came to be practically no Jews there. The Inquisition began its horrible work. In 1506, twenty-two Jews, condemned, though either dead or absent, were burned in effigy; again, in 1509 and 1510, some Jews and Jewesses were publicly burned in effigy; and in 1511 sixty-two Jews who had escaped from the Inquisition were punished in the same way.

The secret Jews, in great number on the island of Majorca, were not called "Maranos" or "New Christians," but "people from the Calle" or Chuetas.

A number of well-known rabbis and scholars from Catalonia and Provence dwelt on the island of Majorca. Among them were: Shem-Ṭob Falcon, who instituted there a number of ritual observances; Aaron ha-Kohen, who wrote his ritual code, "Orḥot Ḥayyim," at Majorca; Joseph Caspi, a well-known writer; Isaac b. Nathan, diligent translator from the Arabic; and the physicians Moses Rimos and Eleazar Ardot, the latter of whom was born on Majorca, as was also Simon ben Ẓemaḥ Duran.

Minorca became an English possession in 1713, and willingly proffered an asylum to a number of Jewish families from African cities. A synagogue was soon erected in Mahon. The fact that Jews and Moors were settled there was sufficient reason for Spain to join with France in order to drive the English from the island. When the Duke of Crillon landed on the island (August, 1781), Jews, Greeks, and Moors, three thousand men in all, rose up and threatened the life of the duke. After a short resistance, however, Mahon surrendered; and, with the English garrison, the Jews abandoned the city and the island.

Bibliography: Kayserling, *Gesch. der Juden in Spanien und Portugal*, i. 155-177; idem, *Revue Etudes Juives*, iv. 31-56, xxxix. 242 *et seq.*, xl. 62 *et seq.*; *Boletin de la Real Academia de la Historia de Madrid*, 1900, xxxvi. 1-5.

D. M. K.

BALI, ABRAHAM BEN JACOB: Karaite physician and ḥazan; lived at Foli (פולי?) in the second half of the fifteenth century. He was the pupil of Shabbethai ben Melkiel Cohen, and the author of the following works, for the most part still in manuscript (St. Petersburg MSS. Nos. 621, 648, 659, 695, 696): (1) "Iggeret Issur Ner Shel Shabbat"—on the prohibition against using fire on the Sabbath. The work is divided into three chapters, and was written, as the author states in the introduction, at the request of his disciples, Joseph ben Moses Bagi and Joseph ben Caleb. It is especially directed against Elijah Bashyatzi, who, like his father Menahem, permitted the use of fire; (2) "Iggeret ha-Ẓom be-Shabbat," on fasting on Saturdays, ed. by Firkowitz; (3) "Iggeret be 'Inyan ha-Kohanim," on the question whether a Rabbinite Cohen on becoming a Karaite can continue to enjoy the privileges of a Cohen; (4) "Ma'amar be-'Inyan ha-'Ibbur," a treatise on the calendar; (5) "Perush 'Inyan Sheḥiṭah," a commentary on the laws concerning the slaughtering of animals, as these laws are expounded by Aaron ben Elijah in his "Gan 'Eden"—Bali endeavoring in this work to refute the criticisms made against the Karaites by Solomon Sharbiṭ ha-Zahab, Mordecai Comtino, and Moses Capsali; (6) "Perush 'al-Hegyonot," a commentary on the first chapter of Gazzali's "Muḳaṣid al-Filasufah," treating of logic. In the preface to this work Bali says that he made use of the translation of Moses Narboni. (7) A commentary on Al-Farabi's five chapters on logic. Besides these works, Bali wrote many liturgical poems which are printed in the Karaite prayer-book.

Bibliography: Steinschneider, *Hebr. Bibl.* xx. 96; idem, *Hebr. Uebers.* pp. 45, 321; Neubauer, *Aus der Petersburger Bibliothek*, p. 63; compare, also, Fürst, *Geschichte des Karäerthums*, ii. 293-294; Jost, *Gesch. des Judenthums und Seiner Secten*, ii. 369.

G. I. Br.

BALI, MOSES BEN ABRAHAM: Karaite physician and ḥakam at Cairo at the end of the fifteenth century and at the beginning of the sixteenth. He was the author of 224 poems, finished in 1489, on the weekly lessons, entitled "Sefer Zeraḥ." Another selection of 237 poems for Saturdays and feasts was written by him about 1500 under the title "Taḥkemoni." Both works are still extant in manuscript in the Firkowitz collection at St. Petersburg. Besides these Bali wrote many liturgical poems which have been wrongly ascribed to Moses Dari, who bears the same Hebrew name, "Moses ben Abraham" (compare Pinsker, "Liḳḳuṭe Kadmoniyyot," p. 124).

Bibliography: Fürst, *Gesch. des Karäerthums*, iii. 294; Geiger, *Wissenschaftliche Zeit.* iii. 443.

K. I. Br.

BALLADS, JEWISH. See Folk-Songs.

BALLADS ON JEWISH SUBJECTS: In the folk-poetry of Europe a certain number of ballads deal with Jewish subjects or with Jewish persons. Of these may be mentioned a Neo-Greek ballad on a Jewess given in Fauriel, "Chantes Néohelliniques"; but the ballads generally deal with the deeds of Jews corresponding to the anti-Semitic conception of them current in the popular mind. Thus the legend of the death of Little St. Hugh of Lincoln is enshrined in several ballads in French, English, and Scottish, to be found in Child's "English and Scottish Ballads," iii. 233-254, where a full bibliography is given (see also Hugh of Lincoln). Another popular ballad is that of the Jewish boy who, after accompanying his Christian playmates to confession, becomes a Christian, but is thrown by his inhuman father into a furnace, whence he is rescued by the Virgin Mary. Nearly forty different versions of this ballad are known: five in Greek, nineteen in Latin, eight in French, one in Spanish, two in German, two in Arabic, and one in Ethiopic. Many of these are given and the rest referred to in G. Wolter, "Der Juden Knabe," in "Bibliotheca Normanica," No. 2, Halle, 1879. The original story appeared in Evagrius Scholasticus (died after 594), "Historia Ecclesiastica," iv. 35, whence it was taken into Gregory of Tours and probably from oral tradition into Botho's "Liber de Miraculis St. Mariæ Virginis." Besides the foregoing, the story of Shylock occurs in the "Ballad of Gernuto the Jew," in Percy's "Reliques of Ancient Poetry."

G. J.

BALLAGHI, M. See Bloch, M.

BALLARAT: City in Victoria, Australia. Three years after the discovery of gold, in 1851, a congregation was formed with Henry Harris as president and Julius Wittowski as treasurer; and the Mount Zion synagogue was built the next year. In 1861 a more commodious building, which included rooms for a minister's residence and a Hebrew school, was erected at the corner of Barkly and Princess streets, on land granted by the government. The successive ministers have been Revs. S. Herman, I. Stone, D. Isaac Ollendorf, and I. M. Goldreich, the last of whom was installed in 1867. The community maintains a Philanthropic Society founded in 1857, which is affiliated with the Anglo-Jewish Association.

Bibliography: Harris, *Jewish Year Book*, 5662.

J. S. Si.

BALLIN, ADA SARA: English author and journalist; born in London, England; educated at University College, London, where she obtained scholarships in Hebrew and German. She devoted herself to the subject of sanitation, and lectured for the National Health Society for several years. Mrs. Ballin devoted herself especially to the hygiene of children, and produced a monthly journal entitled "Baby, the Mother's Magazine," which is still current and which was followed by "Womanhood," an illustrated journal dealing with feminine matters in general.

Mrs. Ballin has published an extensive series of works, the first of which was a "Hebrew Grammar with Exercises," written conjointly with her brother, 1881. This was followed by: "The Science of Dress in Theory and Practice," 1885; "Health and Beauty in Dress," 1892; "Personal Hygiene," 1894; "How to Feed Our Little Ones," 1895; "Bathing Exercise and Rest," 1896; "Early Education," 1897; "Children's Ailments," 1898.

Bibliography: Jacobs, *Jewish Year Book*, 1900, p. 247.

J.

BALLIN, JOEL: Danish engraver, born in Vejle, Jutland, March 22, 1822; died in Copenhagen, March 21, 1885. He was a son of a merchant, Joseph Ballin, and his wife, Hanne Feiser. At the age of eleven he went to Copenhagen to study art in order to become a painter; but his studies at the Academy of Art progressed slowly, as he was obliged to work for his living, and he was twenty years old when he entered the modeling class. The year before this he had exhibited his painting, "The Procession in the Synagogue at the Feast of Tabernacles." A new method of reproduction, "the chemitype," which was at that time invented, attracted Ballin's attention, as he hoped by the study of this specialty to secure himself a position in the world. In 1846 he left Denmark and went to Leipsic to finish his artistic education; but he soon saw that he had no prospect of reaching any degree of perfection in this branch of the art without a thorough study of engraving. Meanwhile he exhibited some samples of "chemitypes" which showed so much talent that the Danish government supplied him with sufficient means to go to Paris, where he arrived Oct. 5, 1848. He would probably never have left that city if the Franco-German war of 1870 had not forced him to move to London.

In Paris he finished the studies of engraving that he had commenced in Leipsic, and in 1850 exhibited two engravings. They attracted the attention of the Academy of Art in Copenhagen, and he received from that institution 600 rigsdaler a year for two years, and in 1853 from the Danish government 350 rigsdaler. This recognition helped to make his fame, and to place him financially in such a position that in 1853 he was able to visit Copenhagen and marry Helene Levin.

Ballin's first large engravings were Ostade's "Le Maître d'Ecole" and Jean Victor's "A Young Girl." His publishers in Paris preferred to have the engravings made on steel plates, as these could stand a larger number of impressions, and Ballin therefore adopted a new method for the hard plates—a method which he brought to such perfection that they could scarcely be distinguished from copper-plates.

He took the gold medal of the third class at the Paris exhibition in 1861; and in 1862 he was made a knight of the Dannebrog, after having exhibited a large collection of engravings at the Charlottenborg exposition, Copenhagen.

From 1870 to 1883 he lived in London, where he engraved Edward Long's "The Pool of Bethesda." This he sent to the Academy of Art in Copenhagen in acknowledgment of his election in 1877 to membership in that institution.

In 1883 Ballin was called to Copenhagen to become a teacher of young engravers and to reproduce important Danish works of art. He did not, however, live long enough to become the founder of any artistic school.

His most important engravings from famous paintings, besides those mentioned above, were Knaus's "The Baptism"; Gustave de Brion's "Saying Grace" and "The Wedding"; Protais' "Before the Battle" and "After the Battle"; and Carl Bloch's "Bishop Rönnow Protected by Hans Tavsen," and Marstrand's "Christian IV. on His Ship Trefoldigheden."

Bibliography: Bricka, *Dansk Biografisk Lexikon*.

S. L. N.

BALLIN, SAMUEL JACOB: Danish physician; born at Copenhagen, Oct. 21, 1802; died there March 24, 1866. He was the son of a merchant, Jacob Levin Ballin, and his wife, Susanne Melchior.

His parents died early, and he was brought up by his uncle L. S. Trier, whose daughter Dorothea later became his wife. Until 1820 he attended the Borgerdykskols in Copenhagen, when he entered the university, where he passed the medical examination in 1826. For some years he was assistant physician at the Frederik's Hospital in Copenhagen, and took an active part in founding the society of physicians called "Philiatrien," 1829. From 1831 to 1832 he traveled, by royal order, in foreign countries, studying the Asiatic cholera; and after his return published a valuable dissertation on this subject for the degree of licentiate. In 1836 he took the degree of M.D., and after that practised medicine in Copenhagen, at the same time holding the public position of district physician. Later he was appointed parish physician of the Jewish community in Copenhagen, and held that position for a number of years. In 1853, during the cholera epidemic in Copenhagen, he became chief physician of the cholera hospital and a member of the board of health, receiving also the title of professor.

Besides Ballin's extensive practise as physician and his activity for the advancement of the science of medicine, he took an active part in the political and national movements of his time. He was a member of the National Liberal Party and was enthusiastic for the then prevailing idea of a Scandinavian union (Scandinavism).

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S. L. N.

BALLY, DAVICION: Rumanian patriot; born at Bucharest Jan. 29, 1809; died at Jerusalem May 2, 1844. His great-grandfather, **Chelebi Mentesh Bally,** banker to the grand vizier of Constantinople, aided Nicolas Mavrocordato to ascend the throne of Wallachia in 1716, and was taken by him to Bucharest, where, in recognition of his services, he was made a court counselor and received various privileges and exemption from taxation for himself and his descendants.

Bally's grandfather, **Isaac,** inherited the privileges of his father, and became the intimate counselor of many of the Phanariot princes: he was especially favored by Mavrogheni, whom he aided to mount the throne. His father, **Abraham,** studied at Leipsic, then established himself as wholesale merchant in Bucharest, and exercised considerable influence with the Boyars. When Davicion Bally was twelve years old his father died, and it seemed as if the son would have to terminate his studies at that age, for the father's partner defrauded the family out of almost all their possessions; but, thanks to an excellent library which the elder Bally left Davicion, he familiarized himself with the Rumanian, Greek, French, Italian, and German languages, in addition to Spanish, which he had learned in his father's house. He also made considerable progress in the study of Hebrew.

Bally occupied himself at first in the law office of his uncle, who had studied law at Leipsic, but was soon appointed "camarash" (treasurer) of the salt magazines established in the Danube ports; in this capacity in 1829 he saved from destruction the large stores of provisions and ammunition which the Russians had gathered at Zimnicea during the war against Turkey. In recognition Czar Nicholas I. conferred upon him the Order of St. Anne, sending it personally by the hand of General Kisselef, and awarded him the privilege of trading unrestrictedly throughout the Russian empire. In 1836 Bally was appointed cashier of the "agie" (police department), an office which he occupied for ten years without any remuneration. An ardent patriot, he even frequently provided the necessary funds for his office, at the same time contributed to the establishment of the first fire-brigade in Bucharest, and maintained at his own expense a band of Italian artists who were invited to that city to foster a taste for the theater in Wallachia. In 1848 Bally embraced the cause of the Revolution, and united himself intimately with its leading spirits, whom he saved from death by proclaiming the Revolution before the instant agreed upon. He had learned, in fact, that the minister had become aware of their preparations, and was proceeding to crush the movement by the execution of its chief promoters. Bally rendered great services to the revolutionary government, and at the risk of his life helped certain members of the fallen régime to places of safety. But the Revolution failed three months later, and Bally aided those banished, and only escaped exile himself through his intimate relations with certain influential Boyars. Nevertheless, he was the subject of sharp animosity; he was trapped in a snare set for him, and lost the greater part of his fortune.

His Public Services.

Jew at heart he always was, and permitted no journalistic attack upon his people to pass without protest. When in 1858 there appeared in Bucharest a venomous pamphlet entitled "Prashtia" (The Sling) and issued from the printing-office of the archbishop, C. A. Rosetti, chief of the Liberal party, flayed the publication in the "Romanul" at Bally's request; and at the same time the latter made representations to the prince-kaimacam, requesting the confiscation of the defamatory libel.

Bally was repeatedly elected member of the administrative council of the Sephardic community, and there maintained himself as a champion of much-needed progress and reform. He had the statutes amended so as to permit a fairer representation, introduced the distribution of clothing and shoes to poor children, projected a series of reforms for the Talmud-Torah (1863), which later became a modern school, established a free loan institution (1860), and a society for free medical attendance (1872). He found time withal for literary pursuits, and left behind him many manuscripts in Judæo-Spanish.

His patriotic dreams for his people underwent a rude awakening by the continuous persecutions of the Jews inaugurated in 1866 by his former friends and allies of the Revolution of 1848; his old age was embittered by this experience, and he left Bucharest for Jerusalem in August, 1882, dying there two years later.

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S. E. SD.

BALM: A term used six times in the A. V. as a translation of the Hebrew words צְרִי, צֳרִי, and צְרִי. It is everywhere rendered *resina* in the Vulgate.

The margin of the A. V. in Ezek. xxvii. 17 reads "rosin." The six passages in which the word is found show that Balm was a useful article of commerce and presumably a product native in Palestine, especially in Gilead. Its first mention is (Gen. xxxvii. 25) in connection with the caravan of Ishmaelitish traders who were taking it, with spicery and myrrh, down to Egypt. The next mention (Gen. xliii. 11) gives it as one of the articles which formed the present that Jacob's sons carried to Joseph as Egyptian ruler, on their second journey in quest of food. Neither of the above references is determinative of the nature of Balm, beyond the fact that it was classed with spices, myrrh, honey, nuts, and almonds as an article of noteworthy value. The three passages in Jeremiah are of especial interest, in that they specify it as containing peculiar and important healing properties. In the first (*ib.* viii. 22), the questions "Is there no balm in Gilead; is there no physician there?" point both to its medicinal properties and to its source. The second (*ib.* xlvi. 11), "Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured," confirms both inferences of the first. The third (*ib.* li. 8), "Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed," testifies to the commonly accepted healing value of this Balm. The last passage (Ezek. xxvii. 17) specifies Balm simply as one of the products that were prominent in the commercial exchanges which Palestine made with Tyre. Taken together, these passages determine (1) that Balm was native in Palestine, particularly in Gilead; (2) that it was a valuable article of commerce; and (3) that it possessed remarkable healing properties.

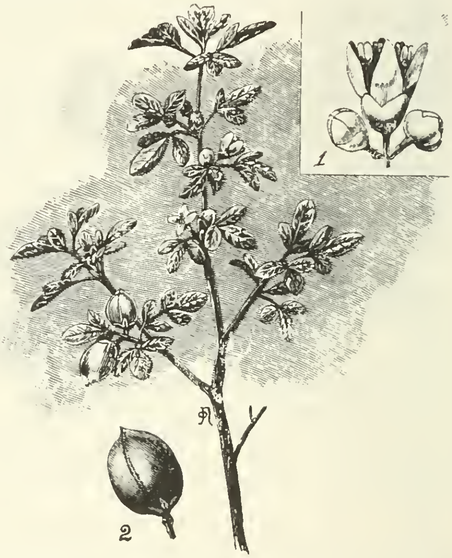
Now, what is the modern representative of this ancient article; and what is the tree, if tree it was, that produced it? The R. V. of Gen. xxxvii. 25, margin, reads "mastic," which would be the resin yielded by the *Pistacia Lentiscus* (Thiselton-Dyer, "Ency. Bibl." col. 465), a tree that flourishes on the coast and lower mountains of western Palestine, but not on the east of the Jordan (Post, in Hastings' "Dict. Bible"). Tristram, however (in "Nat. Hist. of the Bible"), says that it is found to-day in all parts of Palestine. There is no evidence in the passages in O. T. above noted that the Balm was aromatic as well as medicinal (compare Post, *l.c.*). It may be that this Balm included (as hinted in Gesenius-Buhl, "Wörterb." 13th ed.) the gum which was exuded from the terebinth. In fact, Tristram (*ib.* p. 400) and Thomson ("The Land and the Book," ii. 20) state that the terebinth is to-day tapped for turpentine by the natives. There is another shrub, "zaḳḳūm" or "zŏkŏm," from which the Arabs to-day manufacture an oil that they sell to pilgrims as Balm of Gilead (Tristram, *ib.* p. 366); this, however, is regarded merely as a modern substitute ("Ency. Bibl." *l.c.*).

J. JR. I. M. P.

BALSAM: Word used as the translation (R. V., margin) of the Hebrew בֶּשֶׂם (Cant. v. 1) and of עֲרוּגַת הַבֹּשֶׂם (*ib.* v. 13, vi. 2), for which the A. V. has "spice." An aromatic gum or spice, probably the product of a Balsam tree or plant. The Balsam tree of Jericho is noted among ancient writers—Theophrastus, Strabo, Pliny—for its medicinal and highly agreeable aromatic qualities. The so-called Mecca Balsam is generally conceded to be the product of the *Balsamodendron opobalsamum.* It is reported that the Balsam has disappeared from Jericho. The product of the Balsam is known in Arabic as *balasân* from a *balasân* tree, from which *balsamon* (Greek), *balsamum*, *balsam*, and *balm* are probably derived. The so-called "balm of Gilead"—made by the monks of Jericho and sold to travelers to-day—is a product of the *Balanites Ægyptiaca.* See BALM.

J. JR. I. M. P.

——**In Hellenistic and Rabbinical Literature:** Balm or Balsam (Aramean, אפלסמון, בלסמון, בלסם, אפרסמון, and for opobalsamum אפובלסמון and אפופלסמון), called by Pliny ("Naturalis Historia," xii. 53) "a plant which nature has bestowed only upon the land of Judea," was cultivated especially in what Pliny (*l.c.*) and Strabo (p. 763) call the royal gardens near Jericho (פרדיסות יריחו, Tosef., 'Ar. ii. 8), the juice obtained by incision being used for medicinal purposes, and the wood for its fragrant odor. According to Diodorus Siculus (ii. 48, xix. 98), a certain hollow in the neighborhood of the Dead Sea was the chief home of the Balsam, which was "found nowhere else in the world." Both statements are confirmed by Josephus, who relates that, according to popular belief, Queen Sheba brought the root from Arabia to King Solomon as a gift, and that the Balsam trees of Jericho yielded the most precious products of the land, the "only balsam in the world," thus making that part most valuable as a royal revenue; wherefore Antony took it away from the Jews and gave it to Cleopatra ("Ant." viii. 6, § 6; xv. 4, § 2; "B. J." i. 6, § 6; 18, § 5; iv. 8, § 3). In "Ant." ix. 1, § 2, he speaks of the opobalsamum that grows at Engedi.



The Balsam Plant, Showing the Flower (1) and Fruit (2).

The words in Jer. lii. 16, "Nebuzar-adan, the captain of the guard, left the poor of the land to be vine-dressers and husbandmen," are referred, in Shab. 26*a*, to the gatherers of the opobalsamum in the neighborhood of Engedi and Ramata. Jerome also, in his commentary to Cant. i. 14, refers the "vineyards" there mentioned to the Balsam plantations of Engedi (compare Eusebius, "Onomasticon," *s.v.* "Engedi"). With what feeling the Romans looked upon the Balsam of Judea may be learned from the fact that Vespasian and Titus exhibited the Balsam shrub of Judea as one of the trophies at their triumphal procession (Pliny, *l.c.*); but no less characteristic are the rabbinical ordinances: "Blessed be the Lord who has created fragrant trees," recited only over either the opobalsam belonging to the house of Rabbi Judah of Tiberius or the one belonging to the imperial house of Rome; and the benediction recited over the oil of the opobalsam: "Blessed be the Lord who created the (fragrant) oil of our land," or, according to one authority, simply "fragrant oil" (Ber. 43*a*; see Rashi, *l.c.*, and Musafia to 'Aruk, *s.v.* אופופלסמין, where the name "Jericho," as the home of the Balsam, is combined with the noun "reaḥ" = fragrant odor). Many passages in the Talmud and Midrash mention opobalsam (אפרסמון) as used for the anointment of kings (Yer. Soṭah viii. 22*c*), or as an alluring ointment employed by the frivolous women of Jerusalem (Lam. R. to iv. 15), or as a merchandise (Yoma 39*a*), or by thieves as a means of scenting the strong boxes of rich people (Sanh. 109*a*), or as carried about in a flask (Gen. R. xxx., xxxix., and elsewhere); and there is also special mention of streams of opobalsam oil which flow for the enjoyment of the righteous in the world to come (Yer. 'Ab. Zarah iii. 42*c*; Ta'anit 25*a*; compare Apoc. Paul xxiii., xxviii.).

Bibliography: Cheyne and Black, *Encyc. Bibl.* s. v. *Balm*; Winer, *B. R.* s. v.

J. SR. K.

BALTA: A town in Russia, situated near the Rumanian and Turkish frontiers. Its Jewish community dates from about the middle of the eighteenth century. When Balta was founded, it was divided into a Polish part, called "Josephgrod," under the dominion of Poland, and a part called "Balta," under the rule of Turkey, the River Kodyma separating these districts and serving as boundary line between them. Jewish settlements were established in both sections when the rebellion of the Cossacks or the Haidamaks broke out in 1768. These bandits perpetrated a terrible massacre among the Poles and Jews of Uman and its neighborhood. A large number of Jews sought to flee to the frontier town Balta, seeking the protection of the Turkish government. The Haidamaks pursued and overtook a part of them in the open steppe near Balta, and slaughtered them ([Tammuz] July, 1768). The Jewish community of Balta sent messengers offering a large amount to redeem from the bandits the bodies of the slain, in order to bury them according to Jewish rites. But the Jews of Balta themselves were made to feel the heavy hand of the Haidamaks. A new band entered Balta and was opposed by a regiment of Tatars, but during the struggle many Jews were slain and their property seized by both sides. After this uprising war broke out between Russia and Turkey, lasting some years and ending in the victory of the former.

By the treaty of Jassy, in 1791, Balta came, with other Turkish cities, under the domination of Russia. In 1797 Balta was made a district town of the government of Podolia. Commerce in grain and horses largely developed, and the Jewish population increased, until in 1890 the number of the Jews in Balta was about 27,000 (79 per cent of the total population of the town). The number of synagogues and houses of prayer was seventeen. In 1882, at the time of anti-Jewish riots (see Pogromy) in South Russia, the riot in Balta, March 30, surpassed all others in extent and violence and attained mournful celebrity among the Jews of Europe and America. A letter sent by the committee organized to succor the destitute Jews of Balta, to the editor of the "Voskhod," on April 9, and signed by the rabbi, runs as follows: "Balta is turned into a desert. All the merchandise and household goods of the [Jewish] inhabitants are plundered. The number of wounded reaches two hundred, of whom three have already died. The loss of property amounts to one and one-half million rubles. More than 5,000 families are utterly ruined. Mothers and daughters were violated." But in reality the calamity was much greater, for this information was published under Russian censorship, and the hands of the Russian officials, especially those of the minister Ignatiev, were not innocent of the blood spilled in Balta. It is an established fact that the anti-Semites among the authorities secretly encouraged the rioters.

In later years the commerce of Balta, consisting mainly of the export of grain to Odessa, has declined.

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H. R. S. M. D.

BALTHAZAR. See Belshazzar.

BALTHAZAR, OROBIO DE CASTRO. See Castro, Balthazar Orobio de.

BALTIC PROVINCES: The three Russian governments bordering the Baltic sea—Courland, Livonia, and Esthonia; belonging formerly to Sweden, with the exception of Courland, which was a dependency of Poland and came into possession of Russia, in part at the beginning of the eighteenth century, and the remainder in 1809. The Jewish population was (1897) about 100,000, out of a total population of 2,386,998.

The Jews of the Baltic Provinces differ considerably from other Russian Jews. Their habits, language, and dress are generally much like the German, and, being less crowded and more prosperous than their Lithuanian or Polish coreligionists, their physical development is more satisfactory. The average height of the Baltic Jews called to military service is 163–164 centimeters, while that of the Polish-Lithuanian is only 161–162. In the cities near the German boundary they are more Germanized than in those adjoining Lithuania and White Rus sia. The commercial affairs of the Baltic Jews were long governed by "ḳahals," who were abolished June 5, 1893. While the legal status of the Jews of the Baltic Provinces has varied under different rulers, they are not included in the list of governments issued by Russia in 1890, but belong to the Pale of Settlement. Jews from other governments have no right to live there. In Courland as well as in Shlock, only those have the right of permanent settlement who were registered in the census of April 25, 1835. From among the Jews of Shlock, only those may permanently reside in Riga (Livonia) who actually lived there before Dec. 29, 1841. Among the Slavonic inhabitants of the empire, the Baltic Jews are treated with more toleration than the others, as they have generally passed as Germans in the interior of Russia. A large number are artisans, and when Emperor Nicholas I. issued the order, April 13, 1835, permitting his Jewish subjects to join the peasant class in New Russia in agricultural colonies, the first who sought to be colonized were seventy families from Courland. The Jews of the Baltic Provinces are fond of emigrating, and are occupied as artisans, teachers, clerks, bookkeepers, and small traders all over the world. In the United States alone, according to the "Courländer Vereine," and congregations, there are probably about 25,000 Jews from the Baltic Provinces, and about 10,000 of that number live in Greater New York and vicinity.

From the Church statutes of the archbishop Henning of Riga for the year 1428, it is evident that Jews lived at that time in the Baltic Provinces as occasional traders. But they did not settle there permanently until the adoption of Courland by Poland in 1561. Even later they were without clearly defined privileges, with the exception of the district of Pilten and the town of Hasenpot, where they enjoyed the rights of citizens. On the annexation of the "Inflandt" territory by Russia under Peter the Great, no reference was made to the Jews; but under Anna Ivanovna the deputies of the Livonian nobility complained of the influx of foreigners to the senate, and especially of Lithuanian and Courland Jews.

For a detailed history of the Jews in the separate governments of the Baltic Provinces, see COURLAND, RIGA, MITAU.

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H. R. M. R.

BALTIMORE: Port of entry and principal city of the state of Maryland, situated on an estuary of the Patapsco river about 12 miles from Chesapeake bay.

It can not be determined when Jews first settled in Baltimore. There were none among the buyers of lots when Baltimore Town was laid out in 1729-30; but as Jews are known to have been resident in Maryland in the middle of the seventeenth century (see AMERICA), it is not hazardous to suppose that the quickly growing town attracted some of their descendants early in its history. Family traditions, not yet verified, seem to point to the presence of Jews in Baltimore in the middle of the eighteenth century. In his "The Hebrews in America" (p. 93), Isaac Markens mentions Jacob Myers as the earliest Jew in Baltimore, probably basing his assertion upon the following passage from Griffith's "Annals of Baltimore" (1824), p. 37: "In 1758 Mr. Jacob Myers took the southeast corner of Gay and Baltimore streets and built an inn." There is reason to believe, however, that Myers was not a Jew. "The Maryland Journal and Baltimore Advertiser"—the earliest paper published in Baltimore—the first issue of which appeared in 1773, shows by its advertisements for that year that Jews were then settled in Baltimore as traders, especially in West Indian products. The most substantial of these merchants apparently was Benjamin Levy, probably the same mentioned in the "Publications of the American Jewish Historical Society" (i. 21). In 1781 Jacob Hart, father-in-law of Haym M. Salomon, headed a subscription of £2,000 ($10,000) loaned to Lafayette for the relief of the detachment under his command.

Temple Oheb Shalom, Baltimore.
(From a photograph.)

Cemetery as Early as 1786.

The existence of a Jewish cemetery in 1786 indicates a Jewish community of some size. How long previous to that year the cemetery had been established is not known. The earliest mention of it occurs in a document (in the possession of Mr. Mendes Cohen of Baltimore), dated July 12, 1786, headed "Mr. Carroll's [Charles Carroll of Carrollton] claims." It is a "list of the names of the Persons who occupy the ground (supposed to be about 2 acres) on the east side of Jones's Falls, . . . with an account of the improvements." One of the items is "The Jews burying-ground, 1 small lot enclosed," situated in Ensor's Town, now Jew alley, near East Monument street. At present one part is occupied by the meeting-house of an African congregation; and the rest is a dumping-ground for refuse. A deed dated Dec. 26, 1801, conveys this same burying-ground from Charles Carroll to Levi Solomon and Solomon Etting, for a consideration of five shillings; and another, dated Dec. 29, 1801, for a consideration of $80 current money, conveys it to the same parties from Wm. McMechen and John Leggett. Interment is known to have been made in it as late as 1832, the very year in which the oldest Jewish cemetery now in use was established. No indications can be discovered of the removal of remains buried in it when the cemetery was abandoned. On the testimony of a resident close by, the last tombstone was removed, surreptitiously, presumably for building purposes, as recently as from forty to fifty years ago.

The Etting Family.

With the advent of the Etting family the history of the Jewish community in Baltimore becomes more consecutive. It is uncertain when the Etting brothers, Reuben and Solomon, together with Levi Solomon, their uncle, came to Baltimore from York, Pa. On Jan. 4, 1796, Solomon Etting's name appears in the "Advertiser" as one of five persons authorized "to receive proposals in writing for a house or suitable lot" for a bank to be established in Baltimore Town. But there are indirect indications that the family settled in Baltimore before 1787. In the list of stockholders of the same bank, published at the end of 1796, appear the following names: Solomon, Kitty, Reuben, Shinah, and Hetty Etting; Jacob F., Philadelphia, Benjamin, and Hetty Levy; and Levy and Myer Solomon. In the first directory of "Baltimore Town and Fell's Point," also published in 1796—the year of the incorporation of Baltimore as a city—there are, in addition to the above, two Harts, three Jacobs, Philip Itzchkin, —— Kahn, Benjamin Lyon, Solomon Raphael, and Isaac Solomon; and in the lists of letters remaining at the post-office occur the names of Hhym Levenstene and Benjamin Myers. It is a conservative estimate, then, to put the Jewish population of Baltimore in 1796 at fifteen families.

In 1798 the Collmus family arrived from Bohemia; and in 1808 the six sons of Israel J. Cohen came, with their mother, from Richmond, Va. The Cohens and the Ettings played a prominent part in the history of Baltimore Jewry, and in that of the city also. Both families acquired an enviable reputation for integrity and business tact; and their members were honored with offices of trust, by corporations and in the city government. Their names figure most prominently in the emancipation struggle of 1818–26, during which time the "Jew Bill" was debated in the legislature of Maryland. This bill proposed "to consider the justice and expediency of extending to those persons professing the Jewish religion the same privileges that are enjoyed by Christians." Immediately upon its passage, and its ratification in the legislative session of 1825–26, it was applied practically in the election of Solomon Etting and Jacob I. Cohen, Jr., to seats in the city council of Baltimore.

Jews Elected to City Council.

After 1826 the recorded history of the Jews of Baltimore ceases to be the history of prominent individuals, and becomes that of a community. Almost coincidently with the removal of civil disabilities occurs the first of a series of regular meetings for religious services, whose continuity has been uninterrupted. According to the recollections of one participant still living, this meeting took place in Holliday street, near Pleasant street, at the house of Zalma Rehiné, a former resident of Richmond, Va., and an uncle of Isaac Leeser. This may possibly have been the beginning of the congregation Nidche Israel, now known as the "Baltimore Hebrew Congregation," or more familiarly as the "Stadt-Schul," probably because almost simultaneously with its origin another settlement of Jews, at Fell's Point—an outlying and at first separate district—began to crystallize into a congregation, still called the "Fell's Point Hebrew Friendship Congregation," and regularly organized since 1838. The Nidche Israel soon found it necessary to rent rooms on North Exeter street, near what is now Lexington street. Thence the congregation moved to a one-story dwelling off High street, near the bend between Fayette and Gay streets, or near what is now Lexington street, the entrance being through a narrow alley. In 1837 a three-story brick building was bought, at the southwest corner of Harrison street and Ætna lane. In 1845 the congregation removed to Lloyd and Watson streets, the new synagogue being dedicated by the Rev. S. M. Isaacs of New York and the Rev. Isaac Leeser of Philadelphia, together with the ministers of the congregation, A. Rice and A. Ansell (Anshel). Here it worshiped until April 6, 1889, when the fine building now occupied was erected on Madison avenue and Robert street. The date of the congregational charter is Jan. 29, 1830 (supplementary act, 1851). The incorporators were Moses Millem (Mulheim), Joseph Osterman, John M. Dyer, Louis Silver, and Levi Benjamin.

Religious Worship Organized.

The first rabbi of the congregation was the abovementioned Abraham Rice (Reiss), whose piety and upright character have left a lasting impress upon the community, especially through his influence upon the youths he taught, some of them its present leaders. Rice established a school for instruction in Hebrew in 1845, and he officiated as the rabbi of the congregation from 1840 to 1849, and again from the spring of 1862 to Oct. 29 of the same year, the date of his death. The other rabbis of the congregation have been: Julius Spiro, in conjunction with Mr. Rice (1846–47); Henry Hochheimer (1849–59); B. Illoway (1859–61); Abraham Hofman (1868–73); Maurice Fluegel (1881–84); A. S. Bettelheim (1886–90); and the present incumbent, Adolf Guttmacher (1891). The burial-ground belonging to the congregation was bought in 1832, at which time it covered three acres.

The rabbis of the Fell's Point Congregation, now worshiping on Eden street, have been: Aaron Günzburg (1848–56); Henry Hochheimer (1859–92), now rabbi emeritus; W. Willner (1892–94); Clifton H. Levy (1894–96); and the present incumbent, M. Rosenstein (1896). This congregation, as well as the

the one or two "hebrot" of which records up to 1842 have been preserved, had separated from, or organized themselves independently of, the mother congregation, Nidche Israel, only for reasons of convenience, on account of the extended space over which the community was scattered.

In 1842 the desire for a radical change in the liturgy resulted in the formation of the Har Sinai Verein, whose rabbis have been: Max Sutro (about 1842); Moritz Brown (about 1849–55); David Einhorn (1855–61); S. Deutsch (1862–73); Jacob Mayer (1874–76); E. G. Hirsch (1877–78); S. Sale (1878–83); David Philipson (1884–88); Tobias Shanfarber (1888–98); and the present incumbent, Charles A. Rubenstein (1898). The congregation recently erected a new house of worship on Bolton and Wilson streets.

"Oheb Shalom" Congregation.

A similar desire for a revised liturgy, but along more conservative lines, led to the formation of the Oheb Shalom Congregation in Sept., 1853, on the part of a number of dissidents from the original body. The rabbis of this congregation, whose new synagogue on Eutaw place and Lanvale street is considered one of the most beautiful structures in the city, have been the following: —— Salomon (1854); S. M. Landsberg (1856–57); Benjamin Szold, now rabbi emeritus (1859–92); and the present incumbent, William Rosenau (1892). Alois Kaiser, known as a composer of synagogue music, has been the cantor of this congregation since 1866.

This was followed by the formation of three Orthodox congregations, the earliest of which was the Bikur Cholim Congregation, incorporated in 1865. The Chizuk Emoonah Congregation was formed in 1871 by dissidents from the Baltimore Hebrew Congregation, which had begun to introduce innovations into the synagogue service. The only rabbi of the Chizuk Emoonah has been Henry W. Schneeberger, who has occupied the rabbinate since 1876. A new synagogue has recently been built by the congregation at McCulloh and Mosher streets. In 1878, the Shearith Israel Congregation was formed by the consolidation of two small congregations. S. Schaffer has been its rabbi since 1893.

Since then, in the organization of the twenty other congregations existing in Baltimore,—only eight of which have a house of worship of their own,—the determining factor, in a few cases, has been convenience of locality, but more frequently the bond of national affiliation brought from European countries and reenforced by conservatism in religious sentiment.

An attempt was made in 1856–59 to hold services according to the liturgy of the Sephardim, of which S. N. Carvalho was the chief promoter. The congregation was regularly organized in 1857, under the name "Beth Israel," with Jacob M. De Solla as minister. This completes the religious history of the community.

Of the eight large cemeteries in the city, one, called "Rosedale," is used by seven congregations and three societies; another, on the Philadelphia road, by eight congregations and two societies; and a third, on the Washington road, by three congregations and one society. Each of five congregations, the Baltimore Hebrew, the Fell's Point, the Har Sinai, the Oheb Shalom, and the B'nai Israel, has a cemetery of its own. Besides, there is a small cemetery, now disused, on the Philadelphia road, which was formerly maintained by what was called, for unknown reasons, "Die Irische Hebra." The Cohen family and the Etting family own private cemeteries.

Charitable Societies.

The first charitable association was the Hebrew Assistance Society (1843?), incorporated in 1856 as the "Hebrew Benevolent Society of Baltimore." In the latter year was founded also the Hebrew Ladies' Sewing Society, which, though an independent body, has always adapted its activities to those of the general organization. The building of the Hebrew Hospital and Asylum Association—a society for the care of the sick and the shelter of the aged—was dedicated in 1868, the first steps toward this end having been taken in 1859; and in 1872 the Hebrew Orphan Asylum, which now cares for seventy-five inmates, was established. Both these institutions have active auxiliary organizations. The other charitable institutions with permanent homes are the Hebrew Friendly Inn and Aged Home, established in 1891, and the Working Girls' Home, founded in 1899 by the Daughters in Israel, and supported by that association.

There are, besides, two Hebrew free burial societies, a Hebrew free loan association, the Daughters in Israel of Baltimore City (a personal service sisterhood with various activities), and a number of mutual benefit and relief associations. The Baron de Hirsch Fund from the first established a local committee in Baltimore, whose affairs have been administered by Dr. A. Friedenwald.

Educational Establishments.

Congregational schools, at which daily instruction was given in Hebrew and German, and later in English, flourished until after 1870. The most successful were conducted by Joseph Sachs and Jonas Goldsmith. The Society for Educating Poor and Orphan Hebrew Children (now named "Hebrew Education Society of Baltimore") was founded in 1852, and incorporated in 1860. At present (1901), it has two schools, a daily Hebrew school, and a weekly mission school for religious instruction, whose work is supplemented by that of the Frank Free Sabbath School, established and supported by Mrs. S. L. Frank. The first Sunday-school, patterned after the one founded by Miss Rebecca Gratz in Philadelphia, was opened in 1856. In it a large number of children were taught during the years preceding the establishment of congregational religious schools. The Talmud-Torah School, with a building of its own, was established in 1889, and the Hebrew Free Kindergarten and Day Nursery in 1895. The organization known as "The Maccabeans" maintains an evening class and a library for the use of boys and young men; continuing in a measure the work begun by the Night School, existing from 1889 to 1899 under the auspices of the Isaac bar Levison Hebrew Literary Society, and supported in part by the Baron de Hirsch Fund, for the purpose of teaching English to immigrants.

At three different times short-lived attempts have been made to maintain Young Men's Hebrew associations, the first of which existed from 1854 to 1860. At present there are several clubs, three with clubhouses, and a number of pleasure societies and literary and musical associations.

There are three Zionist societies; a branch of the Alliance Israélite Universelle; a section and a junior section of the Council of Jewish Women; six lodges of the Independent Order B'nai B'rith; three of the Independent Order B'rith Abraham; one of the Independent Order Free Sons of Israel; three of the Independent Order Free Sons of Judah; four of the Independent Order Sons of Benjamin; five of the Order Ahawas Israel; seven of the Order B'rith Abraham; and one of the Order Kesher Shel Barzel.

The Jewish newspapers published in Baltimore have been the following: "Sinai" (a German periodical, edited by Dr. D. Einhorn, 1856–61, and one year in Philadelphia); "The Jewish Chronicle" (1875–77); "Der Fortschritt" (Yiddish, June–July, 1890); "Der Baltimore Israelit" (Yiddish, 1891–93); "Ha-Pisgah" (Hebrew, 1891–93, continued in Chicago); "Jewish Comment" (1895); and "Der Wegweiser" (Yiddish, 1896).

In Public and Professional Life.

The Jews of Baltimore have participated fully in the civic life of the town and the state, and have taken some part in national affairs. In the city, Jews have filled numerous minor offices, notably as councilmen, justices of the peace, supervisors of elections, and in the city law department, as well as on boards and special commissions. Myer Block is judge of the Orphans' Court in Baltimore; Jacob H. Hollander was secretary to the International Bimetallic Commission, and the first treasurer of Porto Rico under American jurisdiction. Isidor Rayner served as representative in the fiftieth, the fifty-second, and the fifty-third congresses, after having sat in the House of Delegates and the Senate of the state; at present he is attorney-general of the state. Among the state senators have been Jacob M. Moses and Lewis Putzel; and among the delegates the following: Mendes I. Cohen, Martin Emerich, Harry A. Fuld, M. S. Hess, Emanuel H. Jacobi, Martin Lehmayer, Lewis Putzel, and Charles J. Wiener. In the business world the Jews of Baltimore occupy an important position. The clothing manufacturing trade is entirely in their hands, and to a great extent they control the manufacture of all wearing apparel for men, including straw hats. Several of the largest department stores are conducted by Jews; and as financiers they bear an enviable reputation for probity and for a spirit of far-sighted and cautious enterprise.

Baltimore Jews have had prominent representatives in all the professions. Jewish physicians, men and women, have occupied positions as professors in the medical colleges, among whom may be mentioned A. B. Arnold, Joshua I. Cohen, Aaron Friedenwald, Harry Friedenwald, and Julius Friedenwald; a few Jews have devoted themselves to the writing of medical and legal works; there are Jewish journalists on the editorial staffs of several of the daily newspapers; the following Jews have been connected with Johns Hopkins University in the capacity of professors and instructors: J. J. Sylvester, Fabian Franklin, Abraham Cohen, Maurice Bloomfield, Cyrus Adler, J. H. Hollander, Simon Flexner, Caspar Levias, and William Rosenau; in the public schools upward of sixty Jewish teachers are employed; Ephraim Keyser has won reputation as a sculptor, and Mendes Cohen as a civil engineer.

The wider educational life has found promoters among the Jews. Jacob I. Cohen, Jr., was active in the establishment of the public-school system of Baltimore; and his nephews were instrumental in placing in the Johns Hopkins University the "Cohen Collection of Egyptian Antiquities," collected by his brother, Col. Mendes I. Cohen, in Egypt. At the same university Leopold Strouse established a rabbinical library, to which he makes annual additions; Mrs. S. L. Frank and Albert W. Rayner have founded a Semitic fellowship in memory of their father, William S. Rayner; and Henry and Mrs. Sonneborn have presented the university with a collection of Jewish ceremonial objects. At the Cohen residence is a library valuable to Bible students, collected by Dr. Joshua I. Cohen (a catalogue of this library, compiled by Cyrus Adler, was privately printed in 1887).

Military Services.

Jews enlisted from Baltimore for service in each of the national wars. Nathaniel Levy fought under Lafayette in the campaign of 1781; and Reuben Etting (not the one mentioned above) was taken prisoner by the British at Charlestown. Among the defenders of Fort McHenry, near Baltimore, during the War of 1812–14, were the brothers Mendes I. and Philip I. Cohen. In the Mexican war, Moritz Henry Weil served as a private in Company A, Third Regiment, United States Artillery, and Louis Hamburger as a private in Company C, Baltimore Battalion. A company of militia composed entirely of Jews was formed, with Levi Benjamin as first lieutenant; but it is not probable that it saw active service. In the Civil war there were as many Baltimore Jews in the Confederate as in the Federal army. Leopold Blumenberg served as brevet brigadier-general, United States Volunteers, Fifth Maryland Infantry (see S. Wolf, "The American Jew as Patriot, Soldier, and Citizen," pp. 199, 200, 412). To the Spanish-American war, Baltimore Jewry sent its due quota of soldiers (see "American Jewish Year Book," 5661, pp. 563–565).

A few street names reveal the early presence of Jews: There are two alleys, each called "Jew alley," one in the eastern section of the city, on which the old burying-ground is situated; and the other in the western section, probably deriving its name from residences of Jews on Eutaw street; Abraham street, in close proximity to the old burying-ground; Cohen alley, so named from the residence of one of the Cohen brothers on Mulberry street; and Etting street, of obvious derivation.

Statistics.

In 1825, while the "Jew Bill" was under discussion, Solomon Etting computed the number of Jews in Maryland to be 150. A directory of 1835 gives the names of 40 householders in Baltimore, identified as Jews by a Jewish resident whose memory goes back to that year. To these can be added at least 15 more names culled from the records of the Baltimore Hebrew Congregation, making a Jewish population of about 300 souls, bearing such names as Cohen, Dyer, Friedenwald, Horwitz, Kayton, Keyser, Preiss, and Rosenstock, whose descendants are still prominent in Baltimore and other cities. In the "Occident" of Dec., 1856, an anonymous correspondent puts the number of Jews then residing in the city at 8,000—obviously an exaggerated estimate. In 1901 estimates of the Jewish population vary from 35,000 to 40,000, in a total population of 508,957.

Bibliography: Archives of the congregations; files of the *Occident* and of the local newspapers; personal reminiscences of older members of the Jewish community; *Publications of the American-Jewish Historical Society*, No. 1, pp. 21, 22; No. 2, pp. 65, 66; No. 4, pp. 94–96.

A. H. S.

BAMAH: This word, which ordinarily designates a "high place" (see High Places), is introduced in Ezek. xx. 29 as a generic name for an idolatrous place of worship for the purpose of playing upon the word, as though "Bamah" were compounded from "ba" (come) and "mah" (whereunto); the term being thus interpreted as a place to which people come—that is, for worship.

J. JR. G. B. L.

BAMBERG: City in Upper Franconia, Bavaria. As early as the beginning of the eleventh century Jews had settled at Bamberg. In the second half of the twelfth century Benjamin of Tudela, at the end of his "Travels," mentions its large congregation, which included many scholars and rich men. In 1096 Emicho of Leiningen instigated a massacre among the Jews; in 1218 two Jews were martyred; and in 1298 the Jews suffered terribly at the hands of Rindfleisch and his bands, one hundred and thirty-five of them being murdered. They were persecuted so atrociously at the time of the Black Death, in 1349, that they set fire to their own houses and sought death in the flames. The prince-bishop then took possession of such of their houses as were left, and also of the synagogue. Bishop Anton protected them because a rich Jew of Bamberg lent him large sums of money. They were expelled in 1442, but returned in 1453.

In 1451 Johann von Capistrano, the "Scourge of the Hebrews," preached against the Jews in the cathedral of Bamberg. They were forced to listen to the mission sermons of a Dominican monk, and, as they steadfastly refused to be converted, they were once more expelled in 1478. Within twenty-five years, however, they had again returned to Bamberg. In the sixteenth century they were often threatened with expulsion. During the Thirty Years' war they, together with their fellow-citizens, suffered at the hands of the Swedes. Better days came with the second half of the seventeenth century. In 1683 they prevented an expulsion by sacrificing large sums of money. During a commercial crisis in 1699 the populace rose up against the Jews, and one Jew saved himself by throwing prunes from a gable-window down upon the mob. That event, the 29th of Nisan, called "Zwetschgen-Ta'anit" (Prune-Fast), is still commemorated by a fast and a Purim festivity. At that time many communities in the vicinity of Bamberg were plundered. Emperor Leopold ordered an investigation of the affair and had the leaders punished. In 1737 the number of Jews permitted to live at Bamberg was fixed at forty-eight, each of whom must possess 2,000 thalers, a sum that was increased in 1747 to 4,000. Not until 1813 was the Jews' matriculation ("Judenmatrikel") substituted for the letter of protection.

The first synagogue of the community became the "Marienkirche" after the persecution of 1349, and when it fell into decay in 1470 a new church was built on the site. The second synagogue escaped a similar fate after the expulsion of 1478, being bought by Jacob Kerpf, a Jew of Nuremberg. In 1561 the community rented a rear building for its third place of worship, which was changed into a synagogue in 1679. The fourth synagogue was erected on the same site in 1853. Bamberg at all times had a ghetto. The cemetery was outside of the Sandthor until 1478, having been enlarged in 1407. In the sixteenth century the Jews of Bamberg buried their dead in Zeckendorf, and after the middle of the eighteenth century in Walsdorf; but since 1851 they have had a cemetery of their own.

In harmony with the importance of the community the rabbinate was occupied by eminent men. Samuel of Bamberg, well known as halakist, exegete, and piyyuṭ expounder, lived there about 1220. Israel of Bamberg, author of Tosafot (about 1250), succeeded him. Rabbi Feyst is mentioned about 1403. More famous than any of these was David Sprinz (about 1445), who went later to Nuremberg. Moses Minz, the last great representative of Talmudic learning among the German rabbis of the Middle Ages, lived at Bamberg from 1469 to 1474. Rabbi Samuel Meseritz, author of the collection of formulas and documents "Naḥalat Shib'ah" (Amsterdam, 1667–68), was at Bamberg from 1661 to 1665. His successors were: Moses Fürth, 1665–67; Enoch Levi, 1674–78; Mordecai Lipschütz, 1678–85; Mendel Rothschild, 1686–1718; Moses Broda, 1718–33; Nathan Utiz, 1734–42; Joseph Breslau, 1743–52; Abraham Maler, 1752–57; Tewele Scheuer, 1759–67; Judah Katz, 1770–88; Löb Berlin, 1789–94; Uri Feist, 1797–1802; Joseph Gersfeld, 1802–14; Samson Wolf Rosenfeld, Joseph Kobak (b. 1864), and Dr. A. Eckstein (in 1901). The Jews in Bamberg numbered, in 1403, 37; in 1633, 10; in 1664, 10; in 1690, 24; in 1737, 60; in 1763, 69; in 1901, the community numbered 1,350 persons.

Bibliography: A. Eckstein, *Gesch. der Juden in Ehemaligen Fürstbistum Bamberg*, Bamberg, 1898.

G. A. F.

BAMBERG, FELIX: German publicist; born at Unruhstadt, Germany, May 17, 1820; died in Saint-Gratien, near Paris, Feb. 12, 1893. He studied philosophy and history in Berlin and Paris; became consul at Paris for Prussia and Brunswick in 1851, and for the North German Federation in 1867. In 1870 Bamberg was despatched to the headquarters of the Germany army in Versailles, where he was placed at the head of the press department; and a year later, in the capacity of political adviser, he became attached to Manteuffel, then commander-in-chief of the troops occupying France. In 1874 Bamberg became German consul at Messina, and during 1881–88 served as consul-general at Genoa. His principal works are: "Geschichte der Februar-Revolution und der Ersten Jahre der Französischen Republik von 1848," Brunswick, 1849; "Ueber den Einfluss der Weltzustände auf die Richtungen der Kunst und über die Werke F. Hebbel's," Hamburg, 1846; "Türkische Rede," Leipsic, 1856, a history of the Eastern question, which has also been translated into French; "Geschichte der Orientalischen Angelegenheit im Zeitraum des Pariser und Berliner Friedens," published in Oncken's "Allgemeine Geschichte," Berlin, 1888–92. In addition to these works, Bamberg edited Hebbel's diaries, under the title of "Tagebücher Hebbel's," Berlin, 2 vols., 1884–87; and Hebbel's correspondence, entitled: "F. Hebbel's Briefwechsel mit Freunden und Berühmten Zeitgenossen," Berlin, 1890–92, 2 vols.

Bibliography: Meyer, *Konversations-Lexikon.*

s. B. B.

BAMBERG, SAMUEL (known also as **Samuel of Bamberg** or **Babenberg**, שמואל מבבנבורק (שמואל מבונבערק): Halakist and liturgist; lived about 1220. He was born in Metz, where he attended the rabbinical school, and was one of the best-known German Talmudic scholars. His teachers were his father, Baruch ben Samuel, the well-known poet and halakist, and Eliezer b. Samuel of Metz. He was himself the teacher of Meïr of Rothenburg, to whom he must have been related, since he is cited by Meïr as "my revered relative." He was in correspondence with Eliezer ben Joel ha-Levi, Simḥah of Speirs, and Isaac ben Moses of Vienna. Of Bamberg's private life nothing is known, though it is hardly probable that he spent some time in France, as Cohn ("Monatsschrift," 1878, p. 177) and Perles (Grätz, "Jubelschrift," p. 18) think. He had two daughters, named Yiska and Gentil. Samuel is mentioned in the "Memorbuch" of Nuremberg, though it is hardly possible that he ended his life in that city.

As a halakist Samuel was inclined to a liberal interpretation of the Law, especially when it did not concern a direct Biblical command. For this at times he was called to account by his famous pupil Meïr of Rothenburg, who, however, thought so highly of him as to write: "No thought escapes thee; thou bringest light to that which is hidden, and thou art armed with learned weapons as is a hero for the strife." As a jurist Samuel is especially mentioned in matters relating to marriage laws. No separate work on Halakah is left by him; but his responsa on various questions are to be found in the works of others; *e.g.*, Mordecai b. Hillel and Meïr of Rothenburg. For a long time Bamberg was supposed to have been the author of the "Liḳḳuṭe ha-Pardes"; Moses Isserles believed even that he was the pupil of Rashi. Eckstein has proven that these surmises are impossible; and Epstein has shown that the work comes from the school of Isaiah of Trani ("Monatsschrift," lxiv. 29 *et seq.*, 53 *et seq.*). A few of his exegetical remarks are mentioned by later scholars also. His explanations of various parts of the Maḥzor are several times cited, and it is probable that he composed a commentary on this work, a copy of which is perchance in the library of David Kaufmann (Grätz, "Jubelschrift," p. 18).

Characteristic of the man is his saying, "It is more praiseworthy to make a gift for the education of the young than for the keeping up of the synagogue," especially as Samuel was influential in the formation of the South-German ritual and was always anxious that the synagogue service should be carried on in an orderly fashion.

Bibliography: Eckstein, in Rahmer's *Literaturblatt*, xxii. Nos. 46 and 47; idem, *Gesch. der Juden in Bamberg*, pp. 140 *et seq.*, 297 *et seq.*; Salfeld, *Das Martyrologium des Nürnberger Memorbuches*, pp. 88, 293, 383; Zunz, *Ritus*, p. 200; Steinschneider, *Cat. Bodl.* No. 7013; Michael, *Or ha-Ḥayyim*, No. 1203.

L. G. G.

BAMBERGER, BÉLA: Hungarian lawyer and writer on political economy; born at Szegedin, Hungary, in 1854; studied law at Vienna and Budapest. He is an authority on the currency question. His works, "Die Vorgeschichte und Finanziellen Folgen der Nordamerikanischen Valuta-Frage" (Budapest, 1890) and "Die Börsen-Steuer" (Budapest, 1895), were awarded a prize by the Royal Hungarian Academy of Sciences.

s. L. V.

BAMBERGER, ÉDOUARD ADRIEN: French deputy and physician; born at Strasburg Sept. 25, 1825. After obtaining the degree of B.A. in 1843 he devoted himself to medicine, in which he obtained a doctor's degree in 1847. Although active in the medical profession, he devoted himself to philosophy and general literature. He moved to Metz in 1858, and in 1867 he was elected member and later vice-president of its Educational League, before which he delivered a great number of lectures on philosophy, science, and hygiene. He also contributed to divers journals essays advocating compulsory education, abolition of capital punishment, and freedom in thought. Attached as he was to republican ideas, he strenuously opposed the policy of Napoleon III. and indicated its dangers. At the election of a national assembly to consider the peace preliminaries of Feb. 8, 1871, he was elected parliamentary representative for the Moselle district with 33,632 votes. Having voted against the treaty which severed his native country (Alsace-Lorraine) from France, he tendered his resignation, together with his colleagues of the annexed departments. However, after the insurrection of March 18, 1871, following a call of Thiers, he resumed his seat as a deputy at Versailles. At the election of Feb. 20, 1876, he was elected representative for Neuilly-on-the-Seine with 4,893 (of 9,536) votes. He took his seat among the republican majority and voted steadily with them. After May 16, 1877, he was a member of the protesting group of 363, and at the dissolution of Parliament (by MacMahon) he was reelected Oct. 14, 1877, in the second parliamentary district (conscription) of St. Denis, with the strong vote of 8,871 against 3,204 obtained by his opponent, Pierre Leonce Detroyat, editor of "Liberté," a Bonapartist paper. But at the elections of August, 1881, owing to the indifference of a certain number of moderate republicans, he was defeated by his opponent, Dr. Villeneuve, a socialist and communard. In 1881 Bamberger was appointed assistant librarian to the Museum of Natural History, which position he has since occupied.

Although detached from practical Judaism, Bamberger has remained a Jew by conviction, and never concealed the religion in which he was born. During the parliamentary debates on the law concerning child-labor he urged that Jewish apprentices be exempt from working on Saturday. His amendment was, however, rejected. Bamberger published: "Etude sur le Travail des Enfants dans les Manufactures" (1873-74); "Etude sur le Socialisme en Russie," etc.

Bibliography: *Nouveau Larousse Illustré*; *Dictionnaire Biographique d'Alsace-Lorraine*, 1896, vol. i.

S. I. B.

BAMBERGER, ISAAC: German rabbi; born at Angenrod, in the grand duchy of Hesse-Darmstadt, Nov. 5, 1834; died at Königsberg Oct. 26, 1896. He received elementary instruction in Hebrew from his father, Mayer Bamberger, who was for fifty years a teacher in Angenrod, attended the Realschule in Alsfeld, and Dr. Miller's institute in Fulda. He finished his preparatory education at the gymnasium in Giessen. Afterward he entered the University of Giessen, where he studied philosophy and philology; receiving at the same time instruction in rabbinical branches from Dr. Levi, the local rabbi. After having graduated as Ph.D. at the University of Giessen in 1861, he went to the Breslau Jewish Theological Seminary, where he devoted himself to the study of Jewish theology. He was graduated as rabbi in 1861, and in 1865 he was called to Königsberg as rabbi of the Reform congregation to succeed the late Rabbi Saalschütz. He held this position until his death, devoting himself entirely to philanthropical, educational, and communal work.

Bamberger distinguished himself especially by his untiring efforts for the amelioration of the condition of the Russian Jews, who flocked to Königsberg in large numbers after 1882, when the persecutions assumed a serious extent; but the needs of his own community also found in Bamberger an equally ardent worker. He organized the following societies and institutions: A society to assist indigent Jewish students; the union of the Jewish congregations of East Prussia; a society for the prevention of pauperism; an orphan asylum, known as "Dr. Koch's Waisen-Erziehungs-Anstalt"; a society for providing the poor with fuel; a union of Jewish Sabbath-school teachers in East Prussia; and a society for providing poor school-children with winter clothes. He was also a zealous member of the Alliance Israélite Universelle, which he represented for more than twenty years in eastern Prussia. He was one of the founders of the "Deutsch-Israelitischer Gemeindebund" (Union of German Congregations); and of the Deutscher Rabbiner-Verein (Union of German Rabbis); the latter elected him several times as presiding officer at its meetings.

Bamberger was a man of thorough training, and a forcible speaker, justly esteemed for his tact in public addresses. His death occurred before the dedication of the beautiful new synagogue at Königsberg, for the erection of which he had worked so zealously.

Bibliography: *Allg. Zeit. des Jud.* 1896, pp. 532, 533; *Reform Advocate*, Nov. 21, 1896; and private sources.

S. D.

BAMBERGER, LUDWIG: German deputy and political economist; born in Mayence July 22, 1823; died in Berlin March 14, 1899. He studied law in 1842–45 at the universities of Giessen, Heidelberg, and Göttingen; and during the following two years he was attorney at law in his native city. He became involved in the revolutionary movement of 1848, being at that time editor of the "Mainzer Zeitung"; enlisted in the ranks of the volunteers; and took an active part in the insurrection of the Lower Palatinate in 1849. When, with the assistance of Prussia, the rising was quelled, Bamberger, among others, was sentenced to imprisonment by the tribunals of Mayence, and condemned to death by the Bavarian authorities. He fled to Switzerland, and thence went in succession to England, Belgium, and Holland, earning a living mainly by work for different commercial houses; and, finally, took up his abode in Paris, where he became manager of the large banking firm of Bischoffsheim & Goldschmidt in 1853. He remained in this position until the general amnesty granted to political offenders in 1866. Bamberger thereupon returned to Mayence, and, two years later, was elected to the newly established Parliament of the Zollverein.

Ludwig Bamberger.

At the beginning of the Franco-Prussian war the reputation of Bamberger as a talented and successful writer on political and economic subjects, his well-known sympathies for the so-called "Deutsch-Nationalen Liberalen," and his exceptional familiarity with existing conditions in France induced Prince Bismarck, in August, 1870, to entrust to him the management of a considerable part of the political campaign waged in the interests of his national policy. In 1871 Bamberger was elected to the first German Reichstag, and from 1873 represented in it the electoral district of Alzey-Bingen; at the beginning of his parliamentary career faithfully clinging to the National Liberal party, of which he became a leader. He exercised great influence on financial and economic legislation, especially in giving support to the maintenance of a gold standard. He was an enthusiastic champion of free trade, and president of the association, which he founded, for the promotion of that ideal. Loud in his denunciations of the professorial socialists, "Katheder Socialisten," he at the same time courageously assailed the protection policy which was inaugurated by Bismarck in 1879 for the purpose of accomplishing the economic unification of Germany. Thus brought into opposition with the majority of the National Liberal party, Bamberger resolved to break away from it, and in 1880, with a number of political followers, formed the so-called "secessional faction," afterward named "Liberale Vereinigung." To justify his course, he published (anonymously) a pamphlet entitled "Secession," which passed through four editions within a year (Berlin, 1881). After the fusion of the secessional faction with the German Liberal party in 1884, Bamberger became identified with the latter, and bitterly opposed Bismarck's administration, especially at the time when the government recklessly plunged into a colonial policy. Upon the disintegration of the German Liberal party in 1893, Bamberger attached himself to that faction known as the "Deutschfreisinnige Vereinigung." This was his last parliamentary record, as he failed to be elected to the next Reichstag.

Among his numerous contributions to political and national-economic literature may be mentioned: "Die Flitterwochen der Pressfreiheit," Mayence, 1848; "Erlebnisse aus der Pfälzischen Erhebung," an interesting and instructive tale of the author's experiences during the insurrection of the Palatinate, Frankfort-on-the-Main, 1849; "Juchhe nach Italia" (anonymous), Bern, 1859—in which the author exhorts the Germans to take sides with Italy in her struggle with Austria, and thus accomplish the unification of Germany by the exclusion of Austria; "Adam Lux," in the "Revue Moderne," 1866; "Monsieur de Bismarck," Paris, 1868 (in the same year a German edition appeared in Breslau, and one in English in 1869); "Vertrauliche Briefe aus dem Zollparlament," Breslau, 1870; "Zur Naturgeschichte des Französischen Krieges," Leipsic, 1871; "Die Aufhebung der Indirecten Gemeinde-Abgaben in Belgien, Holland, und Frankreich," Berlin, 1871; "Die Fünf Milliarden," *ib.* 1873; "Zur Deutschen Münzgesetzgebung," *ib.* 1873; "Die Arbeiterfrage Unter dem Gesichtspunkte des Vereinsrechts, Stuttgart, 1873 (an attack on socialist professors, which evoked a reply from Brentano under the title, "Die Wissenschaftliche Leistung der Herrn Ludwig Bamberger," Berlin, 1873; "Die Zettelbank vor dem Reichstag," two editions, Leipsic, 1874; "Reichsgold: Studien über Währung und Wechsel," three editions, Leipsic, 1876; "Deutschland und der Socialismus," two editions, *ib.* 1878; "Deutschland und Judenthum," two editions, *ib.* 1880; "Die Verschleppung der Deutschen Münz-Reform," Cologne, 1880; "Die Schicksale des Lateinischen Münzbundes"; "Ein Beitrag zur Währungspolitik," Berlin, 1885; "Die Socialistische Gefahr: Ein Nachwort zu den Verhandlungen des Reichstags vom März und April d. J.," Minden, 1886; "National," Berlin, 1888; "Die Nachfolge Bismarcks," *ib.* 1889; "Zum Jahrestag der Entlassung Bismarcks," *ib.* 1891; "Silber," three editions, Berlin, 1892; "Die Stichworte der Silberleute," five editions, *ib.* 1893.

He contributed, moreover, to the "Deutsche Rundschau," the "Allgemeine Zeitung," "Unsere Zeit," "Die Gegenwart," "Die Tribüne," etc. During his last years he was engaged in collecting his works, of which a complete edition appeared in Berlin, in five volumes (1895–97). Among his contributions to the weekly, "Die Nation," the following have appeared in book form under separate titles: "Wandlungen und Wanderungen in der Sozialpolitik," Berlin, 1898; "Bismarck Posthumus," being discourses on Bismarck's "Gedanken und Erinnerungen," *ib.* 1899.

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s. A. S. C.

BAMBERGER, SELIGMAN BAER (Hebrew name, **Isaac Dob**): Talmudist of the old school and leader of the Orthodox party in Germany; born at Wiesenbronn, near Kitzingen, Bavaria, Nov. 6, 1807; died at Würzburg Oct. 13, 1878. His strictly Orthodox parents sent him, when he was fifteen years old, to the yeshibah at Fürth, where he pursued exclusively the study of the Talmud under Wolf Hamburger and Judah Löb Halberstadt. He was an eager and able student, and at the end of five years obtained his diploma as rabbi. In accordance with the olden pious standpoint, the idea of making a profession of the Torah did not enter Bamberger's mind; and he opened a general business store in his native town. Rabbinical studies, however, continued to be his chief employment. The following episode shows his enthusiasm for things spiritual: A customer once came into his place of business while he was deeply absorbed in his folios, and he called out impatiently: "Is there no other shop in this place, that you must come and disturb me?"—and continued his reading. When Bamberger left the synagogue early in the morning, he was wont to say: "If only no customers come to-day, so that I may not be bothered in my studies!" With such commercial principles it is no wonder that his trade decreased; and as his family grew larger, the capital with which he started—the dowry of his wife, daughter of Rabbi Seckel Wormser of Fulda, to whom he was married in 1829—dwindled away, and his business had to be liquidated. But Bamberger's reputation as a Talmudist and a zealous representative of Orthodoxy was ever on the increase; and while he was still a

An Enthusiastic Student.

tradesman, pupils came to him from all parts of Germany. Among them were some who later attained to prominence, especially in Orthodox circles.

Bamberger and Reform in Bavaria.

Through contact with his pupils, who prepared for the university while pursuing their rabbinical studies, Bamberger gradually came to see that a representative of Orthodoxy ought to have some knowledge of secular science also, though he himself possessed no systematic knowledge of the German language or of literature in general. Though no profound scholar, he was endowed with a fine tenacious memory which stood him in good stead in his endeavors to familiarize himself with what he called "secular knowledge." In 1836 the Bavarian government convoked an assembly of Jewish notables to report on various points in the Jewish religious law. The Orthodox staked their hopes on Bamberger, whom they delegated in place of Abraham Bing, rabbi at Würzburg, who was unable to represent them. It was chiefly due to Bamberger's energy and tenacity of purpose that the results of the meeting accorded with the wishes of the Orthodox party and not of the liberal-minded, who had expected much from it.

In consequence of his success, Bamberger's friends and colleagues begged him to become a candidate for the rabbinate of Würzburg, which Bing's death in 1839 had left vacant. By its choice of a rabbi, Würzburg, the seat of a university attended by many Jewish students of theology, would in a certain sense be a determining factor in the conflict between Reform and Orthodoxy. Bamberger's victory after a long and severe struggle had in fact been the triumph of Orthodoxy.

District Rabbi at Würzburg.

As soon as Bamberger assumed the office of district rabbi at Würzburg (April, 1840), he opened a yeshibah, probably the last important one in Germany. Through his learning and extreme piety, but chiefly through the real nobility and modesty of his nature, he exerted a great influence on those who came into personal relations with him: his pupils especially, to whom his attitude was that of a fatherly friend, loved and honored him. His capacity for work was remarkable. His duties as rabbi of a large congregation and district, and as director of a rabbinical school, did not keep him from devoting time to other philanthropic and practical affairs. There was a great lack of Jewish teachers in Bavaria, and, after exerting himself two years in promoting the establishment of a Jewish teachers' training institution, in 1864 he succeeded. He obtained the necessary money, undertook the whole organization of the work, and even provided for the board and lodging of the pupils, who were generally poor. Bamberger worked also in behalf of the proper education of children, and by 1855 he obtained from the Würzburg congregation enough money for a Jewish elementary school, one of the first of its kind in Germany.

His Works.

Bamberger was one of the last rabbinical writers in Germany. Though his works show him to have been a great Talmudist, they have a practical end, the instruction of the people in the scrupulous adherence to the Jewish laws as codified in the Shulḥan 'Aruk. His first work was "Meleket Shamayim" (The Work of the Heaven, Altona, 1853; 2d ed., Hanover, 1860). It puts in clear, easy form the Talmudic-rabbinical regulations for the making of Torah-scrolls, tefillin, and "mezuzot," and thoroughly explains them.

The book is specially meant for the writers of Torah-scrolls, giving all the details concerning the preparation of the parchment to be used, the mode of writing, and so on. Another work by Bamberger, a short book written in the German language in Hebrew characters, is entitled "Amirah le-Bet Ya'akob" (An Address to the House of Jacob; Fürth, 1858, and several other editions). It is on the three ceremonial chief duties of Jewish housewives, Ḥallah, Niddah, and the kindling of the Sabbath light (see Sabbath, Lights of), and has done more than the oratory of Orthodox rabbis for the preservation of these customs. Bamberger's "Moreh la-Zobeḥim" (Fürth, 1863) is a good text-book on the slaughtering of animals for food, and gives many learned elaborations of the ritual laws concerning "sheḥitah." "Naḥalat Debash" (Inheritance of Honey, 1867), a compendium of the laws concerning Ḥaliẓah, is intended mainly for scholars; while the commentary "Yiẓḥak Yerannen" (Isaac Will Rejoice), (Fürth, 1861-62) on Isaac b. Judah ibn Gayyat's "Sha'are Simḥah" is of a wholly Talmudic-scientific character. This last is an excellent work of great use for the proper understanding and appreciation of the old system of codifications. "Ḳore be-Emet," in two volumes (vol. i., Frankfort-on-the-Main, 1871; vol. ii., Mayence, 1878), is devoted to those passages of the Bible which the Talmud and Midrash explain either by the substitution of a consonant, the change of a vowel, or the transfer of letters. Bamberger points out that in these cases the Talmud and the Midrash do not aim at critical textual changes, their method being merely that of their general hermeneutics. On the whole, Bamberger's view is correct; but his attempts to prove the necessity for the method from the context of the passages are unscientific.

Bamberger wrote a pamphlet on the emancipation of the Jews, in which he gives a clear and trustworthy statement of the attitude of the Talmud toward non-Jews. The occasion of the pamphlet was the action of the Bavarian chamber in 1850 in regard to granting civic rights to the Jews.

The Question of Withdrawal.

Bamberger's energies were bent on the one task of preserving and spreading Orthodox Judaism. He was no fanatic, however; and his disputes with his opponents never became personal. His attitude in regard to the question of the withdrawal of Jews from the community affords an instance of this moderation. The question arose when on July 28, 1876, the German law permitted Jews to secede from their religious community. Samson Raphael Hirsch thereupon declared that it was the duty of the Orthodox to separate from an un-Orthodox community; and this led to conflicts in many congregations in Germany; but the final result was unfavorable to Hirsch, whose efforts for separation were limited to a comparatively small field. This was due chiefly to Bamberger; for his reputation as a great Talmudist and as a veteran in the cause of Orthodoxy gave weight to his opinions. In contrast to Hirsch, Bamberger was no extremist, but a conservative. Hirsch opposed Reform on the principle that "history must turn back"; and he had his own system for a "scientific construction of Judaism." Bamberger, however, resisted Reform simply because it was an innovation in opposition to traditional Judaism; and this reverence for the old prevented him from denying the term "Jewish" to communities whose history had been known as 'Jewish for hundreds of years. The dispute continued with some heat, and ended only with Bamberger's death.

Bibliography: N. Bamberger, *Rabbiner Seligman Bär Bamberger*, Würzburg, 1897; Fuenn, *Keneset Yisrael*, p. 595; Kayserling, in *Gedenkblätter*, 1892, p. 6; idem, in *Allg. Zeit. des Judenthums*, 1878, p. 716; Lehmann, in *Israelit*, 1878, pp. 1078–1081.

L. G.

BAMBERGER, SOLOMON: German rabbi and Talmudic author; born in Wiesenbronn, Bavaria, May 1, 1835. He is the son of the eminent rabbi Seligman Baer Bamberger, from whom he received his first instruction in Talmud. After having privately acquired the necessary knowledge in secular branches, he passed his examination as rabbi at Würzburg in 1860, and in the following year was appointed substitute rabbi (*Rabbinatsverweser*) at Hassfurt. From 1864 to 1872 he was Klaus rabbi of Sulzburg; from 1872 to 1880 of Lengnau-Endingen, Switzerland; from 1880 to 1887 of Niederhagenthal, Alsace; and since 1887 of Sennheim, Alsace.

Bamberger wrote lexicographic notes on various Talmudic treatises, under the title "Limmud 'Aruk," of which there have appeared those on Shabbat (Fürth, 1868), Berakot (1872), Rosh ha-Shanah, Ta'anit, Sukkah (Mayence, 1890), and Megillah (Berlin, 1897). In the last-named are included some responsa of his father's. Additions to Bamberger's notes on Berakot and Shabbat are published under the title "Hegyon Shelomo" (Mayence, 1898). He also translated his father's manual on Sheḥitah, "More la-Zobeḥim" (Frankfort-on-the-Main, 1894).

s. M. L. B.

BAMOTH-BAAL ("The Heights of Baal"): An elevated point in the land of Moab (Num. xxii. 41), which was allotted to the Reubenites (Josh. xiii. 17). It is probably identical with the Bamoth between Nahaliel and the "valley that is in the country of Moab, to the top of Pisgah," mentioned in the list of stopping-places in Num. xxi. 19 *et seq.* Beth-bamot in the Moabite Stone, line 27 (perhaps this is also the reading of Isa. xvi. 2), may also be considered as connected with it. According to the allotments in Josh. xiii. 17, some take the place to be on Mount 'Aṭṭârûs. G. A. Smith ("Historical Geography of Palestine," p. 562) is inclined to the opinion of Conder ("Heth and Moab," pp. 189 *et seq.*) that it is located at one of the many cromlechs above the Wady Dehîded, northeast of the Dead Sea. The statement of Eusebius, which places it on the Arnon, can not possibly be correct.

J. JR. F. Bu.

BAMPI, ISSACHAR DOB BAER: Scholar and philanthropist; born 1823 at Minsk, Russia; died there March 10, 1888. He received a thorough Biblical and Talmudical education, was a good Hebraist, and every day for the last thirty years of his life lectured on a chapter of the Bible in his private synagogue. Bampi devoted himself specially to tracing the Jewish religious customs to their sources in both Talmuds and in the Midrashim, and is said to have left in manuscript a work on that subject entitled "Meḳor Minhagim" (Source of Customs). A few extracts from that work were published in the year book "Keneset Yisrael," 1888, ii., and in the "Ha-Kerem."

Bampi was on equally good terms with the orthodox Talmudists and with the progressive "Maskilim." Among the many Hebrew scholars whom he aided in the publication of their works was Kalman Schulman, who dedicated to Bampi the third volume of his "Toledot Ḥakme Yisrael" (Wilna, 1883).

Besides being one of the first and most enthusiastic members of the old Ḥobebei Zion of Minsk, Bampi was also a contributor to most of its charitable institutions and an active worker in communal affairs. After his death Bampi's valuable library, comprising about 6,000 volumes—mostly Hebraica, which he had collected at great cost during many years—was sold to A. L. Friedland. These books formed an important part of the Friedland collection, which was later donated by its owner to the library of the Asiatic Museum in St. Petersburg. Many of Bampi's books contain marginal notes in his handwriting.

Bibliography: *Keneset Yisrael*, 1888, iii. 644; *Ha-Asif*, 1889, v. 96.

L. G. P. Wi.

BAN "ḥerem": A proclamation devoting or consecrating to the Deity persons or things to be excluded from use, or, as was the rule in Biblical times, to be utterly destroyed. The noun "ḥerem," or the verb "heḥerim," translated in A. V. "utterly destroyed" (Ex. xxii. 19 [R. V. 20]; Num. xxi. 2, 3; Deut. ii. 34, vii. 2; I Sam. xv. 3), "devoted" (Lev. xxvii. 28, 29; Num. xviii. 14), "dedicated" (Ezek. xliv. 29), or "consecrated" (Micah iv. 13), also, rather inaccurately, "accursed" (Josh. vi. 17; vii. 1, 11–15), denotes, like "heḳdesh" from "ḳodesh" (Jer. xii. 3), consecration or separation; being derived from the same root as the Arabic "ḥaram" (sacred territory) and "ḥarim" (forbidden ground) or "ḥarem" (forbidden person; compare the Assyrian "ḥarimtu," hierodule). Whatever is devoted or banned ("ḥerem") is "most holy unto the Lord" ("ḳodesh ḳodashim"; Lev. xxvii. 28). The practise of devoting to the Deity the spoils of war, persons or things, found among all ancient nations and primitive tribes, is inseparably connected with the idea of a holy warfare which claims all booty for the god who leads to victory and in whose honor the captured foes, as well as goods, are destroyed on the spot (see, concerning the Teutonic and Celtic tribes, Tacitus, "Annales," i. 61, xiii. 57; Cæsar, "De Bello Gallico," vi. 17; respecting the Indians, Waitz, "Anthropologie," iii. 157; and for the Arabs, the passages quoted by Schwally, "Kriegsalterthuemer," pp. 35–38).

King Mesha of Moab tells in his inscription (lines 16–18) how, after having carried off the vessels of Yhwh from the city of Nebo and dragged them before Kemosh, his god, he devoted ("heḥeramti") 7,000 prisoners to Ashtor-Kemosh, and how he

Ban Devoted to the Deity.

“slew the inhabitants of Aṭṭarot as a spectacle to his god Kemosh” (line 12). As a rule, the people, before going to war, devoted, in the form of a vow, the whole booty to the deity in order to secure its victorious aid. So did the Teutons and Gauls, according to Tacitus and Cæsar; and in like manner did Israel vow to “ban” the Canaanites and their cities in case God would deliver them into his hand: “and they banned [A. V. “utterly destroyed”] them and their cities: and he called the name of the place Hormah” (Num. xxi. 3).

Achan and Agag.

The people of Israel being throughout the entire pre-exilic history engaged in a warfare against idolatrous nations, the view of the consecration of the booty, whether expressed beforehand in a vow or not, lent its coloring to every battle; consequently, the doom of the Ban fell not only upon the persons and things captured, but also upon him who appropriated them, and even upon the very house where the devoted thing was sacrilegiously placed. Thus, before the capture of Jericho, Joshua (vi. 17, 18) proclaimed that the city and all that was therein should be devoted to the Lord; and he warned the people, saying: “Keep yourselves from the ban [A. V. “accursed thing”], lest ye make yourselves ban [A. V. “accursed”], when ye take of the ban [A. V. “accursed thing”], and make the camp of Israel a ban [A. V. “a curse”], and bring doom upon it [A. V. “trouble it”].” Accordingly, “all the silver and gold and the vessels of brass and iron are consecrated [“ḳodesh”] unto the Lord: they shall come into the treasury of the Lord . . . and they devoted [“vayaḥarimu”; A. V. “utterly destroyed”] all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword” (Josh. vi. 19–21). In taking of the devoted booty, Achan, therefore, brought doom upon the whole people; and they themselves came under the ban (A. V. “curse”) until he and his household, upon whom the Ban rested, were exterminated (Josh. vii. 11–15, 25). Likewise, in the war against Amalek, Samuel caused the people to devote (A. V. “utterly destroy”) all that Amalek had, without sparing any one, and to “slay both man and woman, infant and suckling, ox and sheep, camel and ass” (I Sam. xv. 3). Saul, however, “banned [A. V. “utterly destroyed”] all the people with the edge of the sword, but . . . spared Agag and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good” (*ib.* 8, 9); banning only that part of the property which was vile and refuse. He thereby provoked the wrath of God; and in fulfilment of the Ban, Agag was hewn in pieces before the Lord (*ib.* 32). The oath of King Saul not to eat anything until the battle with the Philistines was decided, the violation of which almost cost Jonathan his life (I Sam. xiv. 24–46), does not fall under the category of “ḥerem,” or Ban; it was a vow like Jephthah's.

Ban in War.

The Ban as a primitive war measure was especially enforced in the Deuteronomic legislation: “When the Lord thy God shall deliver them before thee thou shalt smite them, and ban [A. V. “utterly destroy”] them” (Deut. vii. 2). “Thou shalt not covet [A. V. “desire”] the silver or gold that is on them [the graven images] . . . neither shalt thou bring an abomination unto thine house, lest thou be a ban [A. V. “accursed thing”] like it” (*ib.* vii. 25, 26; compare *ib.* xx. 16–18). This is accordingly related as having been carried out by Joshua (Josh. x. 1, 28–40; xi. 11–21; but compare I Kings ix. 21). With some modification it is told of Sihon, king of Heshbon: “We took all his cities at that time, and banned [A. V. “utterly destroyed”] the men, and the women, and the little ones . . . only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took” (Deut. ii. 34, 35).

Against Idolatrous Cities.

The idolatrous Israelite city was to be treated in the same way as the Canaanite: “Thou shalt surely smite the inhabitants of that city with the edge of the sword, banning it [A. V. “destroying it utterly”], and all that is therein, and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city and all the spoil thereof as a holocaust [A. V. “every whit”] to [for] the Lord thy God: and it shall not be built again [A. V. “a heap for ever”], and there shall cleave nought of the devoted [A. V. “cursed”] thing to thine hand” (Deut. xiii. 16–18 [15–17]). The banned city was made a place of desolation. So in the case of Jericho (Josh. vi. 26; I Kings xvi. 34) and Ai (Josh. viii. 28, “shemamah”; compare Judges ix. 45); and this probably led later on to an identification of “ḥerem” with “shammata” (desolation; see Anathema). Somewhat modified for the occasion, the Ban was also proclaimed in the Benjamite war: “Ye shall ban [A. V. “utterly destroy”] every male, and every woman that hath had intercourse with [A. V. “lain by”] man” (Judges xxi. 11, 12; compare Num. xxxi. 17 *et seq.*); I Kings ix. 21; II Kings xix. 11; Jer. xxv. 9, l. 26, li. 26; Mal. iii. 24; Zach. xiv. 11).

The man or the people under the Ban (“ish ḥermi” = a man of my ban [A. V. “a man whom I appointed to utter destruction”], Kings xx. 42; or “ḥermi” = the people of my ban [A. V. “of my curse”], Isa. xxxiv. 5) must not be allowed to escape their doom. All the idolatrous nations are under the Ban (Isa. xxxiv. 2; Jer. xxv. 9; Micah iv. 13).

In the same degree as the Ban proved to be a rigid war measure against idolatrous nations, it was resorted to also in the case of idolatrous individuals. Hence the law set down already in the oldest legislation, “He that sacrificeth unto any god, save unto the Lord only, he shall be banned” (A. V. “utterly destroyed,” Ex. xxii. 19 [20]), and the one in Lev. xxvii. 29, “None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death,” seem to deal with the case of an idolater (see the commentaries of Dillmann, Driver, and Kalisch).

In an altogether different sense is the word “ḥerem” (devotion) used in the last-mentioned verse, as well as in Ezek. xliv. 29, and Num. xviii. 14. It is the thing devoted by virtue of a simple vow which is declared to belong not to the Lord, but to the priest. In this sense the Rabbis read also Lev. xxvii.

29 (see Sifra and Targ. Yer.) as referring to the vow of the value of a criminal guilty of capital punishment. Here "ḥerem" is the same as the rabbinical "hekdesh."

Post-Exilic Ban.

In post-exilic times the ḥerem as a war measure against idolaters no longer found any application. Nevertheless it was employed as a means of ecclesiastical discipline to keep the community clear of undesirable, semi-heathenish elements; and when the new constitution was to be adopted for the new colony, those that would not participate in the assembly of the children of the captivity, had, according to the counsel of the princes and elders, all their substance devoted (A. V. "forfeited"), and were themselves separated from the community (Ezra x. 8). Here the Ban, or ḥerem, assumed a new meaning: it meant no longer destruction, but confiscation of goods, and excommunication—possibly exposure to starvation ("shammatta"; see Anathema)—of the person; see Banishment, Excommunication.

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K.

BANAAH, TANNA. See Bannaah.

BAND, MORITZ: Austrian writer and art critic; born Oct. 6, 1864. At an early age he began to write for the press, chiefly feuilletons, humorous sketches, and sporting news. He published: "Encyklopädie des Buchhändlerischer Wissens," Weimar, 1887; "Semmering-Führer," Vienna, 1888; "Rosl," an operetta, 1888; "Dur und Moll," 1888; "Der Letzte Bombardier," a comedy, 1889; "Aus dem Pensionat," a comedy, 1889; "Handbuch des Radfahrsports," 1895; "Angiolina," a novel, 1896; "Die Hochzeitsreise," an operetta, 1900; "Die Sphynx," an operetta, 1900. In addition to these, Band edited: "Unsere Kunst" in "Wort und Bild," 1889; and "Wiener Künstler-Dekameron," 1891.

Bibliography: Eisenberg, *Das Geistige Wien*, i. 17; Kürschner, *Deutscher Literatur-Kalender*, 1901.

s. M. B.

BANDMANN, DANIEL E.: German-American actor; born at Cassel, Germany, in 1840. He made his début at the Court Theater, Neu Strelitz, when eighteen years old, playing for the next five years mainly in German versions of Shakespearian plays. In 1863 he left Germany for the United States, where he appeared in an English part, Jan. 15, at Niblo's Garden. During the five years following he toured throughout the United States, his principal and most popular rôle being *Shylock*. Early in 1868 he went to London, where he appeared at the Lyceum Theater (Feb. 17) in the title-rôle of Brachvogel's "Narciss," founded on Diderot's "Neveu de Rameau" (1760). His next rôle was *Vyryan* in Bulwer Lytton's "The Rightful Heir" (Oct. 3, 1868), followed by the title part in "Othello" (Nov. 30). In the following year he went to Australia, whence he returned to England by way of the United States (1870–71). His next appearance was at the Queen's Theater, London, in Tom Taylor's "Dead or Alive" (June, 1871). Next he played *Hamlet* at the Princess Theater (Feb. 10, 1873). Since then Bandmann's appearances have been mainly in the United States, where he bought a ranch. In 1901 he appeared in vaudeville in a condensed version of "The Merchant of Venice."

Bibliography: C. E. Pascoe, *The Dramatic List*, 1880, pp. 27–32; Meyer, *Konversations-Lexikon*.

s. E. Ms.

BANDOFF (BENDOFF or BENDORFF), BENJAMIN: English pugilist; born in the first quarter of the nineteenth century; died after 1865. Bandoff entered the prize-ring to meet Jerry Duggan, Sept. 20, 1853, having been matched against him for £10 a side. The battle, which continued for seventy-five rounds, was interrupted by the approach of darkness, and the match was drawn. Bandoff next fought George Sims, and was beaten by him on two occasions; namely, on Nov. 8, 1854, and on May 17, 1858. Four years later, however, Bandoff retrieved his reputation as a fighter when he met and defeated Hopkinson after a battle of twenty-eight rounds (April 9, 1862). This victory was followed by another on Sept. 8, 1863, when Bandoff defeated the colored Australian, Jackson, at Home Circuit, after a battle of forty rounds. On the same spot he fought eighty-six rounds with Callaghan; but owing to darkness the match terminated in a draw. Bandoff's last appearance in the prize-ring was at Thames Haven on Feb. 14, 1865, when he was beaten by John Smith, the "Brighton Doctor," after a contest of sixteen rounds.

Bibliography: *The American Jews' Annual.*

J. F. H. V.

BANETH, EDUARD (EZEKIEL): German rabbi and scholar; born at Liptó-Szent-Miklós, Hungary, Aug. 9, 1855; son of Bernhard Baneth. After receiving his preparatory education in his native city, at the Israelitische Normalschule, and studying the Talmud privately under his father and under R. Sofer and others at Presburg, he entered the rabbinical seminary of Berlin in 1873, passing thence to the gymnasium in Gnesen. In 1878 he entered the University of Berlin, studying philosophy and Oriental languages, especially Arabic. In July, 1881, he received from the University of Leipsic his doctor's degree, "summa cum laude," and shortly afterward he received from Dr. Israel Hildesheimer a diploma as rabbi. In January, 1882, he entered upon the rabbinate of Krotoschin. This office he resigned in April, 1895, when the administration of the community introduced, against the wishes of the majority, certain innovations which he could not countenance. In December of the same year he accepted a call as instructor in Talmudic studies at the Lehranstalt für die Wissenschaft des Judenthums at Berlin, which position he still (1901) holds.

In addition to essays published in various periodicals, Baneth has written: (1) "Samuel ha-Nagid als Staatsmann und Dichter" ("Monatsschrift," 1881, Nos. ii.-viii.; appended is a collection of his poems in metrical translation); (2) "Ursprung der Sadoḳäer und Boëthosäer," Frankfort-on-the-Main, 1882; (3) "Maimunis' Commentar zum Tractat Abot," the

Arabic original with a new translation in Hebrew, together with many notes (the first chapter only has been published in the "Hildesheimer Jubelschrift," but without the German translation or the notes), and (4) "Mischna, Seder Mo'ed," critical edition with German translation and commentary (Berlin); (5) "Maimunis' Neumondsberechnung," scientific supplement to the sixteenth, seventeenth, and twentieth annual reports of the Lehranstalt für die Wissenschaft des Judenthums of Berlin. S.

BANETH, EZEKIEL: Hungarian rabbi; born 1773 at Alt-Ofen; died Dec. 28, 1854. He was the son of the learned rabbi Jacob Banêt, an eminent member of the rabbinate of Alt-Ofen, and early distinguished himself by his penetrating knowledge of Talmudic literature, to the study of which he devoted all his leisure time, even after he had established himself in the wool business and married. Forced by the loss of his property to seek an office, he officiated as rabbi first at Széchény, then at Páks, and finally at Neutra, where he died at the age of 82.

Baneth was highly successful in his rabbinical activity, gathering around him large numbers of devoted students, many of whom came from great distances, for his reputation had spread beyond the limits of his own country. In method he was opposed to the "pilpul," which was then flourishing in Hungary, his models being the great authors of the Middle Ages. He paid little attention to the works of later periods; applying his acumen to the investigation of abstruse questions, and never indulging in his lectures in hair-splitting casuistry or in witticisms. Questions were addressed to him from far and wide regarding difficult problems of the religious law, which he willingly answered. His responsa, had he preserved copies of them, would have filled several large volumes; but he left no notes of any description. The authors of important books considered it an honor to obtain from Baneth an approbation of their works; but it seems to have been his principle not to write any books himself. A commentary on Tosefta, which, according to the unconfirmed statement of an intimate friend, he wrote and kept secret, is said by the same authority to have been burned by him shortly before his death. Many anecdotes, shrewd sayings, and witticisms of his have been preserved.

His scrupulous conscientiousness, self-effacement, and piety earned for Baneth wide-spread esteem. Jews and Christians alike revered him as a saint. The legend that peasants had seen repeatedly a fiery column over his grave was believed by many, and is even credited to-day. In conformity with his will, Baneth was not buried in the place of honor assigned to rabbis, but in a location set apart for infants. His grave is surrounded by a railing, the gate of which is opened only for his descendants, and for visitors of signal piety.

S. E. Ban.

BANETH, JERAHMEEL DOB (BERNHARD): Hungarian rabbi; born 1815 at Széchény; died Oct. 21, 1871. The youngest son of Ezekiel Baneth, he was one of the most gifted pupils of his father, from whom he inherited, together with a love for Talmudic studies, his amiable character. After attending for some time the lectures of R. Moses Sofer of Presburg, he married, Sept. 3, 1840, Golde, daughter of the merchant David Stössl of Liptó-Szent-Miklós. Settling in the latter place, he assiduously devoted himself to the study of the Talmud. His reputation for scholarship brought him a number of devoted pupils. In 1868 he accepted, without compensation, the office of rabbi of the Orthodox congregation of Liptó-Szent-Miklós, compelling through his uprightness, peaceable disposition, and piety the esteem of the opposing party. He left a manuscript volume of valuable notes on the whole Talmud.

S. E. Ban.

BANISHMENT (גרש, or הדיח, "hiddiaḥ," from נדח).—**Biblical Data:** In ancient Israel an exclusion, permanent or temporary, from the native land, as a divine punishment. Adam's Banishment from the garden of Eden (Gen. iii. 24) and Cain's from the presence of the Lord (Gen. iv. 16) were of this nature. It occurred in ancient times only as a divine, not as a human, punishment. "Karet" (excision of the soul from among the people; Gen. xvii. 14; Ex. xii. 19) was a divine punishment only and may perhaps have implied Excommunication, certainly not expulsion from the country. To be driven away from the land, the inheritance of Yhwh, seemed actually tantamount to saying, "Go, serve other gods" (I Sam. xxvi. 19; compare Deut. xxviii. 64). The flight of Absalom was regarded in this light, as "a destruction from the inheritance of the Lord (II Sam. xiv. 16), unless David would permit his return to the land. Similarly, Amos speaks in the name of God to the sin-laden people: "Thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land" (Amos vii. 17). The same view is expressed by Hosea ix. 3: "They shall not dwell in the Lord's land, but Ephraim shall return to Egypt and they shall eat unclean things in Assyria"; and by Ezek. iv. 13: "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them"—the reason being that, owing to the cessation of the sacrificial worship in the sanctuary, the relation to the God dwelling there was regarded as broken. Only the assurance that "when they are in the land of their enemies, the Lord will not cast them away nor break His covenant with them" (Lev. xxvi. 44), but "gather them and bring them again to the land of their fathers" (Deut. xxx. 4, 5), lent to Banishment the character of a temporary punishment, of a trial and test of faith; and the prayers offered on foreign soil were heard because they were directed toward the sacred dwelling-place, in order to meet with favor from the Lord in heaven (I Kings viii. 46–49; Dan. vi. 11).

J. JR. K.

——**In Rabbinical Literature:** With reference to Hosea vi. 7 (Hebr.), "They, like Adam, have transgressed the covenant," the Banishment of Israel from the Holy Land is compared with the Banishment of Adam from paradise after his transgression, both being, as it were, a divorce subsequent to faithlessness in the conjugal union (Gen. R. xix.). Banishment ("galut") is the name given in rabbinical law to the fleeing of the manslayer, in case of an unintentional murder, to one of the cities of refuge (Sifre, Num. 60; Mak. ii.-6). "Banishment as a divine punishment comes upon men on account of idolatry, incest, murder, and neglect of the year of release" (Ab. v. 9 based on Lev. xxvi. 30-34, xviii. 24-28). The Banishment (galut) spoken of by Abṭalion (Ptollion) in Ab. i. 11 as befalling the wise is an allusion to political events of the time. The Pharisees during the reign of Queen Salome Alexandra exerted "the power and authority of banishing and of bringing back [*διώκειν τε καὶ κατάγειν*] whomsoever they chose," says Josephus ("B. J." i. 5, § 2).

Emigration from the Holy Land, if a voluntary exile, is regarded a great sin by the Rabbis (Ket. 110*b* *et seq.*; B. B. 91*a*; Maimonides, "Yad," Melakim, v. 9-12). See EXILE.

BIBLIOGRAPHY: Nowack, *Lehrbuch der Hebräischen Archäologie*, ii. 276.

J. SR. K.

BANK, EMANUEL: Russian lawyer; born at Luknik, government of Kovno, 1840; died at St. Maurice, Switzerland, July 29, 1891. He was the son of Baruch (Boris) Bank; but, his parents being in poor circumstances, he was brought up by his aunt, Soloveitchik, in company with her son, Emanuel, who later became famous in Odessa. On leaving "heder" he attended the school for noblemen at Poneviezh, and later obtained a gold medal at the gymnasium of Kovno. In 1860 Bank entered the University of St. Petersburg, where, under the tutelage of an uncle, B. Rosen, who had attained the rank of privy councilor in the ministry of marine, he was introduced into influential circles. But the disturbances fomented by the university students, and the consequent closing of the lecture-rooms, compelled him to go to Moscow to continue his studies. In May, 1864, he entered the service of the minister of justice, and, after one year, was honored by an expression of imperial satisfaction for his having unraveled the intricacies in the accounts of the Black Sea division of the fleet, which had been in a confused state for ten years.

In 1866 Bank was admitted to practise in the fourth section of the Senate Court of Appeals at St. Petersburg. There he was brought under the supervision of Valerian Polovtzov, who became president of the great railroad association, and of Ratkov-Rozhnov, afterward mayor of the city. For his début Bank committed to memory a mass of material for a report in a very complicated case, and astonished his hearers by the accuracy of his memory and the clearness of his presentation of the most involved details.

Bank was twice appointed as president of the Tribunal of Commerce; but Count Pahlen intimated to him that as a Jew he could not be allowed to rise higher than general secretary of the Senate, which post he had occupied since 1868. He was admitted to the bar in 1870, and later elected to the municipal council of St. Petersburg; ultimately coming to be regarded as its special jurist, and representing it two successive years in the provincial assembly. Mayor Likhatchov, also a jurist, joined cordially in the appreciation expressed for Bank by his colleagues of the city hall; and Koni, the Russian Cicero, was wont to describe the debates between Bank and Passover, during the lawsuit of the founders of the "Great Company," as the most brilliant oratorical tournament he had ever witnessed.

Bank's legal and social successes never caused him to forget his coreligionists; and as soon as he was able to champion the cause of the Jews, he immersed himself in the affairs of the community and bore his part in all undertakings for the amelioration of its wretched condition. He took part in the deputation presented by Baron Günzburg to Czar Alexander III., after the horrible crime of March 1-13, 1881, assuring him of the loyalty of the Jews. From 1875 until his death Bank was a constant member of the committee of the Society for the Propagation of Education Among Russian Jews. His death occurred suddenly, while he was in Switzerland, seeking relaxation from the fatigues of office and from the rigor of the St. Petersburg climate.

Bank married the sister of Dr. Levinson-Lessing. Although able to install his nephews in the profession he had so successfully followed, the unjust laws of his country closed the bar to Bank's children on account of their Jewish faith. No printed or manuscript record remains of his numerous orations, beyond two or three expositions of important civil suits. In his youth he translated into Russian an English grammar by Nurok, and performed other literary work for the publisher J. Bakst.

H. R. D. G.

BANK, JOSHUA BEN ISAAC: Rabbi at Tulchin, Russia; born at Satanov in the first half of the nineteenth century. He was the author of the following works: (1) "Sippurim Nifla'im" (Wonderful Tales), translated from other languages into Hebrew verses (Odessa, 1870); (2) "Rosh Millin" (Beginning of Words), a concise Hebrew-Judæo-German Dictionary (Jitomir, 1872); (3) "Tebusat Abshalom" (The Downfall of Absalom), a tragedy in verse, with a supplement containing a selection of tales, legends, epigrams, etc. (Odessa, 1868).

BIBLIOGRAPHY: S. van Straalen, *Catalogue of Hebrew Books Brit. Mus.* p. 19; Zeitlin, *Bibliotheca Hebraica*, p. 13.

H. R. I. BR.

BANKING: Speaking strictly, Banking means the taking of money on deposit (banks of deposit), and loaning it out on interest (banks of issue). In this sense Banking is comparatively recent; only a few banks of deposit existing in the Middle Ages, in Italy (Florence, Genoa, Lucca), while the earliest banks of issue of consequence were those of Amsterdam and Hamburg at the beginning of the seventeenth century. The financial activity of the Jews in the Middle Ages is generally called Banking; but this is erroneous, as they did not receive money of others on deposit, which is an essential element of Banking. Their operations were more of the nature of finance banks—that is, loan corporations—and were conducted under special economic conditions and relations to the state (for further particulars see also the article USURY).

All the great Jewish financiers of the Middle Ages, such as Aaron of Lincoln and Aaron of York in England, Jahudan Cavalleria and Benveniste da Porta in Aragon, Esmel de Ablitas in Navarre, and

Nathan Official in France, were associated with the royal treasuries of their respective countries, and in every instance their property fell into the hands of the crown; so that their banking operations were in the nature of indirect taxation. Details are not sufficiently clear to make a general statement. In several cases, however, the capital utilized by these financiers probably belonged in some measure to other Jews; so that their operations were really in the form of banking corporations, though the conditions were so dissimilar from those of modern Banking that it would be misleading to treat them as of the same order. In more modern times the financial operations of Jews have been more of the order of finance loan corporations than of banks of deposit and issue; but as a large part of the business of modern Banking consists of similar loan operations, there is less impropriety in using the word for the modern form of Jewish financial transactions (see also FINANCE, STOCK EXCHANGE).

Medieval Finance.

With the spread of the Maranos throughout the world-empire of Spain and Portugal (which countries were united 1580–1640), Jewish commerce entered a new phase, which is represented by the career of Don Joseph Nasi, who began his life as a banker in the firm of Mendes at Antwerp, the center of Spanish commerce. The Maranos became large factors or merchants, and, owing to the unwise economic policy of the Spanish monarch, were enabled to accumulate large capital from the profits of importation into Europe of the raw products of the East and West Indies. The firm of Gradis at Bordeaux, a branch of the Mendes family, established relations with Amsterdam as well as with the New World; so that ultimately they became the chief exporters from France to Canada (9,000,000 francs during the Seven Years' war), besides maintaining relations with the Maranos in Spain itself (Jacobs, "Sources," No. 13, p. 5; Grätz, in "Monatsschrift," new series, vii.-viii.). But among the chattels imported by such merchants was bullion; and thus their operations as merchants led to their activity as bankers. Ferdinand de Carvajal is thus reported to have brought into England no less than £100,000 per annum ("Trans. Jewish Soc. England," ii. 18). During the latter part of the seventeenth century and the early part of the eighteenth, a number of Marano merchants are found acting as loan agents for European monarchs. Thus Isaac Suasso, Baron Auvernes de Gras, is said to have advanced 2,000,000 florins to William of Orange for the invasion of England. With the great movements of Continental armies in connection with the wars of Louis XIV. large fortunes were gained by the Jews as commissaries; and these were then loaned out in banking operations. Thus, on the one side, Marlborough's troops were supplied by Sir Solomon Medina ("Dict. National Biography," x. 336) and Joseph Cortisos; while Jacob Worms performed a similar office for the opposing army of Louis XIV. Worms afterward settled in Paris as a banker (Kahn, "Histoire des Juifs à Paris dans la XVIII^e Siècle," p. 39).

Source of Jewish Fortunes.

Meanwhile in Hamburg a bank had been opened in imitation of the Amsterdam bank; this still exists under the name of the "Hamburger Bank." Among the chief founders of the new venture was a Marano named Diego Teixera de Mattos; and of the forty original members of the bank twelve were Jews (Grätz, "Gesch. der Juden," x. 17, note). Later on, in connection with the Hamburg bank were the two ABENSURS, financial representatives of the king of Poland. They represent another source from which Jewish capital was drawn; the position of the Jews as "factors" to the Polish nobility in some degree resembling the standing and functions of the COURT JEWS who slowly collected around the smaller German courts and who managed their finance much in the way modern banks do in the case of court estates. Among these may be mentioned Michael of Berlin, court Jew to Joachim II. of Brandenburg (Grätz, *ib.* ix. 305, 314); Samson Wertheimer at Vienna, and Bassevi von Treuenberg at Prague (the last two connected with the imperial finances of the Hapsburgs). In the middle of the eighteenth century the Pintos, Delmontes, Bueno de Mesquita, and Francis Mels of Amsterdam were the leading financiers of northern Europe; while in London, which, owing to the relations of William III. with Holland, was financially dependent on Amsterdam, Mendes da Costa, Manasseh Lopez, and Baron d'Aguilar held prominent positions. The very first work on the operations of the Amsterdam Exchange was written by a Spanish Jew named Joseph de la VEGA.

Hamburg and Amsterdam.

When French influence became prominent in Holland in 1803, the financial operations of the powers opposing Napoleon were transferred to Frankfort-on-the-Main (Ehrenberg, "Das Zeitalter der Fugger," ii. 318), and the financial control of the anti-Napoleonic League fell into the hands of Mayer Amschel Rothschild, court Jew of William I., elector of Hesse-Cassel. His father, Frederick II., had died in 1785, leaving about £8,400,000, derived chiefly from the hire of soldiers to the British government to suppress the rebellion in America. As the fortune of the Rothschilds was ultimately dependent on the manipulation of this, it is curious to reflect that their financial predominance in the nineteenth century is in the last resort due to America. It is impossible in this place to pursue the financial career of the Rothschilds, which is the key to the history of Jewish Banking in the nineteenth century; but it may be remarked that the London house between 1818 and 1832 undertook loans amounting to £21,800,000, and that as early as 1824 the Paris house had risen to the position of financial magnates, undertaking in conjunction with Lafitte and Baring the French loan of 1824 (Nervo, "Les Finances Françaises sous la Restauration," ii. 294). (For the ramifications built up by Mayer Amschel Rothschild throughout western Europe, see ROTHSCHILD.) The plan adopted by him of establishing branches in the more important European capitals, over which he placed his sons, was followed by other Jewish banking-houses.

Rise of the Rothschilds.

With the reconstruction of Europe, after the fall of Napoleon in 1815, a new financial era began in which the capital hitherto diverted to warlike operations was transferred to industrial enterprise, owing to the introduction of steam. This was mainly operated from London with English capital; and the Jews did only a small portion of the business connected with the introduction of machinery and railroads into European commerce. But the international connections of great Jewish families, such as the Rothschilds, Sterns, Péreires, Hirschs, and Bischoffsheims caused them to be of considerable importance in the issuing of state loans between 1820 and 1860. Up to 1848 the practise of apportioning loans to large banking firms, who then distributed them to the public in smaller lots, was carried out; and in this way the Rothschilds especially had a quasi-monopoly of the loan market. In the fifties, however, their monopoly of international finance was broken down by the formation throughout western Europe of credit banks, many of them founded by associations of Jewish bankers of smaller caliber than the great financial families. Thus the Crédit Mobilier of 1852 was founded by the Péreires, Solomon Heine, and D'Eichthal (M. Aycard, "Histoire du Crédit Mobilier," 1867). The practise, after the year 1848, of opening the subscription to the loans to the public in general also tended to break down the monopoly of the great Jewish financial firms.

Capitalists Invest in Railroads.

It may be worth while to remark here that the idea promoted generally by anti-Semitic writers that the resources of all Jewish capitalists formed one fund is ludicrously at variance with the facts of the case. Heine, in a correspondence to the Augsburg "Allgemeine Zeitung," dated May 27, 1840, and reprinted in "Französische Zustände," refers to Rothschild and Fould as two "rabbis of finance," opposed just as strenuously to each other as were once "Rabbi Shammai and Rabbi Hillel in the old city of Babylon" (*sic*). Jewish firms competed with one another with as much eagerness as they did against non-Jewish firms. The Péreires, for example, obtained a concession for South Russian railways against the Rothschilds in 1856 (Reeves, "The Rothschilds," p. 334). With the introduction of railroads on the Continent many of the firms previously mentioned were closely connected, the Péreires with those of northern France, the Bishoffsheims with those of Belgium, and Baron de Hirsch with those of Turkey. Many Jewish firms and credit banks, especially the house of Bleichroeder, were concerned with the growth of railways in Germany and Austria. It was Baron Bleichroeder who operated the transfers of the milliards from France to Germany after the Franco-Prussian war. But with the nationalization of the German railroads the field of operation of the Jewish banking-houses in Germany was transferred from railroads to other industries which they have largely helped to create.

Throughout the latter half of the nineteenth century, however, others had been learning the secret of international connections, and by 1900 the monopoly of international finance had largely passed from Jewish hands. An organized attempt to precipitate this was made about 1885 by a number of Catholic financiers in France, who constituted the Union Générale to overcome the financial predominance of the Jewish capitalists (Rothschilds, Pereires, etc.); but it proved a disastrous failure, and much of French anti-Semitism has been traced to this cause. Similarly, it is stated that the financial crisis of Germany and Austria in 1873, in which the inflation due to the introduction of the milliards came to an end, was also a source of anti-Semitism, because the shrewdness of the Jewish bankers had foreseen the crash, and they were enabled to evade it.

Russian Banking Houses.

After the Crimean war, Jews contributed largely to the development of Banking in Russia; Barons Joseph and Horace Günzburg and Leon Rosenthal, of St. Petersburg, organized many commercial banks, and placed government loans in the German and French money-markets. The Kronenbergs and Ivan Blioch, of Warsaw, as well as Efrussi and Rafalovich, of Odessa, should be mentioned in connection with Russian banking.

Attention may be drawn to one side of Italian Banking with which the name of a Jew is prominently connected, though he himself is not a banker. The finance minister Luigi Luzzati introduced into Italy about 1864 the Schultze-Delitzsch method of agricultural cooperative banks. This system has been very effective in helping the Italians to tide over times of distress, and has quite revolutionized the condition of Italian agriculture.

In the United States there has never been any marked influence of capital controlled by Jews either on the stock exchanges or in the great industrial connections, the opportunities for international connections being only slight.

In the United States.

But in the two great wars Jewish financiers played a considerable rôle, owing doubtless to their European connections: Haym Solomon in the Revolutionary war (see "Transactions of the Jewish Historical Society of America," *passim*), while Seligman Bros. and Speyer & Co. financed the North, and Messrs. Erlanger the South (J. C. Schwab, "Confederate States of America," p. 102, New York, 1901), in the great Civil war. More recently, in the great development of railway finance, the firm of Kuhn, Loeb & Co. has taken a prominent position.

Altogether, the influence of Jews on Banking has been only short-lived, and was due to the preliminary advantage given to them by their international position, which is nowadays shared by them with others. It is a significant fact that at the beginning of the twentieth century the typical Jewish banking-house of Rothschilds gave up its original foundation at Frankfort.

D. J.

BANKRUPTCY: In modern law, the proceeding taken by the courts of justice with regard to debtors unable to pay their debts in full, when all the creditors become parties to the proceeding. The object of bankruptcy laws is twofold: first, equality among creditors; second, the discharge of the debtor, so that his future earnings may be free from levy for his old debts. There is no trace in the rabbinical jurisprudence of anything like a discharge in

Bankruptcy; on the contrary, Hillel already found means to abrogate the effect of the Biblical year of release, the simplest of all laws for the discharge of poor debtors (see PROSBUL). As to equality among creditors, the Talmud tends very much the other way; for every "sheṭar" or sealed bond (obligation attested by two witnesses) operated from its date as a mortgage on all of the debtor's land; only bonds of the same date stood on an equal footing; and in many places the custom was to mark the hour, and thus to give preference even between bonds of the same date. Among debts by simple contracts the one first ripening into judgment would take priority. In the later Middle Ages, when the Jews became landless, and when their little wealth was invested in jewels, in merchandise and shipping, in silver and gold, or in loans to the Gentiles, the priority among bondholders was extended to such personal property as might be in hand at the time of the insolvency (as to nature and effect of bonds, see DEEDS).

Cases would, however, occur in which execution was levied on behalf of several creditors of the same rank, and in which the law had to contrive some plan of distribution. Here the method of the Rabbis differs widely from that of modern courts. The division of the fund is not made in proportion to the demands, but according to the number of creditors; none of course to be paid more than the full amount of his claim. If there are five creditors, and the smallest claim is less than one-fifth of the fund, it is paid in full; the rest of the fund being divided, on the same principle, among the other four creditors. The example given in the Ḥoshen Mishpaṭ puts it thus: Suppose the fund be 300 dinars, and there are three creditors with claims for 300, 200, and 100 dinars respectively, each claimant receives one-third of the fund; *i.e.*, 100 dinars. Again, suppose the fund be more than 500 and less than 600 dinars, each claimant receives an amount equal to the smallest claim, *i.e.*, 100 dinars, and, of the remainder, each of the two remaining creditors receives an amount equal to the smallest claim, *i.e.*, another 100 dinars; and the rest goes to the third claimant (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, iv. 10).

Another case is mentioned: Where two Jews hold bonds against a Gentile whose property is proved insufficient to pay both in full, and the proceeds come to a Jewish tribunal for distribution, the interest ranks with the principal, and an objection from the holder of the junior bond, because the interest arose after the date of the elder bond, will not be considered (*ib.* 15).

These views are sustained by the corresponding passages in Maimonides, "Yad," Malveh xx., and in the Ṭur, Ḥoshen Mishpaṭ, civ., and "Bet Yosef," *ad loc.*, and run back—that about the manner of distribution among creditors, to Ket. x. 4, 93*a*; and that about interest, to a principle set forth in Ket. xii. 1. R. Moses Isserles (to Ḥoshen Mishpaṭ, lxxxvi. 1), however, thinks that the junior creditor may redeem by paying interest up to the day.

J. SR. L. N. D.

BANNAAH, BANNAY, BANNAYAH (not **Benajah**): A Palestinian semi-tanna (see BAR KAPPARA) at the beginning of the third century. Not much of a halakic nature from him has been preserved; but he is distinguished as one of the great haggadists of his time. Probably he also enjoyed the reputation of a saint, as is shown by the marvels related of him in later legends. Regarding Bannaah's relation to Rabbi, the collector of the Mishnah, the following utterance is characteristic: "Man should ever penetrate deep into the study of the Mishnah; for if he knock it will be opened to him, be it the Talmud [= Halakah] or the Haggadah" (Pesiḳ. xxvii. 176*a*; compare Matt. vii. 7: "Knock, and it shall be opened unto you"). Bannaah therefore belongs to the few of the semi-tannaim who fully acknowledged the merit of Rabbi's collection of the Mishnah, regarding it as a progressive step in the development of the tannaitic literature (compare Yer. Hor. iii. 48*c*). To the Mishnah of Rabbi in particular, and to the Halakah in general, might be applied Bannaah's remark on Joshua, that he acted "in accordance with the spirit of the Law as revealed by God to Moses, also in instances when not directly instructed by the latter" (Yer. Peah i. 15*b*).

Bannaah's view on the origin of the Pentateuch is remarkable as almost bordering on Biblical criticism. "The Torah," he says, "was given in rolls" (Giṭ. 60*a*), meaning to say that the Pentateuch was promulgated in sections, which were afterward joined into a unity. In haggadic exegesis Bannaah frequently applies symbolism. For instance, he thinks that God demanded gold for the Tabernacle, in order that Israel might in this way do penance for the sin committed in worshiping the golden calf (Sifre, Deut. i.). The following words of Bannaah are also noteworthy: "Saul began to subtilize over the order which he had received to exterminate Amalek. 'If the men have sinned,' said he, 'in what manner have the women, the children, or the cattle?' Whereupon there came a voice from heaven that cried, 'Be not righteous overmuch' (Eccl. vii. 16); that is, 'Be not more just than thy Creator'" (Eccl. R. vii. 16; and compare Jerome's commentary, *ad loc.*).

Neither the foregoing nor any other passage of the Haggadah justifies the rôle of a saint ascribed to Bannaah in the Babylonian Talmud; the following can therefore be accepted only as a legend:

> "Bannaah," relates the Babylonian Talmud, "was in the habit of marking tombs, in order that persons might guard themselves against ritual impurity, and, when engaged in this manner, chanced one day to come upon the cave of Abraham. At the entrance he found Eliezer, Abraham's faithful servant, and, being announced by him, thereupon entered. When Bannaah, however, endeavored to view the grave of Adam, which was situated in the same cave [see ADAM IN RABBINICAL LITERATURE], a voice came from heaven, saying: 'Thou mayest look upon the image of My image [Jacob], but not upon My direct image [Adam].' But Bannaah had already seen the soles of Adam's feet, which were like unto two suns" (B. B. 58*a*).

In another legend the practical wisdom of Bannaah is extolled. On one occasion, a man had ordered that only one of his (supposed) ten sons was to be his heir, knowing that only one was his true son. Naturally all claimed this distinction; whereupon Bannaah told them to visit the grave of their father, and to strike upon it until he should awaken and tell them which was the true heir. To this proposition all assented except the real son, whose filial piety rebelled against so unnatural an action; whereupon Bannaah decided in favor of the latter. In consequence of this judgment, Bannaah was brought into conflict with the authorities upon the charge of deciding legal cases without witnesses or convincing proofs. He was imprisoned; but his astuteness in explaining a puzzle not only spared him further punishment, but led to his being installed as judge over the people. By his advice, certain legal inscriptions, which had been cut into the gateway of the city, were changed (B. B. *l.c.*). Bannaah counted among his pupils also Johanan b. Nappaḥa.

Bibliography: Bacher, *Ag. Tan.* ii. 539-543; Z. Frankel, *Mebo ha-Yerushalmi*, 69*a*; Weiss, *Dor Dor we-Dorshaw*, iii. 510. A Midrash fragment on the Redemption, with the title *Derashot R. Bannaah*, appeared in Ḥayyim M. Horowitz's edition of the *Tanna debe Eliyahu Zuṭṭa*, pp. 20-26, Frankfort-on-the-Main, 1882.

J. SR. L. G.

BANNAIM or **BANAIM** (בנאים): A supposed sect of an Essene order, among Palestinian Jews of the second century. The only passage in which the name occurs is Miḳwaot ix. 6 (Tosef. *ib.* vi. 14 [vii. 1]), where the following Halakah is recorded by a tanna of the middle of the second century, concerning the question of dipping the clothing for Levitical purification: "Garments belonging to the Bannaim may not have a mud-stain even upon one side, because these people are very particular concerning the cleanliness of their clothing, and any such spot would prevent the purifying water from actually penetrating the garment as it is usually worn; but with a 'bor' [explained as an unlearned and uncultured man], it matters not if his clothing contain a mud-spot at the time of dipping, for such a one is not so particular about cleanliness."

The identity of these Bannaim was lost to the amoraim of a century later. Hence the term was explained as "scholars who occupy themselves with the study of the world's construction"; so that "Bannaim" would mean "building-masters" or "building-students," from "banah" (to build) (Shab. 114*a*). Similarly to this explanation, Frankel (see below) understood the Bannaim to be an Essene order who were employed with ax and shovel (compare Josephus, "B. J." ii. 8, § 9); while other scholars, such as Sachs and Derenbourg ("Essai sur l'Histoire de la Géographie de la Palestine," p. 166), agree in the main with Frankel, but explain "Bannaim" to mean "those who bathe," from the Judæo-Aramean word "banna'a," equivalent to the Greek *βαλανεῖον* (bath). Thus the name of this order would then be identical in meaning with the "Ṭobele Shaharit" (Hemerobaptists), as the Essenes are sometimes called. Nevertheless it is highly probable that the word "Bannaim" in the above-mentioned Mishnah means simply "bathers," without reference to any particular sect, but in connection with the clothing used at the bath. This is, according to Rashi, the conception of the Mishnah held by the amora Simeon b. Lakish, who explains כלים של בנאים by כלים האולרין (clothes used in the bath or immediately afterward) (Shab. *l.c.*; but Jastrow, "Dict.," and Krauss, "Lehnwörter," assign a quite different meaning to אולרין).

The misunderstanding of this Mishnah originates in taking "Bannaim" as an antithesis to "bor," and this latter as meaning "an uncultured person." But "bor" is never found as the antithesis of Essene, a proper opposition would be "ḥaber" and "'Am ha-Areẓ." A comparison of the passage with its parallel in the Tosefta, *l.c.*, shows that "bor" means nothing more than a "well," which explanation casts a quite different light upon the Mishnah and its exposition. The Tosefta reads: "When mire from a roadside strip [יתדות הדרכים; see Mishnah, *l.c.* 2] has fallen upon clothing, there are three varying opinions whether such mud prevents Levitical purification. One holds it to be a preventive only when it goes through both sides of the garment; a second, that it prevents purification even though it adhere only to one side; while an intermediate opinion claims that if the garment be one belonging to the Bannaim, the second opinion must be upheld, and if not, then the first." So far the Mishnah, to which the Tosefta adds, "but if the mire comes from a pit ["bor"; the Mishnah, *l.c.* 2, calls it טיט הבורות], the solution depends upon whether the pit is large and containing much mud, or small" (the text is corrupt in the usual editions, but may be found correct in ed. Zuckermandel and in Hai Gaon's commentary on the Mishnah, *l.c.*). According to this view, the Mishnah says nothing about the clothing of a bor, but speaks of the mire from a pit (bor), which is declared a preventive of Levitical purification, even though it be upon only one side of the garment. This explanation of the Mishnah, current in the gaonic period, was revived by Elijah Wilna in modern times (see his gloss on the passage); and it takes the foundation from under the interpretation of "Bannaim" as a class of persons opposed to the bor. The Mishnah simply says that bathing-clothes must be scrupulously clean, and that the smallest stain prevents their Levitical purification. Compare Banus, Bannaah, Essenes.

Bibliography: Derenbourg, as above; Frankel, *Zeitschrift für die Religiösen Interessen*, iii. 455 (the word "Bannai" in Kelim xiv. 3, which he includes, can only mean "building-master" or "builder," as the context shows); Hamburger, *R. B. T.* ii. 84; Jastrow, *Dictionary*, s.v., who considers "Bannaim" a contraction of בן נאים ("one of becoming conduct, refined"); Levy, *Neuhebräisches und Chaldäisches Wörterbuch*, i. 241; Sachs, *Beiträge*, ii. 199.

J. SR. L. G.

BÁNÓCZI, JOSEPH: Hungarian scholar; born at Szt. Gál, county of Veszprém, Hungary, July 4, 1849. He was educated at the schools of his native town, and afterward at the universities of Budapest, Vienna, Berlin, Göttingen, and Leipsic, and then went to Paris and London to finish his studies. Bánóczi became in 1878 privat-docent of philosophy at the University of Budapest, in 1879 member of the Hungarian Academy of Sciences, and in 1892 member of the Landesschulrath (royal board of education).

Bánóczi has also occupied various positions in the Jewish community. From 1877 to 1893 he was professor at the Budapest Jewish Theological Seminary, and became in 1887 principal of the Budapest normal school for the education of teachers. In 1896 he was secretary of the Hungarian Society for the Promotion of Jewish Literature, and in 1897 member of the Delegation of Hungarian Jews.

At the insistence of the Bucharest rabbi, Dr. Beck

Bánóczi, together with Prof. W. Bacher, took the necessary steps to save from certain ruin the congregation and schools of the sect of Sabbatarians in Transylvania who in 1868 became converted to Judaism.

Bánóczi has written the following works: (1) "Kant's Lehre von Raum und Zeit" (1875); (2) translation of G. H. Lewes' "History of Philosophy" into Hungarian, 3 vols., 1876–78; (3) "Révai Miklós Elete és Munkái," crowned by the Hungarian Royal Academy of Sciences in 1879; (4) "Magyar Romanticismus"; (5) translation of some of Schopenhauer's works into Hungarian, 1882; 2d ed., 1892; (6) "Emlékbeszéd Greguss Agostról," 1889; (7) translation of Kant's "Kritik der Reinen Vernunft" into Hungarian, jointly with Professor Alexander, 1891; (8) translation of Burckhard's "Cultur der Renaissance in Italien" into Hungarian, 2 vols., 1895–96.

Bánóczi, together with Professor Alexander, edits the "Filozofiai Jrók Tára"; he has also edited Erdélyi's philosophical writings (1885), and the works of Kisfaludy Károly, 6 vols., 1893.

Bánóczi's contributions to Jewish literature are: (1) "A History of the First Decade of the Budapest Jewish Theological Seminary" (Hungarian and German), 1888; (2) he edited, jointly with W. Bacher, the "Hungaro-Jewish Review" ("Magyar Zsidó Szemle"), 7 vols., 1884–90; (3) he edited, also with Bacher, "'Eokönyo," the year-book of the Hungarian Society for the Promotion of Jewish Literature, 3 vols., 1897–99.

Bánóczi is a contributor to the "Philosophische Monatshefte" and many Hungarian literary magazines; and he has published some very valuable papers in the programs of the Normal School for Teachers. S.

BANQUETS (Hebrew, "mishteh," from "shatah" = drinking-feast; Talmudical, "se'udah," from "sa'ad" = sustenance): Festive meals on occasions of the celebration of domestic, communal, and religious joy, and on welcoming as well as on parting from friends. Social in character, they originated, as is now generally assumed, in sacrificial feasts.

As W. Robertson Smith tersely puts it: "A sacrifice was a public ceremony of a township; the law of the feast was open-handed hospitality; no sacrifice was complete without guests, and portions were freely distributed to rich and poor within the circle of a man's acquaintance; universal hilarity prevailed" ("Religion of the Semites," 1889, pp. 236–258, with special reference to I Sam. ix. 13, xx. 6; II Sam. vi. 19; Neh. viii. 10). Participation in sacrificial meals was equivalent to covenanting with the Deity; hence the prohibition not "to eat of the sacrifice" of the heathen (Ex. xxxiv. 15; Smith, *l.c.* pp. 252–300; Trumbull, "The Blood Covenant," 1885, pp. 268 *et seq.*).

In Biblical Times.

In Biblical times the religious nature of these meals predominated, whether in the harvest feast (Deut. xvi. 10, 14; xii. 7, 12, 18; Judges ix. 27), or in the covenant feasts at the union or parting of friends (Gen. xxvi. 30, xxxi. 54; Ex. xxiv. 5), to which category belongs also the wedding-feast (Gen. xxiv. 54, xxix. 22; Judges xiv. 10) or the thanksgiving feasts (Job i. 4; Ps. xxii. 26, 27; Esth. viii. 17, ix. 22) or the feast of sheep-shearing (I Sam. xxv. 36; II Sam. xiii. 23), and probably also the feast of house dedication, according to Prov. ix. 1–4. The weaning of a child, usually after its second year, was an occasion of feasting (Gen. xxi. 8; see Knobel-Dillmann on the passage). Birthday feasts are mentioned, but only of non-Jewish kings (Gen. xl. 20; II Macc. vi. 7; that of Herod, in Matt. xiv. 6, may have been on the day of his accession to the throne, as seems to be the case with Esth. i. 3, 4, and Dan. v. 1). The sacrificial feasts, however, in the course of time, to the chagrin of the Prophets, had become carousals void of all religious spirit. "The harp and the viol, the taboret and pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands" (Isa. v. 11, 12; compare xxviii. 7, 8, and Amos vi. 5, 6).

The Talmud discriminates between religious Banquets ("se'udah shel miẓwah"), in which the student of the Law should participate, and Banquets of a non-religious, voluntary character ("se'udah shel reshut"), in which the student of the Law should not participate (Pes. 49*a*). In the former are included:

In Post-Biblical Times.

1. The Betrothal and the Wedding-Feast (*l.c.*): The latter, called also "hillula" (feast of joyful song, Ket. 8*a*; Ber. 31*a*), lasted seven days (see Judges xiv. 17; in Tobit viii. 19, twice seven days), a three days' preparation being deemed necessary for the banquet (Ket. 2*a*, 7*b*).

2. The Circumcision Feast (Ket. 8*a*): The father of Elisha ben Abuyah invited all the great and learned men of Jerusalem to the circumcision feast of his son (Yer. Ḥag. ii. 77*b*). The Midrash ascribes the celebration of this feast to Abraham, taking the word הגמל in Gen. xxi. 8, "Abraham made a great feast the same day that Isaac was weaned," as a Notarikon, הֿגֿ מל, "on the eighth day when he circumcised Isaac" (Pirḳe R. El. xxix.; Midr. Teh. to Ps. cxii.; Leḳaḥ Ṭob to Gen.; Shab. 130*a*, Tos.). Josephus does not seem to know of the custom as yet, for he writes ("Contra Ap." ii. 26): "The law does not permit us to make festivals at the births of our children and thereby afford occasion for drinking to excess." This is an allusion to the Greek festival called "Onomathesia" (giving of name), and "Hebdomeneumenia" (feast of the week) (Hermann, "Lehrbuch der Gottesdienstlichen Alterthümer der Griechen," § 26, note 6), which occurs as "shabua' ha-Ben" in the Hadrianic time in the Talmud (Yer. Ket. i. 25*c*; B. B. 60*b*; Sanh. 32*b*), but has been identified with the circumcision feast (Löw, "Die Lebensalter," p. 89; Spitzer, "Das Mahl bei den Hebräern," p. 41, note 4).

3. The Bar Miẓwah Feast (see Bar Miẓwah): According to some commentators, the passage in Gen. xxi. 8, quoted above, refers to the banquet given by Abraham on the day that Isaac was weaned from the "Yeẓer ha-Ra'" (the evil spirit), and became Bar Miẓwah (Gen. R. 53).

4. Feast of the Redemption of the First-Born Son, see Pidyon ha-Ben. Some find this referred to under the name of "Yeshu'a ha-Ben" (salvation of the son), mentioned in B. Ḳ. 80*a* (see Tos. and 'Aruk, *s.v.* ישוע; Solomon ben Adret, Responsa, Nos. 206 and 758; Shulḥan 'Aruk, Yoreh De'ah, 305, 10). The feast given on the night before circumcision, called the "Zakor"-meal, and the one given at the naming of the new-born daughter on the fourth Sabbath, called "Hollekreisch," are of late and foreign origin. They are not mentioned in the older codes, but Israel Isserlein refers to them in "Terumat ha-Deshen," p. 269, as does Mordecai Japhe in "Lebush." Yoreh De'ah, 265, 12.

5. The Finishing of a Talmudical Treatise Called Siyyum: This was also regarded as an occasion for feasting by students, sufficient even to permit them to eat meat when otherwise forbidden (Shulḥan 'Aruk, Oraḥ Ḥayyim, 1058, 1; Magen Abraham).

6. The Sabbath and Holy-Day Meals: These, which in later times assumed the character of simple family repasts permeated by the spirit of genuine domesticity, were originally Banquets of the Pharisaic brotherhood, enlivened by song and discussions, at which the men reclined; the women and children—if they took part at all—not being considered as among the number present. Wine at the opening and closing of the meal was deemed an indispensable feature; over it the benediction and a blessing of sanctification of the day were offered by the one who presided at the table and broke the bread. Perfumes and ointments as well as a variety of dishes were characteristics of these meals, to the preparation of which some would devote a whole week (Ber. viii. 5; Tos. Ber. vi. 5; Tos. Beẓah, ii. 13, 14; Beẓah 16*a*; Pes. R. xxiii.; Geiger, "Urschrift," p. 123; *idem*, "Jüd. Zeit." iv. 105 *et seq.*). These Banquets might not be held, however, at the time of the public discourses. "Two great families held such on Sabbath eve and Saturday noon at such an improper time, and were exterminated for such transgression" (Git. 38*b*). Three meals are prescribed for the Sabbath; one on the preceding evening; another at noon (to which some add a breakfast in the forenoon); and the third in the late afternoon (Shab. 117*b et seq.*). The Passover-eve meal also, although eminently a family feast, perhaps as early as Mishnaic times (Pes. x. 4), had originally the character of a banquet, at which the Pharisaic brothers sat together eating and drinking, singing hymns, and reciting or expounding chapters from Holy Scripture, as may be learned from the Pesaḥ Haggadah and the New Testament story of the last supper (Matt. xxvi. and parallels). Especially were the poor invited as guests. When Tobit had a rich meal prepared for him for Pentecost, he sent out his son to invite any poor Israelite he could find to participate therein (Tobit ii. 1, 2). While the feasters often sat after Greek fashion with garlands on their heads (Isa. xxviii. 1; Wisdom ii. 7, 8; Josephus, "Ant." xix. 9, § 1), some deemed it especially obligatory to place wreaths on their heads at the celebration of the Feast of Tabernacles (Book of Jubilees, xvi. 24). New moons also were occasions of great festive meals for the ancient Pharisaic brotherhoods, as is learned from R. H. ii. 5, and Maseket Soferim, xix. 9; whereas the merry Purim Banquets, at which drinking was a prominent feature (Meg. 7*b*), appear to be older than the Book of Esther itself (see PURIM and the modern literature on Purim in Wildeboer's commentary on Esther; Marti, "Kurzer Hand-Commentar," xvii. 172–177).

7. Feasts of Joy and Thanksgiving for Victories of the Jews: Such a one is mentioned (III Macc. iii. 30–36) as having lasted, like Ḥanukkah (I Macc. iv. 59), eight days.

8. Meals of Comfort, "Se'udat Habraah," Given to the Mourners (II Sam. iii. 35; Jer. xvi. 7; Tobit iv. 17; Hosea ix. 4; Josephus, "B. J." ii. 1, § 1; *idem*, "Ant." xix. 9, § 1; Ket. 8*b*; M. Ḳ. 5*b*, 25*a*; Mas. Soferim, xix. 11): These, forming a totally different class, may have originally been farewell Banquets to the dead (see Spitzer, *l.c.* pp. 65 *et seq.*; Schwally, "Das Leben nach dem Tode," 1892, p. 23), which were changed into gifts to the mourners (Maimonides, "Yad," Abel, xiii.; Yoreh De'ah, 378). See MOURNING.

Greek and Roman Influences.

The various rules regarding the invitation and the seating of the guests, the mixing of the wine and the serving of the dishes, to be observed by the master of the banquet, called in Greek "*ἀρχιτρικλινος*," by the cook, and the servant of the house ("shammash"), were no less strictly observed by the Jews than by the Greeks and Romans, as may be learned from Ber. vii.; Tosef., Ber. iv.–vii.; Derek 'Ereẓ Rabba and Zuṭṭa. For the Babylonian Jews, the Persians were guides and patterns (Ber. 61*b*). The wealthy Jews often followed the example of the Romans in indulging in sumptuous and boisterous Banquets such as are described in Philo, "De Vita Contemplativa," §§ 5–7, and Wisdom ii. 7 *et seq.* All the more do the Rabbis warn against luxurious meals (Pes. 49*a*), and insist that discussions of Scripture, sacred songs, and, above all, the presence of students of the Law should give each banquet a sacred character (Ab. iii. 3). "All tables are full of vomit and filthiness without Maḳom" (= the name of God) (Isa. xxviii. 8; see Taylor, "Sayings of the Jewish Fathers," who refers to Cor. x. 31; Ber. 64*a*; Sanh. 101*a*; compare Ber. 43*b*).

Portions from the Banquets were sent to the poor, "to them for whom nothing is prepared" (Neh. viii. 10), especially on Purim (Esth. ix. 19, 22). Greater than the Banquets given by King Solomon (B. M. vii. 1) were, according to B. M. 86*b*, those of Abraham, because his hospitality was the greater. Nehemiah also kept open house (Neh. v. 17, 18). The Ḥasidic Banquets described by Philo (*l.c.* §§ 8 *et seq.*) and Josephus ("B. J." ii. 8, § 5) gave rise to the idea of a great banquet of the righteous in the world to come, also called "se'udah" (Ab. iii. 25; compare Taylor, *l.c.*; Rev. xix. 9, "Se'udah shel Liviatan"; see LEVIATHAN and ESCHATOLOGY).

BIBLIOGRAPHY: Smith, *Dict. of the Bible*, s.v. *Banquet*; Winer and Riehm; *Gastmähler*, in Hauck's *Realencyklopädie*.

K.

BANU AUS: An Arab tribe that came to Medina together with the Banu Khazraj (about 300), and settled there among the Jewish inhabitants of the place. For some time they lived under Jewish protection and intermarried with them; but, getting stronger, they gradually made themselves masters of the place, and oppressed the Jews. Eventually they invited Mohammed to live in Medina. This ended in the complete overthrow of the Jews, who were partly expelled and partly massacred.

G. H. Hir.

BANU BAḤDAL: A Jewish tribe in Medina which dwelt with the Banu Ḳuraiẓa. There is some uncertainty as to the correctness of the name, as the sources give also the names "Ḥadal" and "Ḥandal."

G. H. Hir.

BANU ḲAINUḲA'A: A Jewish tribe in north Arabia, apparently the first Jews that settled at Medina, and the most powerful of all the Jewish tribes of the peninsula before Islam. They formed a gild of goldsmiths. They had also a market-place, known under the name "Market of the Banu Ḳainuḳa'a," which was the general market-place of the city before Mohammed laid out the great market-place. Besides this they possessed two strong castles in the north of Medina. After Mohammed had come to Medina, he endeavored to win all the Jews over to Islam. Failing in his efforts, he assumed a more threatening attitude and first declared war on the Banu Ḳainuḳa'a. They retired to their fortresses, but after a siege which lasted fifteen days, they surrendered. Mohammed put them in chains, and wished to have all the men executed. He was, however, persuaded to spare them on condition that they quitted the town, leaving their goods and chattels in the hands of the conquerors. Subsequently they settled in Adra'at in the north.

Bibliography: In addition to the biographies of Mohammed, see Wellhausen, *Skizzen und Vorarbeiten*, iv. 10, 14, 82; Hirschfeld, *Essai sur l'Histoire des Juifs de Medine*, in *Rev. Et. Juives*, vii. 169 *et seq.*, x. 16 *et seq.*

G. H. Hir.

BANU ḲURAIẒA: One of the Jewish tribes in Medina that, like the Banu al-Naḍir, seem to have consisted chiefly of descendants of Aaron. They inhabited the villages Maḥzūr, Bir Abba, and Buath on the eastern side of Medina; and also held fortified positions in the neighborhood. Toward the end of the fifth century many notable Jews, the majority of whom appear to have belonged to the Banu Ḳuraiẓa, were massacred in consequence of the treachery of one of the Arab chiefs. A Ḳuraizite woman, named Sarah, bewailed the disaster in a dirge, which is still extant.

The Banu Ḳuraiẓa were the last tribe to be attacked by Mohammed, and, as the power of the latter was on the increase, they had no allies. In order to have a pretext to fight them, Mohammed charged them with treason, and declared war against them. They retired to their castles, hoping for assistance from the heathen Arabs. The chief of the latter, Ka'ab ibn Asad, advised them to make a sortie on the night of Sabbath, but they refused. Some of them are said to have embraced Islam. Among these converts was also a woman who tried to convert her husband. He, however, rebuked her, and in a short poem, still extant, exhorted her to return to her old faith.

The Banu Ḳuraiẓa were eventually obliged to surrender. Mohammed submitted the decision of their fate to one of his most fanatical followers, who ordered the men to be killed and the women and children to be kept prisoners. Seven hundred and fifty Ḳuraizites were executed, among whom were the Rabbi Ḥuḳaiḳ of the Banu al-Naḍir. The fate of those slain was bewailed in verse by the Jewish poet Jabal b. Jawwal. The captive children were converted to Islam, and one of the women, named Reiḥana, was married to Mohammed. For some time she remained a Jewess, but ultimately adopted her husband's faith. The booty was considerable, and the gain of the Moslems was all the greater, as many Israelites came to redeem the captive women.

Bibliography: Hirschfeld, *Essai sur l'Histoire des Juifs de Medine*, in *Rev. Et. Juives*, vii. 169 *et seq.*, x. 17 *et seq.*; Wellhausen, *Skizzen und Vorarbeiten*, iv. 7 *et seq.*, 70 *et seq.*; Sprenger, *Leben und Lehre des Mohammed*, Index, *s.v.*

G. H. Hir.

BANU AL-NAḌIR: A Jewish tribe in Medina. It appears to have been chiefly composed of priestly families, as this, together with the Banu Ḳuraiẓa, was styled "Alkahinan" (The Two Priests). Their habitations were situated in the northern environs of Medina, notably Bu'airah, al-Nawa'im, Mudainib, and the castles of Al-Buwailah, Baraj, Ghars, and Fadija. At the time of Mohammed the following persons were their leaders: Ḥuyayy ibn Akhṭab, his brothers Abu Jāsir and Juday, Sallam ibn Mishkam, and some others. The poet Ka'ab b. al-Ashraf, a member of this tribe, the son of an Arab father and a Jewish mother, was an enemy of Mohammed and composed poems hostile to his cause. Mohammed, therefore, wished to be rid of him, and accepted the services of an Arab who offered to assassinate him. The deed was done and approved of by Mohammed. The simile in the Koran (vii. 175), "His likeness is as the likeness of a dog" (*kalb*), etc., is probably an allusion to "Ka'ab." After his death Mohammed proceeded to attack the whole tribe. He besieged them and burnt their palm-trees, which was against the customs of war in Arabia. The Jews were obliged to surrender, but were permitted to depart. Their estates, goods, and chattels were confiscated, and they were only allowed to take one camel-load for each group of three persons. They left for the north, and founded new habitations partly in Khaibar and partly in Syria, near the refugees of the Banu Ḳainuḳa'a. The chief cause of their disaster was lack of unity.

Bibliography: Hirschfeld, *Essai sur l'Histoire des Juifs de Medine*, in *Revue Etudes Juives*, vii. 170 *et seq.*, x. 169 *et seq.*; *New Researches into the Composition and Exegesis of the Qoran*; Wellhausen, *Skizzen und Vorarbeiten*, iv. 7 *et seq.*

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BANUS: A teacher of Josephus ("Vita," § 2, Βάνος; in ed. Niese, Βάννος). He "lived in the desert, used no other clothing than grew upon trees, had no other food than what grew of its own accord, and bathed himself in cold water frequently, both by night and by day" (*ib.*) like the Essenes. Josephus stayed with him three years. Chajes ("Beiträge zur Nord-Semitischen Onomatologie," p. 13, Vienna, 1901) connects the name "Banus" with the Talmudic "Bannaah."

Bibliography: Grätz, *Gesch. der Juden*, 4th ed., iii. 482.

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BAPTISM: A religious ablution signifying purification or consecration. The natural method of cleansing the body by washing and bathing in water was always customary in Israel (see Ablution, Bathing). The washing of their clothes was an important means of sanctification enjoined on the Israelites before the Revelation on Mt. Sinai (Ex. xix. 10). The Rabbis connect with this the duty of bathing by complete immersion ("ṭebilah," Yeb. 46*b*; Mek., Baḥodesh, iii.); and since sprinkling with blood was always accompanied by immersion, tradition connects with this immersion the blood lustration mentioned as having also taken place immediately before the Revelation (Ex. xxiv. 8), these three acts being the initiatory rites always performed upon proselytes, "to bring them under the wings of the Shekinah" (Yeb. *l.c.*).

With reference to Ezek. xxxvi. 25, "Then will I sprinkle clean water upon you, and ye shall be clean," R. Akiba, in the second century, made the utterance: "Blessed art thou, O Israel! Before whom dost thou cleanse thyself? and who cleanses thee? Thy Father in heaven!" (Yoma viii. 9). Accordingly, Baptism is not merely for the purpose of expiating a special transgression, as is the case chiefly in the violation of the so-called Levitical laws of purity; but it is to form a part of holy living and to prepare for the attainment of a closer communion with God. This thought is expressed in the well-known passage in Josephus in which he speaks of John the Baptist ("Ant." xviii. 5, § 2): "The washing would be acceptable to him, if they made use of it, not in order to the putting away of some sins, but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness." John symbolized the call to repentance by Baptism in the Jordan (Matt. iii. 6 and parallel passages); and the same measure for attaining to holiness was employed by the Essenes, whose ways of life John also observed in all other respects. Josephus says of his instructor Banus, an Essene, that he "bathed himself in cold water frequently, both by night and by day" ("Vita," § 2), and that the same practise was observed by all the Essenes ("B. J." ii. 8, § 5).

The only conception of Baptism at variance with Jewish ideas is displayed in the declaration of John, that the one who would come after him would not baptize with water, but with the Holy Ghost (Mark i. 8; John i. 27). Yet a faint resemblance to the notion is displayed in the belief expressed in the Talmud that the Holy Spirit could be drawn upon as water is drawn from a well (based upon Isa. xii. 3; Yer. Suk. v. 1, 55*a* of Joshua b. Levi). And there is a somewhat Jewish tinge even to the prophecy of the evangelists Matthew (iii. 11) and Luke (iii. 16), who declare that Jesus will baptize with fire as well as with the Holy Ghost; for, according to Abbahu, true Baptism is performed with fire (Sanh. 39*a*). Both the statement of Abbahu and of the Evangelists must of course be taken metaphorically. The expression that the person baptized is illuminated (*φωτισθείς*, Justin, "Apologiæ," i. 65) has the same significance as is implied in telling a proselyte to Judaism, after his bath, that he now belongs to Israel, the people beloved of God (Yeb. 47*a*; Gerim i.).

According to rabbinical teachings, which dominated even during the existence of the Temple (Pes. viii. 8), Baptism, next to circumcision and sacrifice, was an absolutely necessary condition to be fulfilled by a proselyte to Judaism (Yeb. 46*b*, 47*b*; Ker. 9*a*; Ab. Zarah 57*a*; Shab. 135*a*; Yer. Kid. iii. 14, 64*d*). Circumcision, however, was much more important, and, like baptism, was called a "seal" (Schlatter, "Die Kirche Jerusalems," 1898, p. 70). But as circumcision was discarded by Christianity, and the sacrifices had ceased, Baptism remained the sole condition for initiation into religious life. The next ceremony, adopted shortly after the others, was the imposition of hands, which, it is known, was the usage of the Jews at the ordination of a rabbi. Anointing with oil, which at first also accompanied the act of Baptism, and was analogous to the anointment of priests among the Jews, was not a necessary condition.

The new significance that Christianity read into the word "Baptism," and the new purpose with which it executed the act of Baptism, as well as the conception of its magical effect, are all in the line of the natural development of Christianity. The original form of Baptism—frequent bathing in cold water—remained in use later among the sects that had a somewhat Jewish character, such as the Ebionites, Baptists, and Hemerobaptists (compare Ber. iii. 6); and at the present day the Sabeans and Mandeans deem frequent bathing a duty (compare Sibyllines, iv. 164, in which, even in Christian times, the heathens are invited to bathe in streams).

[Baptism was practised in ancient (Ḥasidic or Essene) Judaism, first as a means of penitence, as is learned from the story of Adam and Eve, who, in order to atone for their sin, stood up to the neck in the water, fasting and doing penance—Adam in the Jordan for forty days, Eve in the Tigris for thirty-seven days (Vita Adæ et Evæ, i. 5–8). According to Pirḳe R. El. xx., Adam stood for forty-nine days up to his neck in the River Gihon. Likewise is the passage, "They drew water and poured it out before the Lord and fasted on that day, and said, 'We have sinned against the Lord'" (I Sam. vii. 6), explained (see Targ. Yer. and Midrash Samuel, *eodem*; also Yer. Ta'anit ii. 7, 65*d*) as meaning that Israel poured out their hearts in repentance; using the water as a symbol according to Lam. ii. 19, "Pour out thine heart like water before the Lord." Of striking resemblance to the story in Matt. iii. 1–17 and in Luke iii. 3, 22, is the haggadic interpretation of Gen. i. 2 in Gen. R. ii. and Tan., Buber's Introduction, p. 153: "The spirit of God (hovering like a bird with outstretched wings), manifested in the spirit of the Messiah, will come [or "the Holy One, blessed be He! will spread His wings and bestow His grace"] upon Israel," owing to Israel's repentance symbolized by the water in accordance with Lam. ii. 19.

To receive the spirit of God, or to be permitted to stand in the presence of God (His Shekinah), man must undergo Baptism (Tan., Meẓora', 6, ed. Buber, p. 46), wherefore in the Messianic time God will Himself pour water of purification upon Israel in accordance with Ezek. xxxvi. 25 (Tan., Meẓora', 9–17, 18, ed. Buber, pp. 43, 53). In order to pronounce the name of God in prayer in perfect purity, the Essenes (צנועים) underwent Baptism every morning (Tosef., Yad. ii. 20; Simon of Sens to Yad. iv. 9; and Ber. 22*a*; compare with Ḳid. 70*a*, "The Name must be guarded with purity"). Philo frequently refers to these acts of purification in preparation for the holy mysteries to be received by the initiated ("De Somniis," xiv.; "De Profugis," vii.; "Quis Rerum Divinarum Heres Sit?" xviii. xxiii.; "Quod Deus Sit Immutabilis," ii.; "De Posteritate Caini," xiv., xxviii.).

The Baptism of the proselyte has for its purpose his cleansing from the impurity of idolatry, and the restoration to the purity of a new-born man. This may be learned from the Talmud (Soṭah 12*b*) in regard to Pharaoh's daughter, whose bathing in the Nile is explained by Simon b. Yoḥai to have been for that purpose. The bathing in the water is to constitute a rebirth, wherefore "the ger is like a child just born" (Yeb. 48*b*); and he must bathe "in the name of God"—"leshem shamayim"—that is, assume the yoke of God's kingdom imposed upon him by the one who leads him to Baptism ("maṭbil"), or else he is not admitted into Judaism (Gerim. vii. 8). For this very reason the Israelites before the acceptance of the Law had, according to Philo on the Decalogue ("De Decalogo," ii., xi.), as well as according to rabbinical tradition, to undergo the rite of baptismal purification (compare I Cor. x. 2, "They were baptized unto Moses [the Law] in the clouds and in the sea").

The real significance of the rite of Baptism can not be derived from the Levitical law; but it appears to have had its origin in Babylonian or ancient Semitic practise. As it was the special service administered by Elisha, as prophetic disciple to Elijah his master, to "pour out water upon his hands" (II Kings iii. 11), so did Elisha tell Naaman to bathe seven times in the Jordan, in order to recover from his leprosy (II Kings v. 10). The powers ascribed to the waters of the Jordan are expressly stated to be that they restore the unclean man to the original state of a new-born "little child." This idea underlies the prophetic hope of the fountain of purity, which is to cleanse Israel from the spirit of impurity (Zech. xiii. 1; Ezek. xxxvi. 25; compare Isa. iv. 4). Thus it is expressed in unmistakable terms in the Mandean writings and teachings (Brandt, "Mandäische Religion," pp. 99 *et seq.*, 204 *et seq.*) that the living water in which man bathes is to cause his regeneration. For this reason does the writer of the fourth of the Sibylline Oracles, lines 160–166, appeal to the heathen world, saying, "Ye miserable mortals, repent; wash in living streams your entire frame with its burden of sin; lift to heaven your hands in prayer for forgiveness and cure yourselves of impiety by fear of God!" This is what John the Baptist preached to the sinners that gathered around him on the Jordan; and herein lies the significance of the bath of every proselyte. He was to be made "a new creature" (Gen. R. xxxix.). For the term *φωτισθείς* (illuminated), compare Philo on Repentance ("De Pœnitentia," i.), "The proselyte comes from darkness to light." It is quite possible that, like the initiates in the Orphic mysteries, the proselytes were, by way of symbolism, suddenly brought from darkness into light. For the rites of immersion, anointing, and the like, which the proselyte has or had to undergo, see PROSELYTE, ABLUTION, and ANOINTING.—K.]

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K. S. KR.

BAPTISTA or **BATTISTA, GIOVANNI GIONA GALILEO**: Baptized Jew, professor of Hebrew, and librarian of the Vatican; born in Safed Oct. 28, 1588; died May 26, 1668. His Jewish name was Judah Jonah ben Isaac. He studied the Talmud and traveled as a rabbi through Italy and Poland; visited Amsterdam; and was finally elected dayyan in Hamburg. In 1625 he returned to Poland, and was converted to Christianity in Warsaw. Expelled from Poland, he came to Italy; was appointed professor of Hebrew, first in the University of Pisa, then in the Neophyte College of Rome; and later was one of the librarians of the Vatican.

The most important of his numerous works are: (1) a sermon in Hebrew and Latin on the Messiah and the outpouring of the Holy Spirit on the Apostles, Rome, 1653; (2) "Limmud ha-Meshiḥim" (Doctrines of Christianity), a Hebrew translation of the Italian catechism of Robert Bellarmin, 1658; (3) "Berit Ḥadashah," a Hebrew translation of the New Testament with a preface by Clement IX., to whom the translation was dedicated; (4) "Hebrew-Chaldaic Lexicon"; (5) a "Treatise on the Name of Jesus" (in manuscript); (6) "Ḥillufin Sheben Sheloshah Targumim," a collection of the differences in the three Targumim. This work was left unfinished; the manuscript is preserved in the Vatican Library.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 286 *et seq.*; Wolf, *Bibl. Hebr.* i. 720.

D. A. R.

BAPTISTA, GIOVANNI SALOMO ROMANO ELIANO: Baptized Jew; ecclesiastical writer; born at Alexandria, Egypt; died in Rome March 3, 1589. He was a grandson of Elijah Levita, the famous Hebrew grammarian. Baptista traveled extensively in Germany, Turkey, Palestine, and Egypt; was a master of Latin, Spanish, and Turkish; and taught Hebrew and Arabic in Rome. His elder brother, Eliano, embraced Christianity, became a priest, and later a canon, under the name of "Vittorio Eliano." Exasperated by his brother's conversion, Baptista hastened to Venice to rebuke him and, if possible, win him back to Judaism. But instead of converting his brother to Judaism, Baptista was himself converted to Christianity. First, Cantareno, a Venetian nobleman, made an effort to persuade him; then a Jesuit, Andreas Frusius, succeeded in convincing him. In 1551, under the name of "Giovanni Baptista," he openly declared himself a Christian, to the great mortification of his mother.

Baptista became a Jesuit; an ecclesiastical writer; composed a catechism in Hebrew and Arabic; and was the author of other works of the same character. The Jews that still remembered his famous grandfather naturally despised him for his desertion, and he determined to wreak vengeance on his former coreligionists. An opportunity soon presented itself.

Two Venetian patricians, Bragadini and Giustiniani, were bitter competitors in the Hebrew printing-trade, and, in their eager desire to crush each other, hit on the scheme of sending Jewish converts to Rome to denounce the Talmud and all Hebrew writings as dangerous to Christianity. Baptista, with two other baptized Jews, Joseph Moro and Ananel di Foligno, undertook the mission, and appealed to Pope Julius III. to destroy the Talmud because of its alleged denunciation of Jesus, the Church, and Christianity, which denunciation, they claimed, prevented the conversion of the Jews. Julius III., though rather friendly to the Jews—as is shown by the fact that he had two Jewish private physicians, Vital Alatino of Spoleto, and the Marano Amatus Lusitanus—had, unfortunately, no power to settle the question about the Talmud, as such matters belonged to the jurisdiction of the Inquisition, which was then under the control of Caroffa, a notorious Jew-hater. Accordingly, the pope was forced, at the instance of the grand inquisitor, to issue a bull (Aug. 12, 1553) "to the princes, bishops, and magistrates," ordering them to confiscate and burn all books of the Talmud. The Jews were ordered, under penalty of the confiscation of their property, to deliver all such books to the officials of the Inquisition; and Christians were warned not to conceal such books, nor to assist in writing or printing them. On the Jewish New-Year's day, Saturday, Sept. 9, 1553, the officers of the Inquisition carried the pope's edict into effect. Despite the petitions and entreaties of the Jews, all Talmudic, and a great many other, Hebrew books were publicly burned on the Campo di Fiore in Rome. Similar outrages were committed in Ravenna, Ferrara, Mantua, Padua, Venice, in the island of Candia (Crete), which was then under Venetian rule, and in all Romagna. The despair of the Jews was indescribable, and their feelings toward the apostates that were the cause of their suffering can be easily imagined. When Baptista came to Egypt in 1561 on a mission of Pope Pius IV., he was bitterly persecuted by the Jews of Alexandria at the instigation of his own mother.

Bibliography: Grätz, *Gesch. der Juden*, ix. 344 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 146 *et seq.*, 156; Wolf, *Bibl. Hebr.* i. 811; Joseph ha-Kohen, *'Emek ha-Baka* (Wiener's transl., pp. 89 *et seq.*, Leipsic, 1885). For references on the burning of the Talmud in 1553: Grätz, *Gesch. der Juden*, ix. 346, note 1.

D. A. R.

BAPTISTS: A Christian denomination or sect denying the validity of infant-baptism or of any baptism not preceded by a confession of faith. Baptists and their spiritual progenitors, the Anabaptists of the sixteenth century (including the Mennonites), have always made liberty of conscience a cardinal doctrine. Balthasar Hubmaier, the Anabaptist leader, in his tract on "Heretics and Their Burners" (1524), insisted that not only heretical Christians but also Turks and Jews were to be won to the truth by moral suasion alone, not by fire or sword; yet as a Catholic, but a few years before, he had cooperated in the destruction of a Jewish synagogue in Regensburg and in the expulsion of the Jews from the city. Hans Denck and Ludwig Hetzer—among the most scholarly of the Anti-Pedobaptists of the sixteenth century, who had devoted much time to learning Hebrew and Aramaic—made, in 1527, a highly meritorious translation of the Prophets from the Hebrew text, and contemplated a mission to the Jews. Their early death prevented the execution of this purpose. The Mennonites of the Netherlands, who became wealthy during the seventeenth century, were so broad-minded and philanthropic that they made large contributions for the relief of persecuted Jews. In England, Henry Jessey, one of the most learned of the Baptist ministers of the middle decades of the seventeenth century (1645 onward), was an enthusiastic student of Hebrew and Aramaic, and an ardent friend of the oppressed Hebrews of his time.

The Seventh-Day Baptists of England and America, from the seventeenth century onward, have insisted on the perpetual obligation of Christians to observe the Jewish Sabbath, and have made this obligation the distinctive feature of their creed. Many of the Seventh-Day Adventists, especially those that practise believers' baptism, have still more in common with Judaism than have the Seventh-Day Baptists proper, and their ideas of the Messianic Kingdom are in many respects Jewish. The colony of Rhode Island was founded by Roger Williams and John Clarke—the former for a time and the latter throughout his life connected with the Baptists—on the principle of liberty of conscience for all. Jews early availed themselves of the privileges thus offered, and became influential citizens. In the latter part of the eighteenth century, Baptists were foremost in the struggle for civil and religious liberty throughout the British colonies (United States); and to Baptists was due, in large measure, the provision in the United States Constitution against religious tests of any kind.

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J. A. H. N.

BAPUGEE, HASKEL (EZEKIEL): One of the Beni Israelites of Bombay, subedar-major in the Indian native army; died Feb. 14, 1878, and was buried with military honors by special order of the officer commanding. He held the rank of sirdar bahadur of the 12th regiment native infantry, and served with distinction throughout the Indian mutiny.

Bibliography: *Anglo-Jewish Exhibition Catalogue*, 1887, p. 46.

J. G. L.

BAR, Aramaic equivalent of Hebrew Ben, "a son" or "son of."

BAR: Town in the district of Mohilev, province of Podolia, Russia, on the River Rov, affluent of the Bug; with a Jewish population of 8,000, of a total population of 10,614 (1897). The Jewish community of Bar is one of the oldest of Podolia. The town was formerly called "Rov," and was destroyed by the Tatars in 1452. In the sixteenth century it received its new name in honor of the queen Bona Sforza, who was born at Bari, in Apulia, Italy, and by whom it was rebuilt.

Among the seventeen landlords entered in the lists of the aldermen of Bar in 1565, there are mentioned some Jews who bear Slavonic names: *e.g.*, in the Polish part of the city: Moshko, Volchko, Schmoila; and in the Jewish street: Tzimlya (a Jewess), Zhivnitza (= Chaja, a Jewess), Maiko, Sablika, Moshechko, Volchkov, Kostzina (a Jewess), Marechko, Biskova (a Jewess) ("Regesty i Nadpisi," No. 541).

In 1648 Krivonos, by order of Bogdan Chmielnicki, destroyed the town of Bar (then a fortress) and killed all the Poles and Jews. An old Russian chronicle of this persecution says that the Cossacks "flayed the Jews alive" (*ib.* No. 901). The number of Jews killed at Bar is given as 15,000 by Samuel Faibush and Kostomarov, and as 2,000 by Nathan Hannover. The latter is probably correct, as may be seen from the South Russian chronicles published by Byeloozerski (*ib.* Nos. 902 and 903) that Krivonos killed Poles and Jews, together over 15,000. Samuel Phebus, in "Ṭiṭ ha-Yawen," says that there were only about six hundred Jewish families in Bar at that time. They were thought to be the wealthiest of the Jews of Ukraine. "They were killed, together with the other Jews who had taken refuge there, making in all about fifteen thousand souls." One of those who escaped was Rabbi Joseph, great-grandfather of the poet Naphtali Herz Wessely. In commemoration of this massacre, the order of some of the prayers was changed in the synagogue of Bar. In Bar the Jews and Poles fought against the Cossacks. In 1661 there were in the town only twenty houses owned by Jews. It came into the possession of Russia in 1793 (*ib.*, No. 995). Unfortunately, the "pinkeses" (documents) of the Jewish community of Bar, containing much valuable historical material, have been removed, by order of the government, to Kiev, and are not now accessible.

In the cultivation of tobacco the Jews of Bar are prominent. In the vicinity of the town are numerous plantations owned and worked by Jews.

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D. H. R.

BAR ANINA or **ḤANINA** (בר חנינה): Palestinian scholar of the end of the fourth century; lived in Bethlehem, where he was the teacher of the church father Jerome. The Talmudic and Midrashic literature mentions many halakists and haggadists whose fathers were named Ḥanina, and who, therefore, were called "Bar Ḥanina" or "Bar Anina." It is, however, impossible to identify any of these with Jerome's teacher; nor can it be proved with certainty from the above-mentioned literature that any one of such name lived when Jerome studied Hebrew in Bethlehem in the year 386. Jerome mentions his teacher by name only twice: once to relate how the Christians, who held it unseemly that he should receive instruction from a Jew, ridiculed his teacher's name by corrupting it to "Barabbas" (Jerome, "Apologetici Adversus Rufinum Libri III." i. 13; ed. Migne, ii. 407). His teacher, too, would no doubt have encountered the animosity of his coreligionists had they learned that he was teaching the Bible to a monk (for the prohibition against teaching the Bible to heathen, see Ḥag. 13*a*). Bar Anina, therefore, could give his instruction only at night, and probably Jerome paid highly for the books which his teacher borrowed from the synagogue (Jerome, "Epistola lxxx. ad Pammachium." ed. Migne, i. 745).

It is impossible to form any opinion as to the knowledge and importance of Bar Anina: for Jerome had other Jewish teachers, and Hebrew traditions in his works can not, therefore, be attributed specifically to Bar Anina. Jerome's complete lack of grammatical knowledge of Hebrew, and the defective etymology of this, the greatest Hebraist among the church fathers, can, therefore, not be laid upon the shoulders of his teacher; for, in many cases, it is evident that Jerome has misunderstood his instructors. The fact, however, may be taken to indicate that Bar Anina was himself not a very distinguished scholar. When Jerome says (commentary on Hab. ii. 16), concerning another teacher, that he was called "Sapiens" (חכם) and "Deuteroses" (תנא) among the Jews, one may infer that Bar Anina possessed neither of these titles. Be that as it may, this Bethlehemite teacher can at least boast of having exerted a commanding influence, through his pupil, upon the development of the Christian Church. Without his assistance, the Vulgate—the accepted form of the Old Testament in the Catholic Church for fifteen centuries—would hardly have come into existence; and he was, likewise, undoubtedly the means of introducing to the Church some of the rabbinical exegesis.

Bibliography: Rahmer, *Hebräische Traditionen in den Werken des Hieronymus*, i. 8; *idem*, in his *Jüdisches Literaturblatt*, xxv. 89–91; Weiss, *Dor Dor we-Dorshaw*, iii. 127.

K. L. G.

BAR COCHBA, BAR COCHBAH. See Bar Kokba.

BAR DALA, BARDALA, BAR DALIA, BARDALIA: A place near Lydda, which once harbored a rabbinic seat of learning (B. M. 10*a et seq.*; see Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*; Beẓah 14*a*, see Rabbinowicz, *ib.*; Yer. 'Er. vi. 24*a*; Yer. Kil. i. 27*a*; Yer. Sheb. ii. 33*d*). It is supposed to be identical with Bet-Deli ('Eduy. viii. 5; Yeb. xvi. 7, in Yer. Mish. and Gemara 16*a*, "Badla"), which is recognized by some in Wady Ed-Dalia, between Tibnin and Safed in Galilee; by others, in Bet-Ulia (Dulia) on the road from Hebron to Jaffa. As the place was not far from Lydda—so that a Bardalian was sometimes considered as a Lyddan (Yer. Sanh. i. 18*c*)—the latter conjecture is the more probable. The local name is used in rabbinical literature as a surname, designating several scholars who hailed from that place (Abba Cohen of Bardala, Aḥa Bardala), and is occasionally employed as a praenomen: *e.g.*, Bardala b. Ṭabyome (Ḥag. 5*a*; see also Zeb. 33*b*).

Bibliography: Schwarz, *Das Heilige Land*, p. 89; Neubauer, *G. T.* p. 263; Z. Frankel, *Mebo*, p. 70*a*; Jastrow, *Dict.* p. 190*a*; Kohut, *Aruch Completum*, ii. 185*b*, *ib.* 67*a*; Hirschensohn, *Meḥḳere Arez*, p. 75.

J. SR. S. M.

BAR ELASHA. See Ben Elasah.

BAR GIORA, SIMON (called also **Simon Giora**): Jewish leader in the revolt against Rome; born about the year 50, at Gerasa. To judge from his name he was the son of a proselyte. The date of his birth is determined by the fact that he was very young at the time of the war with Nero. He was distinguished for bodily strength and reckless courage. After Cestius had been put to flight he surrounded himself with a band of men and devastated the lands of the Idumeans about Akrabattene; but, being pursued by troops from Jerusalem, he threw himself into the fortress of Masada (Josephus, "B. J." ii. 22, § 2; iv. 9, § 3). He kept up his guerrilla warfare, however, gradually increasing his troops until they numbered many thousand Sicarii; and, after fortifying Nain, he encamped in the valley of Paran. Having conquered the Idumeans and mastered Hebron, he swept up to the very gates of Jerusalem. Here an ambush was laid by the Jews of the city, and his wife and some of his soldiers were seized; but Bar Giora compelled them to be delivered up to him (*ib.* iv. 9, §§ 8, 10). In the mean time the Idumeans and the Zealots in Jerusalem came into conflict (April, 68); and the Idumeans, suffering defeat, called Bar Giora into the city. Though Matthias, high priest at the time, had been instrumental in summoning him, Bar Giora later put him to death (*ib.* iv. 9, § 11; v. 13, § 1), henceforth considering himself lord of the city, and maintaining constant strife with John of Gischala, leader of the Zealots, the latter being outdone in their frenzy by Bar Giora's followers, the Sicarii.

The Idumeans, though formerly oppressed by Bar Giora, now joined their forces to his. From his strong fortification at Phaselis—in which he garrisoned his ten thousand soldiers—he could command the whole of Jerusalem (*ib.* v. 3, § 1; 6, § 1). When Titus moved up to the walls of Jerusalem, Bar Giora made peace with John and the Zealots, and in a number of sallies inflicted serious losses on the Romans (*ib.* v. 2, § 4; vi. 1, § 7). After Jerusalem had been almost entirely taken and the Temple had been burned down (on the Ninth of Ab), Bar Giora and other fearless men withdrew to the upper city, from which they negotiated with Titus, offering to surrender on condition that they should be allowed to go free under oath not to draw their weapons. The Romans refused, and the struggle broke out afresh. On the eighth of Elul the upper city also fell a prey to the flames. John surrendered, but Bar Giora, resisting to the last, took flight through subterranean passages. Hunger, however, drove him to come forth. He startled the Roman soldiers by his sudden appearance in a white shroud; but they quickly recovered from their fright, seized him, and led him to Titus. He was kept for the emperor's triumph at Rome, where he was dragged through the streets and then hurled from the Tarpeian rock (Josephus, "B. J." vii. 2, § 1; vii. 5, § 6; 8, § 1).

Bibliography: Dio Cassius, lxvi. 7; Tacitus, *Hist.* v. 12; Egesippus, iv. 22, v. 49; Schürer, *Gesch.* i. 521 *et seq.* A passage in *Pesiḳ. R.* seems to refer to the subject (*Monatsschrift*, xii. 563), also a passage in Ab. R. N., B, c. vii. (Jerusalem vi. 15).

G. S. Kr.

BAR HEBRÆUS. See Gregory bar Hebræus.

BAR JESUS ("son of Jesu or Joshua"): A Jewish magician described in Acts xiii. 6–11 as a "sorcerer, a false prophet," who, when Paul and Barnabas came to Cyprus, was found in the company of Sergius Paulus, the Roman proconsul. He also bore the title of "Elymas" (= sorcerer; perhaps related to חולם, Deut. xiii. 2; explained also from the Arabic *alim* = wise). He opposed Paul in his attempt to convert the proconsul; whereupon Paul, "filled with the Holy Ghost, set his eyes on him" and cursed him with temporary blindness, calling him "son of the Devil" ("Ben Belial"); and "immediately there fell on him a mist and a darkness," and he had to be led by the hand. The proconsul, "when he saw what was done," was converted. Simon Magus, to whom Bar Jesus bears a striking resemblance, is apparently the person mentioned by Josephus ("Ant." xx. 7, § 2), as "Simon . . . a Jew, born in Cyprus," who "pretended to be a magician," one of the friends of Felix, the procurator of Judea, and employed by him to seduce Drusilla from her husband, Azizus, king of Emesa. The same Simon Magus occurs in the story of Peter the Apostle (Acts viii. 20–24), of which the Paul story obviously forms a counterpart. New Testament critics therefore doubt the authenticity of the whole story (see Holzmann, on Acts xiii., and P. W. Schmiedel, in "Encyc. Bibl.")

The Syriac, taking offense at "Son of Jesus" being called "Son of the Devil," has changed the name "Bar Jesus" into "Bar Shuma" (Son of the Name); one Latin translation has "Bar Jesuba," which again has led modern writers like August Klostermann to new conjectures.

Bibliography: Cheyne, *Encyc. Biblica*, s.v.; Hastings, *Dict. of the Bible*, s.v.

T. K.

BAR ḲAPPARA (Aramaic; Hebrew, "Ben ha-Ḳappar"): Palestinian scholar of the beginning of the third century, occupying an intermediate position between tanna and amora. His real and complete name was Eleazar (there seems to be no ground for the form "Eliezer") ben Eleazar ha-Ḳappar. This is the form appearing in the tannaite sources, Tosefta (Beẓah i. 7; Ḥullin vi. 3) and Sifre (Num. 42, ed. Friedmann, p. 12*b*): the usual Talmudic form, "Bar Ḳappara," and the frequent appellation, "Eleazar ha-Ḳappar Berabbi" (see Berebi), are abbreviations of this.

His Academy at Cæsarea.

Like nearly all those who occupied the intermediate positions between tannaim and amoraim (called "semi-tannaim" for convenience' sake), Bar Ḳappara was a pupil of Judah I. ha-Nasi; but he seems to have counted among his teachers, in addition, R. Nathan the Babylonian (Midr. Teh. xii. 4, ed. Buber; other editions and MSS. read "Jonathan") and R. Jeremiah ben Eleazar, probably identical with the Jeremiah mentioned in the Mekilta and Sifre (Pesiḳ. xxvii. 172*b*; Tan., Aḥare Mot, vi. [ed. Buber, vii.]; and parallel passages cited by Buber). The strained relations between Bar Ḳappara and the patriarchal house, of which mention will shortly be made, induced him to withdraw to the south of Palestine. Bar Ḳappara set up his academy at Cæsarea (concerning פרור or פארור, the alleged residence of Bar Ḳappara, in the passage 'Ab. Zarah 31*a*, nothing further is known; according to Bacher, "Agada der Tannaiten," ii. 505, it may have been a suburb of Cæsarea); and his school came to be a serious rival of Rabbi's. Among the most important of its scholars were Hoshayah, "the father of the Mishnah" (Ker. 8*a*), and Joshua b. Levi, the distinguished haggadist, who to a large extent transmitted the Haggadah of Bar Ḳappara (Shab. 75*a*). The greatest admirers of Rabbi and the best supporters of the patriarchal house, Ḥanina b. Ḥama and Johanan b. Nappaḥa, could not refrain from acknowledging Bar Ḳappara's greatness (Niddah 20*a*; 'Ab. Zarah *l.c.*). It is related of him that once while walking on the mole of Cæsarea and seeing a Roman that had escaped from shipwreck in utter destitution, he took him to his house and provided him with clothing and all necessaries, including money. Later this castaway became proconsul of Cæsarea, and occasion soon offered itself to show his gratitude to his rescuer, when Jews involved in a political disturbance were arrested, and he released them on Bar Ḳappara's intervention (Eccl. R. xi. 1, on "Cast thy bread upon the waters").

His Liberal-Mindedness.

Of more interest than his contemporaries' recognition of his greatness as a halakist and a humanitarian, are the many characteristic utterances of his that mark him as a phenomenal personality in his day. Some examples may be given. He said: "He who can calculate the solstices and movements of the planets [that is, understands astronomy] and fails to pay attention to these things, to him may be applied the verse [Isa. v. 12] 'They regard not the works of the Lord, nor the operation of his hands' " (Shab. 75*a*). This statement about the duty of studying astronomy and physics gains in significance if placed in juxtaposition with Bar Ḳappara's totally different opinion in regard to the study of the Torah. According to him, if a Jew read only two portions from the Torah daily—one in the morning and one in the evening—he fulfils the precept to meditate in God's law by day and night (Ps. i. 2; Midr. Teh. *ad loc.*). Bar Ḳappara not only admired natural science, proscribed though it was by most Jews of the time, who considered it "Greek learning," but he also appreciated the Hellenic love of the beautiful; and probably he was the sole Palestinian who judged the literary activity of the Alexandrian Jews favorably. A truly liberal exposition of his on Gen. ix. 27 was: "The words of the Torah shall be recited in the speech of Japheth [Greek] in the tents of Shem" (in the synagogues and schools) (Gen. R. xxxvi. 8).

Bar Ḳappara's respect for the exact sciences was equaled by his aversion for metaphysical speculation, which just at his time flourished in the form of Gnosis among Jews and Christians. Referring to Deut. iv. 32, "Ask now of the days that are past, which were before thee," Bar Ḳappara says, "Seek to know only of those days that followed the Creation; but seek not to know what went before" (Gen. R. i. 10), meaning to say that the world and the history of man in the world provide sufficient matter for the mind's employment without subtle investigations into hidden mysteries.

Highly characteristic of Bar Ḳappara's conception of life and its ideals is his opinion concerning self-abnegation: "The Scriptures [Num. vi. 11] say: 'The priest shall . . . make an atonement for him [the Nazarite] for that he sinned by the soul' " [A. V. "dead"; Hebrew text, "nefesh," means also "soul"]. By what soul did he sin? He denied himself wine. Now, if the Nazarite who denied himself wine only is called a sinner, how much more is he a sinner who has denied himself everything?" (B. Ḳ. 91*b*; Ta'anit 11*a* and parallels; compare Rab's similar saying in Yer. Ḳid., end; see Abba Arika). It required not a little courage and self-confidence to declare asceticism sinful at a time when fasting and abstemiousness of all kinds were held to be the greatest virtues.

The Patriarchal House.

A comparison of this view of Bar Ḳappara concerning abstinence with Rabbi's declaration before his death that he had not experienced the slightest sensual gratification in his life (Ket. 104*a*), reveals the striking contrast in the conceptions of the two men. This difference was true no less in regard to the affairs of daily life than to matters of the intellect. No greater dissimilarity is possible than was presented by the majestic repose and princely grandeur of Rabbi, and the poetic abandon and gay address of Bar Ḳappara. Since Rabbi's mere presence sufficed to put a check upon Bar Ḳappara, it is possible that a breach between the two men might not have come to pass had their personal relations alone been concerned. But the members of the patriarch's family, especially Simon, his son, and Ben Elasah, his son-in-law, rich but unlettered (Ned. 51*a*), were frequently subjected to Bar Ḳappara's biting satire. A somewhat irreverent remark about Rabbi, which he let slip in Simon's presence, was reported by Simon to Rabbi, who informed Bar Ḳappara of his firm resolve never to grant him ordination (M. Ḳ. 16*a*).

According to the Yerushalmi, however, the final rupture was induced by the following incident: During a gathering at Rabbi's house Bar Ḳappara remarked to Rabbi's unlearned son-in-law that it was conspicuous in him to maintain complete silence while all others present were asking Rabbi for opinions on subjects of learning. Ben Elasah was at a loss as to what question to put to his father-in-law, but Bar Ḳappara prompting him by whispers in his ear, he propounded to Rabbi the following riddle:

"High from Heav'n her eye looks down;
Constant strife excites her frown;
Wingèd beings shun her sight;
She puts youth to instant flight;
The aged, too, her aspect scout;
Oh! oh! the fugitive cries out.
And by her snares whoe'er is lured
Shall never more from sin be cured!"

(Translation by A. Sekles, in "The Poetry of the Talmud," pp. 87, 88, New York, 1880.)

When Rabbi turned round after hearing the riddle of his son-in-law, he discovered Bar Ḳappara smiling, and exclaimed: "I do not recognize you, old one!" (meaning also, "I do not recognize you *as an* elder, a sage!"). Bar Ḳappara now understood that he would never receive ordination (Yer. M. Ḳ. iii. 81*c*).

What the riddle really signifies is not known, despite many attempts to explain it. The most probable view is the one taken by Abraham Krochmal that Bar Ḳappara intended it as a criticism of Rabbi's unrelenting severity toward young and old. The verse

His Poetry. is extremely valuable as a specimen of Neo-Hebraic poetry in Talmudic times; its few lines furnish, perhaps, the sole testimony to the activity of the Jews of that time in secular poetry. Its language is classic, but not slavishly so; forceful and pure, yet easy and flowing. It is a curious coincidence that the one other specimen of Bar Ḳappara's poetry which has been preserved in the sources should be the eloquent words in which he proclaimed Rabbi's death to the assembled people of Sepphoris. They are: "Brethren of the house of Jedaiah [an epithet of the inhabitants of Sepphoris], harken unto me! Mortals and angels have long been wrestling for the possession of the holy tablets of the Law; the angels have conquered. They have captured the tablets" (Yer. Kil. ix. 32*b*; Yer. Ket. xii. 35*a*; Bab. Ket. 104*a*; Eccl. R. vii. 11, ix. 10, with many variants of the text, which is here given according to Eccl. R. *l.c.*). Bar Ḳappara's presence in Sepphoris at Rabbi's death shows that, despite Rabbi's unjust attitude toward him, he duly appreciated his great obligations to his teacher; and there is no cause to doubt the sincerity of his grief for Rabbi's death.

Mishnah of Bar Ḳappara. Bar Ḳappara was especially known to the Amoraim as the author of a Mishnah called the Mishnah of Bar Ḳappara (Pesiḳ. xv. 122*a*; Yer. Hor. iii. 48*c*; and many other places). This Mishnah compilation has not been preserved, and probably at the final redaction of the Talmud it was no longer extant (Meïri, in commentary on Abot, ed. Wilna, p. 14, does not mention the fact of having had such a Mishnah collection [thus Schorr, "He-Ḥaluẓ," i. 44, and A. Krochmal, *ib.* iii. 118], but a Baraita cited in Bar Ḳappara's name in the Talmud). Nevertheless, the numerous passages from his Mishnah that found their way into the Talmud suffice for judgment upon its character.

Meïri (*l.c.*) quite correctly designates it as a supplement to the Mishnah of Rabbi, intended chiefly to explain it, and, on rare occasions, to give differing opinions (see Baraita). Bar Ḳappara's Mishnah also presented variants to Rabbi's Mishnah, and later on became occasionally so interwoven in the text of the latter that doubt arose whether the Mishnah in question belonged to the one or to the other (Yer. Pes. x. 37*d*). The Mishnah of Bar Ḳappara was also used by the redactor of the Tosefta, who derived many decisions from it (for instances, see Weiss, "Dor Dor we-Dorshaw," ii. 219). Whether Bar Ḳappara's Mishnah ever reached Babylonia has not been definitely ascertained, the one passage in the Babli referring to it having originated with Simon b. Lakish, a Palestinian (B. B. 154*b*). [Compare also Is. Halevy, "Dorot ha-Rishonim," ii. 123–125, who, without sufficient reason, denies the existence of Bar Ḳappara's Mishnah.]

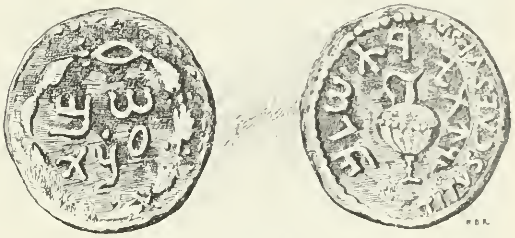
His Knowledge of Fables. Bar Ḳappara is the last one in Talmudic times who is stated to have had knowledge of fables. The Midrash (Lev. R. xxviii. 2) relates that because Rabbi did not invite Bar Ḳappara to the wedding of his son, Bar Ḳappara revenged himself in the following way: At the feast which Rabbi subsequently gave in Bar Ḳappara's honor, the latter told a vast number of fox fables—300, it is reported—and the guests left the food untouched in order to listen to him.

Bibliography: Bacher, *Agada der Tannaiten*, ii. 503-520 (for other passages in the same, see the Index); Brüll, *Mebo ha-Mishnah*, i. 241, 289-292; Frankel, *Darke ha-Mishnah*, p. 313; idem, *Mebo*, 20*a et seq.*, 71*a*; Grätz, *Gesch. der Juden*, 4th ed., iv. 198, 199, 211; Hamburger, Supplement to *R. B. T.* pp. 36-38; Kohan, in *Ha-Asif*, iii. 330-333 (Kohan here first pointed out the identity of Bar Ḳappara with Eleazar ben Eleazar ha-Ḳappar); Abraham Krochmal, in *He-Ḥaluẓ*, ii. 84; Rapoport, in *Literaturblatt des Orients*, i. 38, 39; Reifmann, *Pesher Dabar*; Weiss, *Dor Dor we-Dorshaw*, ii. 191, 219.

J. SR. L. G.

BAR KOKBA AND BAR KOKBA WAR:

The insurrection of the Jews of Cyrene, Cyprus, and Egypt in the last years of the emperor Trajan had not been entirely suppressed when Hadrian assumed the reins of government in 118. The seat of war was transferred to Palestine, whither the Jewish leader Lucwas had fled (Abulfaraj, in Münter, "Der Jüdische Krieg," p. 18, Altona and Leipsic, 1821). Marcius Turbo had pursued him, and had sentenced to death the brothers Julian and Pappus, who had been the soul of the rebellion. But Turbo was himself executed upon special orders sent from Rome, and the lives of the brothers were saved (Sifra, Emor, viii. 9 [ed. Weiss, p. 99*d*]; Meg. Ta'anit xii.; Ta'anit 18*b*; Sem. viii.; Eccl. R. iii. 17).



Bronze Coin of the Bar Kokba War.

Obverse: שמעט ("Simon") (error for שמעון) Simon, within a wreath. *Reverse:* ל[ח]רות ירוש[לם], "The Deliverance of Jerusalem," surrounding a cup; struck over a coin of Titus.

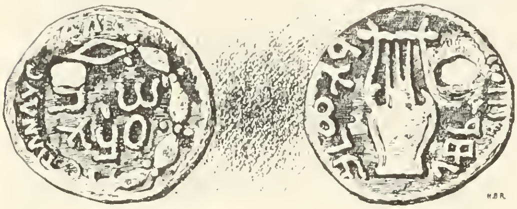
(After Madden, "Jewish Coinage.")

War of Quietus. Lucius Quietus, the conqueror of the Jews of Mesopotamia, was now in command of the Roman army in Palestine, and laid siege to Lydda, where the Jews had gathered. The distress became so great that the patriarch Rabban Gamaliel II., who was shut up there and died soon afterward, permitted fasting even on Ḥanukkah; though other rabbis, such as the peace-loving R. Joshua b. Hananiah, condemned this measure (Ta'anit ii. 10; Yer. Ta'anit ii. 66*a*; Yer. Meg. i. 70*d*; R. H. 18*b*). Soon afterward Lydda was taken and masses of the Jews were executed; the "slain of Lydda" are often mentioned in words of reverential praise in the Talmud (Pes. 50*a*; B. B. 10*b*; Eccl. R. ix. 10). Pappus and Julian were among those executed by the Romans in the same year (Ta'anit 18*b*; Yer. Ta'anit 66*b*). The foregoing are the most important events of the campaign of Quietus as mentioned in rabbinical sources (see also "Revue Etudes Juives," xxx. 212).

An ancient Jewish source states that sixteen years elapsed between the "polemos" (= war) of Quietus and the rebellion of Bar Kokba (Seder 'Olam R., at

Rebuilding of the Temple.

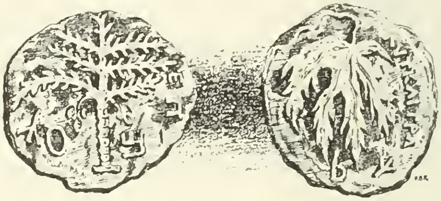
the end; compare Azariah dei Rossi, in "Me'or Enayim," xix.), and both the Armenian chronicle of Eusebius ("Chronicorum Canonum," ed. Mai and Zohrab, p. 383, Milan, 1818) and that of Jerome mention a Jewish war as occurring during the first year of the reign of Hadrian. Later events can be interpreted only by bearing this war in mind. For if Hadrian, immediately after his accession to the throne, pursued a pacific policy toward the Jews, and made concessions to them, he must previously have felt their resistance (Grätz, "Gesch. der Juden," 3d ed., iv. 410). Spartian, the biographer of Hadrian ("Hadrian," v. 2), also states that the emperor wished to have peace throughout the Roman world, and refers to the restlessness among the people of Libya and Palestine—a reference undoubtedly pointing to the Jews. It appears that Hadrian had already granted permission for the rebuilding of the Temple; that the Jews of the diaspora had already begun to return to Jerusalem, and that the brothers Pappus and Julian had already provided for the exchange of foreign money into Roman coin, when, through the calumny of the Samaritans, Hadrian ordered the cessation of work upon the Temple (Gen. R. lxiv.). Of the intended rebuilding of the Temple under Hadrian, mention is made by Chrysostom ("Orat. iii. in Judæos"), "Chron. Alex." (on the year 118), Nicephorus ("Hist. Eccl." iii. 24), and Cedrenus ("Script. Byz." xii. 249). A coin of the period, representing a portico with four columns, is referred to this movement. The leader and superintendent of the building—either of the city of Jerusalem or of the Temple—is said to have been the pious proselyte Aquila (Epiphanius, "De Pond. et Mens." xiv.). Hadrian had not yet dared openly to prevent the rebuilding of the Temple, but requested that the site of the new structure be somewhat removed from its former location—a condition which the Jews of course could not accept. They took up arms and assembled in the Valley of Rimmon, on the celebrated historical plain of Jezreel; and a rebellion seemed imminent, when R. Joshua b. Hananiah, by convincing the people of the danger which they were incurring, ultimately succeeded in pacifying them (Gen. R. lxiv.). But the Jews remained quiet only on the surface; in reality, for over fifteen years they prepared for a struggle against Rome. The weapons that the Romans had ordered to be made by them they intentionally constructed poorly, so that they might keep them when rejected and returned to them. They converted the caves in the mountains into hiding-places and fortifications, which they connected by subterranean passages (Dio Cassius, lxix. 12). It is thought that the travels of the celebrated teacher of the Law, Rabbi Akiba, were made with the intention of interesting the Jews of the most remote countries in the coming struggle; and these travels extended through Parthia, Asia Minor, Cappadocia, and Phrygia, and perhaps even to Europe and Africa. Preparations devised on so large a scale could hardly have been instituted without organization, and it may therefore be assumed that the leader, Bar Kokba, was already quietly preparing for this war in the first years of the reign of Hadrian.



Bronze Coin of the Second Revolt, First Year.

Obverse: שמען "(Simon") (for שמעון) Simon, within a wreath. *Reverse:* להר[ות י]רושלם ("The Deliverance of Jerusalem") surrounding a three-stringed lyre. (British Museum Collection.)

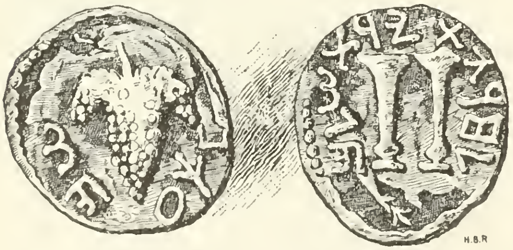
(After Madden, "Jewish Coinage.")



Copper Coin of the Second Revolt.

Obverse: [ש]מען ("Simon") (for שמעון) Simon, round a palm-tree. *Reverse:* רו (probably for [לח]רו[ת ירושלם]) ("The Deliverance of Jerusalem"), with vine branch.

(After Madden, "Jewish Coinage.")



Bronze Coin of the Second Revolt.

Obverse: שמעון ("Simon"): cluster of grapes. *Reverse:* לחרות ירושלם ("The Deliverance of Jerusalem"): two trumpets or pillars. (British Museum Collection.)

(After Madden, "Jewish Coinage.")

Bar Kokba; His Name.

Bar Kokba, the hero of the third war against Rome, appears under this name only among ecclesiastical writers; heathen authors do not mention him; and Jewish sources call him Ben (or Bar) Koziba or Kozba. Many scholars believe this name to have been derived from the city of Chezib (Gen. xxxviii. 5) or Chozeba (I Chron. iv. 22), although it is more likely that it was simply the name of his father. Others believe that Bar Koziba was a contumelious appellation ("Son of Lies") bestowed after the unfortunate issue of the revolt. Although this also seems to be implied by the words of the patriarch, R. Judah I. (Lam. R. ii. 2), it merely proves that the luckless hero was early held responsible for the misfortune that had befallen the nation. On the other hand, it is certain that the name Bar Kokba is only an epithet derived from R. Akiba's application of the verse to Koziba: "There shall come a star ["kokab"] out of Jacob who shall smite the corners of Moab and destroy all the children of Seth" (Num. xxiv. 17). Eusebius also ("Hist. Eccl." iv. 6. 2) adds to the name *βαρχωχέβας* the remark that it signifies "star," and so does Syncellus ("Chronographia." in the "Script. Byz." ix. 348), indicating that they knew that the name was only a figurative one. It is singular that Syncellus also calls Bar Kokba "an only son" (*μονογενής*), which corresponds with the Hebrew "yaḥid." If this is not a Messianic name, as Renan surmises ("L'Eglise Chrétienne," 2d ed., p. 200), one must understand by it the interesting family fact that Bar Kokba was the only son of his parents; even in this trifling circumstance the heated imagination of the champions of liberty endeavored to find some special merit. The attempt was also made to discover in the name of a certain counterfeit coin ("mahaginot," Yer. Ket. i. 25*b*) the word *μονογενής* (N. Brüll, in "Jahrbücher," i. 183; compare Rapoport, "Orient," 1840, p. 248); and so refer it to Bar Kokba; just as the Talmud mentions "Kozbi-coins"; that is, coins of Bar Kokba (Tos. Ma'as. Sheni i. 6, and Bab. B. Ḳ. 97*b*); but such an interpretation of the word is rendered impossible by the context. These latter coins would intimate that Bar Kokba's name was Simeon, similar examples of the omission of this name being afforded by the names Ben Zoma and Ben Azzai, each of whom was also named Simeon; but, as the coins in question have been traced to Simeon the Hasmonean, their association with Bar Kokba is untenable (Renan, *ib.* p. 197).

His Personality.

This is about all that is known concerning the personality of Bar Kokba; and even the meager data here presented are so uncertain that the very name of the hero is doubtful. Everything else pertaining to him is mythical. Like the slave-prince, "Eunus of Sicily," he is said to have blown burning tow from his mouth (Jerome, "Apol. ii. adv. Ruf."); such was his strength that he was able to hurl back with his knees the stones discharged from the Roman ballistæ (Lam. R. ii. 2). Bar Kokba is said to have tested the valor of his soldiers by ordering each one to cut off a finger; and when the wise men beheld this, they objected to the self-mutilation involved, and advised him to issue an order to the effect that every horseman must show that he could tear a cedar of the Lebanon up by the roots while riding at full speed. In this way he eventually had 200,000 soldiers who passed the first ordeal, and 200,000 heroes who accomplished the latter feat (Yer. Ta'anit iv. 68*d*). It must have been during the war, when he had already performed miracles of valor, that R. Akiba said of him, "This is the King Messiah" (*ib.*); but he had the presumption—so runs the legend—to pray to God: "We pray Thee, do not give assistance to the enemy; us Thou needst not help!" (*ib.*; Lam. R. ii. 2; Giṭ. 57*a et seq.*; Yalḳ., Deut. 946); and it was inevitable that many persons, among them his uncle R. Eleazar of Modi'im, should disbelieve in his Messianic mission.

Jewish medieval sources also mention a son and a nephew of Bar Kokba. After the death of the latter, his son Rufus—whose name is rightly explained as "red"—succeeded him as ruler, and he, again, was followed by his son, Romulus; and it was only in the days of Romulus, the son of Rufus, the son of Koziba, that the emperor Hadrian succeeded in quelling the insurrection (Abr. b. David, in Neubauer's "Medieval Jewish Chronicles," i. 55). Joseph ibn Ẓaddiḳ (*ib.* p. 90) mentions Romulus, but not Bar Kokba. The earlier Nizzaḥon (ed. Hackspan) on Dan. ix. 24 adds that Bar Kokba was of the house of David, an assertion which appears genuine, inasmuch as such relationship would have been essential to the Messianic mission. Both Gedaliah ibn Yaḥyah, in "Shalshelet ha-Ḳabbalah" (*s.v.* "R. Akiba"), and Heilprin, in "Seder ha-Dorot" (i. 126*a*, ed. Wilna, 1891), mention three generations of these kings—a fact controverted by David Gans in "Ẓemaḥ David" (part i. for the year 880), who adds, however, that Romulus, like his grandfather, was called Koziba, and that there is no discrepancy with the Talmudic records. The twenty-one years claimed by Gans for Bar Kokba and his sons can be explained if the whole period from 118 to 135 be accepted, which, however, would only amount to seventeen years. Singularly enough, Graetz and other Jewish historians fail entirely to speak of these Jewish traditions, whereas Münter (*ib.* pp. 47, 75) and Gregorovius ("Der Kaiser Hadrian," p. 195, note 1, Stuttgart, 1884) considered them at least worthy of mention.

Jewish Medieval Sources.

Cause of the War.

As if to increase the irritation of the Jews, it so happened that the government of Judea had at this time been entrusted to one of the most rascally subjects of the Roman empire, the governor-general Tinnius Rufus, as he is probably correctly called (Borghesi, Gregorovius, Renan, Mommsen, and Schürer; whereas others call him variously Tinnius, Titus Annius, or Tacinius, Rufus). Rufus offended the Jews in their most sacred relations. He was reputed to be a regular debaucher of young women (G. Rösch, in "Theol. Studien und Kritiken," 1873, pp. 77 *et seq.*), and was probably the prototype from whom was taken the description of the voluptuary Holofernes, as given in the Book of Judith. Associated with this is the Talmudic saga that the immediate cause of the war was the insult offered by the Romans to a bridal couple (Giṭ. 57*a*). So long as the emperor Hadrian remained in the vicinity—that is, in Syria and Egypt (about 130 common era)—the Jews kept still (Dio Cassius, lxix. 12) and even struck coins in his honor, which bore the motto "Adventui Aug. Judææ," in commemoration of the visit of the emperor to Judea. It was probably at this time that Hadrian desired to erect the Roman colony Ælia Capitolina upon the ruins of Jerusalem, and to replace the old Temple by one dedicated to Jupiter Capitolinus. Dio Cassius, at least, mentions this fact as the cause of the war, while Eusebius and other ecclesiastical historians refer to them as a result. It is therefore assumed that the building was already begun before the war, but interrupted by it (Münter, Graetz, Gregorovius). The report (Spartian, ch. xiv.) that the Jews were forbidden to exercise the rite of circumcision may also have originated after the war; but Jewish sources state that in the days of Bar Kokba many who had before endeavored to disguise the Abrahamic covenant submitted themselves anew to circumcision

(Shab. ix. 1; Yer. *ib.* 17*a*; Yeb. 72*a*; Yer. Yeb. viii. 9; Gen. R. xlvi.). It does not follow, however, from the preceding passages that the Judæo-Christians were compelled by Bar Kokba to submit to circumcision (Basnage, "L'Histoire des Juifs," xi. 361, Rotterdam, 1707), and the statement that the Christians were tortured by Bar Kokba if they did not deny Jesus, is made only by Christian authors (Justin, "Apologia," ii. 71; compare "Dial." cx.; Eusebius, in "Hist. Eccl." iv. 6, § 2, and in his "Chronicle," where he therefore calls Bar Kokba a robber and murderer; Jerome, in his "Chronicle"; Orosius, "Hist." vii. 13). The actual reason seems to have been that the Christians refused to unite with the Jews in the struggle. The Samaritans, however, participated in the conflict, to which Jews residing in foreign countries also flocked in masses, the number of combatants being further swelled by pagan accessions; and there ensued, as Dio Cassius observes, a war which was neither of small proportions nor of short duration.

Publius Marcellus.

Rufus could not at first resist the onslaught of the Jews, to whom he was compelled to relinquish one place after another almost without a struggle; and thus about fifty strongholds and 985 undefended towns and villages fell into their hands (Dio Cassius, lxix. 14). These fifty strongholds were situated in Palestine, and may be located with tolerable accuracy ("Magazin für die Wissenschaft des Judenthums," xix. 229; "Monatsschrift," xliii. 509), But although the Jewish arms did not penetrate beyond the Palestinian border, their success caused the Romans to become conscious of their danger. They despatched Publius Marcellus, legate of Syria, to the aid of Rufus; but this general also was defeated. It is uncertain whether the insurgents acquired possession of Jerusalem: the Jewish sources contain no mention of it; and the coins bearing the inscription, "In Commemoration of the Liberation of Jerusalem," are unreliable because they may have originated with Simon the Hasmonean. Among the historians, Graetz is almost the only one that accepts the supposition of a conquest of Jerusalem. But if this had been the case, the insurgents would not have made Bethar, but Jerusalem, their center of operations. Moreover, Bethar, according to Eusebius, was situated in the vicinity of Jerusalem, a statement which may apply equally to a place north or south of the Holy City. However this may be, a city of the size ascribed to Bethar in Jewish sources could never have arisen in the immediate vicinity of Jerusalem.

Julius Severus.

Hadrian was now compelled to summon the greatest general of his time, Julius Severus, from Britain, to conduct the campaign against the Jews; and Severus was accompanied by the legate Hadrianus Quintus Lollius Urbicus, former governor of Germania. Hence it follows (contrary to the opinion expressed in the Jewish sources, in Moses of Chorene's "Hist. Arm." ii. lvii.; and in the writings of Münter and Lebrecht) that Hadrian did not personally participate in the war. The Roman troops engaged in Palestine were the Tenth Legion (Fretentis), the Second (Trajana), the Third (Gallica), and the Fourth (Scythica), all drawn from Syria; but even with so considerable an army, Severus did not venture to engage the Jews in open battle. He sought gradually to dislodge them from their strongholds. The Romans were compelled to enter from the north, and here they captured the populous and well-fortified cities, Kabul, Sichin, and Magdala, surnamed Ẓebuaya ("City of the Dyers"). The next city invested was the so-called "Har ha-Melek" (Ṭur Malka, "Mountain of the King"), where a certain "Bar-Deroma," possibly identical with Bar Kokba, commanded on the Jewish side. The Valley of Rimmon, perhaps also called Biḳ'at-Yadayim, the starting-point of the rebellion, became the scene of a murderous conflict (Eliyahu R. xxx.; compare Lam. R. i. 16; Gen. R. lxiv.). The Romans are said to have fought fifty-two battles—according to certain writers, fifty-four—until, at last, Bethar alone remained; and this place finally fell, through treachery, into the hands of the Romans, who would not for a long time afterward give permission for the interment of the slain.

End of the War.

The war was ended, and Bar Kokba met his death upon the walls of Bethar. Indescribable misery spread over Palestine; the land became a desert; the Jews were slaughtered *en masse*; and Talmud and Midrash bewail the horrors of the Roman conquest. According to Dio Cassius, 580,000 Jews fell in battle, not including those who succumbed to hunger and pestilence. It must have been regarded as an evil omen by the Jews that the pillar of Solomon in Jerusalem fell of itself. Indeed, the end of the Jewish nation had come. The Romans also had sustained heavy losses; and it is reported that Hadrian did not even send the usual message to Rome that he and the army were well (Dio Cassius, *ib.*)—a story which can not be true in view of the opinion already expressed that Hadrian was not present during the conflict (see, however, "Revue Etudes Juives," i. 49). Hadrianus was for the second time elected imperator by the Senate, and Julius Severus was honored with the *ornamenta triumphalia.* (The governor of Bithynia, named Severus, so highly praised by Dio Cassius, was another person, Sextus Julius Severus.)

This war, designated by the Mishnah (Soṭah ix. 14) as "the final polemos," had lasted three and one-half years (Seder 'Olam R., toward the end, according to the reading of Dei Rossi; not two and one-half, as in the common reading; Yer. Ta'anit iv. 68*d et seq.*; Lam. R. ii. 2; Jerome on Dan. ix.). But this applies only to the actual struggle for Bethar; after the fall of that city, which, according to the tradition, took place on the Ninth of Ab, 135, two brothers in Kephar-Ḥaruba, in the vicinity of Tiberias, had still to be overcome (Yalk., Deut. 946; the Venice ed., however, reads here "Kephar Ḥananyah," otherwise as in Yer. Ta'anit and Lam. R. *l.c.*). In three cities—Ḥamath near Tiberias, Kephar Leḳuṭyah, and Bethel—Hadrian had garrisons posted for the purpose of capturing Jewish fugitives (Lam. R. i. 16; slightly different in ed. Buber, p. 82). Here, as in the before-mentioned Valley of Rimmon, the Jews are said to have been brought in by false promises. Many were sold into slavery; and for this purpose a market was held under the terebinth, which tradition identified with ABRAHAM'S OAK, where Jews were sold for the price of a horse. Others were sold at the market at Gaza, and the remainder were transported to Egypt ("Chronicon Alexandrinum," 224th Olympiad, in Münter, *ib.* p. 113; Jerome on Zech. xi. 5; Jer. xxxi. 15). Some were fortunate enough to be able to flee either to Asia Minor (Justin, "Dialogus cum Tryphone," i.), or even to Armenia (Lam. R. i. 15, ed. Buber, p. 77).

The Age of Persecution.

The subsequent era was one of danger ("sha'at ha-sekanah") for the Jews of Palestine, during which the most important ritualistic observances were forbidden; for which reason the Talmud states (Geiger's "Jüd. Zeit." i. 199, ii. 126; Weiss, "Dor," ii. 131; "Rev. Et. Juives," xxxii. 41) that certain regulations were passed to meet the emergency. It was also called the age of the edict ("gezerah") or of persecution ("shemad," Shab. 60*a*; Cant. R. ii. 5). The ten martyrs, glorified in legend, in those days suffered death for their faith; for it was the aim of the government to destroy the very essence of Judaism by preventing the study of the Law. Other prohibitions were promulgated concerning the Sabbath, circumcision, tefillin, and mezuzah, and constituted a mass of ordinances usually embraced in the term "the Hadrianic persecution." A positively inhuman prohibition was issued which prevented the Jews from walking in the vicinity of Jerusalem, so that they could not even pour out their griefs on hallowed soil. The former plan of Hadrian was now also put into execution: after the plow had been drawn over the Temple mountain, Jerusalem became a pagan city under the name of "Ælia Capitolina."

Bibliography: The history of the Bar Kokba war was written by the rhetor Antonius Julianus, whose work, however, has been lost. An extract from the report of Ariston of Pella is given in the *Hist. Eccl.* iv. 6 of Eusebius. But the principal source of information is the *Hist. Rom.* lxix. ch. 12-14 of Dio Cassius, while the *Chronicon Alexandrinum* and the work of Moses of Chorene are also valuable. The Jewish sources are rich in information, but should be consulted with caution; and this applies also to the *Samaritan Book of Joshua*, ed. Juynboll, Leyden, 1848. Among modern authors, Münter, Renan, Gregorovius, Jost, and Graetz are noteworthy; see also Derenbourg, *Essai sur l'Histoire et la Géographie de la Palestine*, pp. 415 *et seq.*, Paris, 1867; Schürer, *Gesch.* i. 583 *et seq.*; Mommsen, *Römische Gesch.* v. 544 *et seq.*; Schlatter, *Die Tage Trajans und Hadrians*, Gütersloh, 1897; *Magazin f. d. Wissenschaft d. Judenthums*; Derenbourg, *Quelques Notes sur la Guerre de Bar Kozeba*, in *Mélanges de l'Ecole des Hautes Etudes*, Paris, 1878.

G. S. Kr.

BAR KOZIBA. See Bar Kokba.

Religious Maturity.

BAR MIZWAH (literally, "the son of command," "man of duty"): Hebrew term applied to a boy on completing his thirteenth year, who has then reached the age of religious duty and responsibility. The name "Bar Mizwah" occurs in B. M. 96*a*, where it is applied to every grown Israelite; but in the sense now used it can not be clearly traced earlier than the fourteenth century, the older rabbinical term being "gadol" (adult) or "bar 'onshin" (son of punishment); that is, liable to punishment for his own misdoings: see Rashi Nid. 45*b*, on the word לעונשים. The age of puberty being attained at about the fourteenth year, the boy that is over thirteen years of age has the power of making vows or of consecrating property to holy purposes (Nid. v. 6); he is held to account for his own sins, whereas a child before that age may die on account of his father's sins (Midrash Zuṭṭa, Ruth, ed. Buber, p. 47, Yalḳ., Ruth, 600); and, according to some, the father's merit confers benefits upon the son only until he has reached his "pereḳ": that is, the age of maturity (Tosef., 'Eduy. i. 11).

The solemnization of the attainment of the age of religious maturity takes place on the first Sabbath of the fourteenth year, when the Bar Mizwah is called up (see 'Aliyah) to read a chapter from the weekly portion of the Law, either as one of the seven men or as the eighth, where it is customary to read the closing chapter and the Hafṭarah; and if he be unable to read, to recite at least the benediction before and after the reading, while the father offers silently the rather strange benediction: "Blessed be He who has taken the responsibility for this child's doing from me" (see Shulḥan 'Aruk, Oraḥ Ḥayyim, ccxxv. 2, note of Isserles, and "Magen Abraham," cclxxxii., note 18).

Celebration of Event.

This event is celebrated by joyous festivity, the Bar Mizwah boy delivering on this occasion a learned discourse or oration at the table before the invited guests, who offer him presents, while the rabbi or teacher gives him his blessing, accompanying it at times with an address (see Solomon Luria, "Yam Shel Shelomoh" to B. Ḳ. vii. 37, and other authorities in "Magen Abraham," *l.c.*; Löw's "Lebensalter," pp. 210–217, 410–412). Henceforth he is reckoned among the adults to fill the Minyan, or required number of ten (Shulḥan 'Aruk, Oraḥ Ḥayyim, lv. 9 *et seq.*). Regarding the time when the boy's initiation into his religious duties is to commence, when he is to begin putting on the tefillin, or when to fast on the Day of Atonement, see Yoma 82*a*; Shulḥan 'Aruk, Oraḥ Ḥayyim, xxxvii. 3, cxvi. 2). Leopold Löw (*l.c.*) has shown that the Bar Mizwah rite had become a fixed custom only in the fourteenth century in Germany.

How It Originated.

Nevertheless there are many indications, overlooked by Löw, that its origin must be sought in remote antiquity. Samuel ha-Katan, at the close of the first century, gives in his saying on the Ages of Man in the Baraita attached to Abot v. 21 (see Maḥzor Vitry, p. 549) the completion of the thirteenth year as the age for the commandments ("le-mizwot"); and the commentary to the passage refers to Levi, the son of Jacob, who, at thirteen, is called "ish" (= man; Gen. xxxiv. 25). Simon Ẓemaḥ Duran, in his "Magen Abot" to the Baraita, quotes a Midrash interpreting the Hebrew word זו (= "this") in Isa. xliii. 21—"This people have I formed for myself, they shall pronounce [A. V. "set forth"] my praise"—as referring by its numerical value to those that have reached the age of thirteen. This seems to imply that at the time the Midrash was composed the Bar Mizwah publicly pronounced a benediction on the occasion of his entrance upon maturity. This is confirmed by the Midrash Hashkem (see Grünhut's "Sefer ha-Liḳḳuṭim," i. 3*a*): "The heathen when he begets a son consecrates him to idolatrous practises; the Israelite has his son circumcised and the rite of 'pidyon ha-ben' performed; and as soon as he becomes of age he brings him into the synagogue and school ('bet ha-keneset' and 'bet ha-midrash'), in order that henceforth he may praise the name of God, reciting the 'Bareku' (Benediction) preceding the reading from the Law." Masseket Soferim xviii. 5 is even more explicit: "In Jerusalem they are accustomed to initiate their children to fast on the Atonement Day, a year or two before their maturity; and then, when the age has arrived, to bring the Bar Mizwah before the priest or elder for blessing, encouragement, and prayer, that he may be granted a portion in the Law and in the doing of good works. Whosoever is of superiority in the town is expected to pray for him as he bows down to him to receive his blessing." This then helps to illustrate the Midrash (Gen. R. lxiii.), which, in commenting upon the passage (Gen. xxv. 27), "and the boys grew," says: "Up to thirteen years Esau and Jacob went together to the primary school and back home; after the thirteen years were over, the one went to the bet ha-midrash for the study of the Law, the other to the house of idols. With reference to this, R. Eleazar remarks, 'Until the thirteenth year it is the father's duty to train his boy; after this he must say: "Blessed be He who has taken from me the responsibility [the punishment] for this boy!"'" "Why is the evil desire ('yezer hara'') personified as the great king? (Eccl. ix. 14). Because it is thirteen years older than the good desire ('yezer hatob')." That is to say, the latter comes only with the initiation into duty (Ab. R. N., A. xvi., B. xxx.; Midr. Teh. ix. 2; Eccl. R. ix. 15). According to Pirke R. El. xxvi., Abraham rejected the idolatry of his father and became a worshiper of God when he was thirteen years old. In the light of these facts the story related in Luke ii. 42–49, as observed by the elder Lightfoot, Wetstein, and Holtzmann in their commentaries to the passage, finds its true significance: The child Jesus when only twelve years of age, having not yet attained the religious maturity, joined, of his own accord, the teachers of the Law, and astonished all by his understanding and his answers, being, as he said, concerned only about the things of his Father in heaven (במלאכתו של הק"בה, "Wist ye not that I must be about my Father's business?"). Compare with this what Josephus writes of himself: "When I was a child about fourteen years old, I was commended by all for the love I had for learning, on which account the high priest and principal men of the city came to me in order to know my opinion regarding the accurate understanding of points of the Law" ("Vita," 2).

In Morocco the boy becomes Bar Mizwah when he has passed the age of twelve years. He usually learns one of the Talmudical treatises by heart, and after he has passed an examination, the rabbis and the parnasim of the congregation, together with his relatives and friends, are invited to a dinner the Wednesday before the Sabbath on which he is to be "called up" to the Law. The following morning (Thursday), at the service which takes place in the boy's house, the chief rabbi puts the tefillin upon his arm, and his father those upon his head, while the choir accompanies the initiation rite with a hymn. He is then "called up" to the Law; and before the close of the service he delivers a discourse, partly in the vernacular, for the benefit of the women who are present. The rabbis follow with a discussion, and the Bar Mizwah is then blessed aloud by the whole assembly. After this he goes around with his tefillin-bag, and first the men, then the women, and finally his parents throw silver coins into the bag, which he then presents to his teacher. A breakfast follows, in which all take part. On the next Sabbath, the Bar Mizwah reads the "Haftarah." When he is called up to the Law, a piyyut is recited, the text of which is given in the "Allgemeine Zeitung des Judenthums," 1839, p. 278, whence the above account has been taken. See also BANQUETS.

Regarding a strange custom of cutting a boy's hair when he became Bar Mizwah, see Abrahams' "Jewish Life in the Middle Ages," p. 144, note 2. For Bar Mizwah in modern times, see CONFIRMATION.

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J. SR. K.

BAR SHALMON (בר שלמון): Legendary son-in-law of Ashmedai, king of the demons. Bar Shalmon, the scholarly and pious son of a rich merchant who had accumulated great wealth through maritime ventures, promised his father under oath, when the latter was on his death-bed, never to undertake a sea voyage. Indeed, the fortune accumulated by the old merchant was so considerable that it was not necessary for the son to expose himself to the dangers of the sea. A few years after his father's death, there entered the harbor of the city where Bar Shalmon resided a richly laden merchant vessel, the captain of which informed him that all its cargo of gold, precious stones, and other valuables were part of his father's estate abroad. Bar Shalmon learned further that this cargo represented but a very small part of his father's possessions in foreign lands; and he was earnestly requested to return in the ship in order to take possession of his inheritance. Bar Shalmon pleaded his inability to do so because of his vow. The captain declined to accept this excuse, on the ground that he believed Bar Shalmon's father to have been mentally incompetent at the time of his death, as evidenced by the fact that he had not alluded, even by a hint, to his vast treasures abroad.

Breaks His Oath to His Father.

After considerable parleying, Bar Shalmon permitted himself to be persuaded to break his oath; and he entered upon the voyage. As soon as the ship was upon the high seas, it sank with all on board, Bar Shalmon alone, naked and destitute, being dashed by the waves upon a desert island. There he was pursued by a lion, and sought refuge in a gigantic tree, upon which there was perched a fierce vulture (קיפופא, not to be translated here as "owl"). In his terror Bar Shalmon climbed upon the back of the bird, which was so astonished by its sudden burden that it remained motionless all night: and its fright increased when, in the morning, it saw clearly the man sitting upon it. In its dismay the bird flew swiftly across the sea; and toward evening Bar Shalmon discerned land beneath him, and even distinguished the voices of children declaiming the verse of Exodus, "If thou buy a Hebrew servant," etc. (xxi. 2). Firmly believing that the country was inhabited by Jews, Bar Shalmon plunged from his great height to the ground. Bruised in all his limbs and exhausted by hunger, he crept to the synagogue, which he found locked. Introducing himself to a boy, with the words of Jonah, "I am a Hebrew; and I fear the Lord, the God of heaven" (Jonah i. 9), the latter conducted him to the rabbi. To Bar Shalmon's dismay, he learned that certain death now awaited him; for he had fallen into the realm of the demons (see, Demonology), who would surely kill him at sight. His prayers and lamentations, however, aroused the compassion of the rabbi, who promised to exert his influence in the wanderer's behalf. Concealing him in his house for the night, on the following morning he conducted him to the synagogue. With a noise like thunder and with the rapidity of lightning, thousands of demons flew into the synagogue; but, although conscious of the presence of a man, they remained quiet out of respect to their rabbi. When the ḥazan had completed the introductory psalms ("pesuke de-zimrah") the rabbi directed him to pause (this presupposes the Sephardic ritual; for according to the German minhag these psalms are an integral part of the regular prayers), and requested the congregation not to harm his charge.

Falls into the Land of Demons.

After a long debate, during which the fact was emphasized that Bar Shalmon, the perjurer, was deserving of death, it was decided to bring the matter before King Ashmedai; whereupon the ḥazan declared that none should harm Bar Shalmon under penalty of excommunication. Ashmedai summoned a tribunal, the members of which were to decide whether, according to the Torah, Bar Shalmon was deserving of death. The judges found him guilty, and did not consider the death-penalty too severe for the perjurer. Ashmedai recommended, however, that execution be postponed for a day; and he kept Bar Shalmon at his house in order the more effectually to protect him. Meanwhile Ashmedai found an opportunity of making the closer acquaintance of Bar Shalmon, in whom he recognized a great scholar. The king promised to save him from death provided he would pledge himself on oath to impart all his wisdom to Ashmedai's son. Bar Shalmon agreed to this; and it was arranged that, before the execution, he should express the desire to be brought before the king, in order that the latter might as a scholar pass judgment on a point in Bar Shalmon's favor (compare Ashmedai). The arrangement was carried out; and Ashmedai announced publicly that Bar Shalmon had not broken his oath, inasmuch as he had believed that his father was mentally incompetent at the time of its exaction.

Saved from Death by Ashmedai.

Bar Shalmon was now exonerated, and he received the position of teacher in the house of Ashmedai. Three years later, when the latter undertook a campaign against a country which had revolted, he left Bar Shalmon at home as his representative, entrusting him with the keys of all the apartments in his palace excepting one. Bar Shalmon was curious to learn what this secret chamber contained; and, opening the door, he discovered the beautiful daughter of the king seated upon a splendid throne. The princess informed him that her father had long intended to bestow her upon Bar Shalmon, and that he was only waiting for the latter to sue for her hand. She further counseled him to plead his love for her in defense of his intrusion into the secret apartment, in case her father should reproach him for his breach of faith. Thus it came about that Bar Shalmon soon afterward married the princess; the wedding being attended not only by demons, but also by numerous animals and birds. The bridegroom was compelled to take a solemn oath that he married the princess solely because of his love for her, and that he would never desert her.

Becomes Ashmedai's Son-in-Law.

Bar Shalmon, however, felt a yearning for his seaport home which constantly increased in intensity, so that once, when he beheld the little son with which the princess had presented him, he sighed deeply, and his thoughts reverted to his other children. The princess questioned him as to the cause of his sadness, asking whether he had tired of her beauty or whether there was anything lacking to his happiness—a situation that vividly recalls the interview between Venus and Tannhäuser. When she found that his yearning for home could not be appeased, she granted him a year's leave of absence, after he had made both a verbal and a written oath to return within the appointed time.

He Deserts the Princess.

A demon transported him to his former home in a single day, and upon his arrival there Bar Shalmon told his escort to inform the princess that he would never return to her. The princess at first refused to believe this report, and waited until the expiration of the year, when she despatched the same demon to Bar Shalmon to bring him back. Neither he nor the many other distinguished demons who were sent could prevail upon Bar Shalmon to keep his promise; and all the threats and exhortations of the princess were unheeded. Ashmedai now became enraged, and declared his intention of going in person to compel Bar Shalmon to return. The princess, however, pacified her father, and, accompanied by a great army of demons, proceeded herself in quest of her recreant husband. Arrived at her destination, she at first despatched her son Solomon to his father; but his efforts were fruitless, Bar Shalmon refusing to return to the demons. The princess thereupon summoned him before the court, after she had rejected proposals of her followers to put her husband to death. The court decided that Bar Shalmon must either return with the princess or become divorced from her, in which latter case he must return her dowry (Ketubah). Bar Shalmon thereupon disdainfully agreed to return all the wealth of the princess, so long as he should not be compelled to follow her. This so enraged the princess that she forthwith renounced her husband;

She Slays Him.

requesting, however, as a boon, that she be permitted to kiss him before departing. He acceded to the request; but no sooner had their lips met than Bar Shalmon fell dead, the princess exclaiming: "This is the punishment for thy perjury and thine infidelity to God, thy father, and myself." Thereupon she returned to her own people, but left her son behind, fearing that his presence might remind her of his father.

The purpose of the legend, as evident from the narrative, is to inculcate the sacredness of an oath; nor can there be the slightest doubt as to its Jewish origin, the usual superscription, according to which it is represented as a translation from the Arabic, being evidently false. The statement that Abraham Maimon was the translator and even the author of the legend is likewise incorrect; for this Abraham—by whom probably no other than the son of Maimonides was meant—in all likelihood did not even believe in the existence of demons. It is probably true, however, that the legend originated in the circle of the Arabian Jews, as demonstrated by the many points of resemblance it bears to the "Arabian Nights," the similitude between the characters of the Jewish legend and the Jewish merchant Benesdra (בן עזרא) and his son Solomon in the "Arabian Nights" ("Les 1,000 Quarts d'Heure," Paris, 1715; German ed. by Dessauer, 1844, i. 497 *et seq.*), as Steinschneider observes, being especially striking. The names also seem to correspond somewhat; for "Bar Shalmon" in the Arabian version becomes "Solomon," who in the Ashmedai legend, again, is mentioned as the son of Bar Shalmon. Indeed, the name "Bar Shalmon" is itself to be suspected, and is probably corrupted from בר תלמיון (Bartholomaeus). In Lev. R. vi. 3 a certain Bartholomaeus is mentioned as an example of a perjurer.

The legend of Bar Shalmon, in the Hebrew literature known under the title "Ma'aseh Yerushalmi," belongs to the most widely popular stories of this class; and even to-day in Russia it is a great favorite with the children. There are three Latin and two German translations of it, and one in Judæo-German—a fact which furnishes the best proof of its popularity. There is besides an adaptation in French by Carlotta Patino Rosa, "Mitra, ou la Démone Mariée" (Padua?, 1745?).

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A. L. G.

BAR YOKNI (written בר יוכני and בר יכני): A gigantic bird mentioned several times in the Talmud. An authority at the beginning of the third century, in relating a number of wonders, says that this bird was so large that once one of its eggs dropping from a height flooded sixty cities and shattered three hundred cedar-trees (Bek. 57*b*). In two other passages the egg and the bird are similarly used as examples of huge size (Yoma 80*a*; Suk. 5*b*, top). The Talmud identifies Bar Yokni with the ostrich, mentioned in Job xxxix. 13, and says that the bird lifts its egg from the place where it happens to lay it and flies with it at a great height until it reaches its nest, where it puts it gently down (Rashi on Bek. *l.c.*; Rashi and Tos. on Men. 66*b*; compare Sifra, Wayikra, Nedabah, xiv. 13; ed. Weiss, 12*b*). The opinion that the bird was reserved for the food of the pious in Messianic times occurs only in Elijah Levita, Tishbi, *s.v.* יוכנה.

The name of the bird, "Bar Yokni" (Son of the Nest; "Yokni" = Arabic "wukanatun," nest), is probably due to a prevailing belief that the female ostrich does not sit upon her eggs, but merely lets them lie in the nest. Some scholars connect Bar Yokni with Vâraghna, the swiftest bird mentioned in the Zend Avesta; but the two do not resemble each other in their characteristics.

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J. SR. L. G.

BARABAS: The principal character in Christopher Marlowe's "The Rich Jew of Malta," first produced at the Rose Theater, Bankside, London, in 1591, and entered in the Stationers' Books May 17, 1594. The rôle of *Barabas* was created by Edward Alleyn, the founder of Dulwich College. The play was revived in 1818 at Drury Lane Theater by Edmund Kean, but failed to secure popular approval. *Barabas* is an inhuman fiend, with an occasional lapse into humanity. His predominating traits are vicious ingenuity, intensity of vengeful emotions, a lustful love of gold, and a degenerate desire to kill. He is the embodiment of all that is thoroughly bad, and as a character-drawing must rank high—during the first two acts of the play almost as high as the Shakespearian *Shylock*. The latter—harsh though his methods be—seeks payment of a just claim; *Barabas* seeks revenge on all humanity—Christian, or Turk, or Jew. He prostitutes his own daughter and uses her as a bait for which her two lovers fight to the death. *Shylock* has some nobility of character; *Barabas*, none. His money and estates confiscated by the governor of Malta to pay an overdue indemnity to the Turks, *Barabas*, who has hidden the greater part of his gold and jewels in his former home, induces his daughter, *Abigail*, to feign conversion to Christianity, that she may reenter the home, now a cloister, to obtain the hoard. When *Abigail* protests, *Barabas* reassures her with:

> ". . . Tush!
> As good dissemble that thou never mean'st
> As first mean truth and then dissemble it:
> A counterfeit profession is better
> Than unseen hypocrisy."

Having obtained the hoard, *Barabas* buys a palace to shame the Christians, and plots vengeance against the governor of Malta and incidentally against *Mathias*, the Christian lover of *Abigail*. By means of a forged letter he brings *Mathias* and *Lodowick*, son of the governor, into a duel, in which both die. When *Abigail* learns of her father's deed, through his slave *Ithamore*, she turns Christian and retires to the nunnery, her former home. On hearing this, *Barabas* sends poisoned broth to the nuns.

Abigail, dying, confesses her father's villainy to the two friars, *Jacomo* and *Bernardine*, and they become the next victims of *Barabas'* wrath. He lures *Bernardine* into his home by promises of money, and, aided by *Ithamore*, strangles him. Then he places the dead body in a natural attitude. When *Jacomo* arrives he becomes jealous of his brother friar and brains him. Thereupon *Barabas* turns him over to the authorities, who hang him on a charge of murder.

In the mean time *Ithamore* has been ensnared by *Bellamira*, a courtezan; and to her and her lover, *Pilia-Borza*, he confesses. They seek to blackmail *Barabas*; and he kills them by means of poison sprinkled on flowers. When taken into custody, he swallows a sleeping-draft of "poppy and cold mandrake juice." He is left for dead, and betrays the city into the hands of the Turks, who make him governor.

Barabas' next desire is vengeance on the Turks, the prime instigators of his troubles. He invites their commander-in-chief to a banquet, prepared in a room so built that by the cutting of a rope all in the room would be precipitated into a caldron of boiling oil. As the Turks arrive, *Ferneze*, the ex-governor of Malta, cuts the rope, and *Barabas* is thrown into the caldron, from which, dying, he exclaims:

> "Die, life! fly, soul! tongue, curse thy fill, and die!"

Such is *Barabas*, the embodiment of devilishness. It is only fair to say that three of the Christian characters in the play—the two friars and the courtezan—are fully as repulsive as *Barabas*. Remarkable as was Marlowe's perception of human nature, his knowledge of Hebrew nomenclature was decidedly defective; for in Act 1, *Barabas* indicates other Jews by such names as "Zaareth," "Temainte," "Nones," and "Kirriah."

BIBLIOGRAPHY: *Merchant of Venice*, in H. H. Furness, *The New Variorum Shakespeare*, Appendix, pp. 322-324; *Gentleman's Magazine*, 1830, c. 593, 594, 596, 597; Fuller, *Worthies*, ii. 223; Collier, *Memoirs of Edward Alleyn*, 1841.

J. E. Ms.

BARABBAS: Prisoner of the Romans released by the procurator Pontius Pilate. The reason for his incarceration is given differently in various books of the New Testament. In Matt. xxvii. 16, he is called "a notable prisoner"; according to Mark xv. 7, and Luke xxiii. 19, he had been implicated in some insurrection and had committed what was known to the Romans as murder; John xviii. 40 represents him as a robber. According to the New Testament account there was a custom to release, at the request of the people on the day preceding the festival of Passover, one prisoner condemned to punishment. When they were given the choice between Barabbas and Jesus after the latter had been condemned, they selected Barabbas, possibly on the ground that he had been engaged in an insurrection against the Romans. Brandt, following Jerome on Matt. xxvii. 16, who quotes the gospel of the Hebrews as containing the explanation of Barabbas as "filius magistri eorum," gives as the reason that, being the son of a rabbi or teacher, he was popular among the people. This assumes that "Abba" is used in the name "Barabbas" as a common noun, whereas "Abba" is found as a prænomen as early as tannaitic times (Yeb. 15*a*). If "Abba" were merely a title of Barabbas' father, his name could not have been simply "Son of Abba." In fact Origen reports that in several manuscripts of the Gospels he had seen the name given as "Jesus Barabbas" or "Jesus, son of Abba." Accordingly, the first name was afterward omitted from the manuscripts of the Gospels when the name of Jesus had become sacred. Chajes (in Hilgenfeld's "Zeitschrift," xliii. 280) thinks of the Talmudical name ברבי (Mak. 5*b*), which, however, still awaits a satisfactory explanation.

With regard to the Roman custom of selecting a mock king who should die, and another who should represent the local deity and have all the privileges of a sacred person, compare Philo, "In Flaccum," §§ 5, 6; Fraser, "The Golden Bough," 2d edition; and article JESUS.

BIBLIOGRAPHY: Brandt, *Evangelische Gesch.* 1893, pp. 94-105; *Folklore*, xii. 227.

K. J.

BARACH, M. See MAERZROTH.

BARACH, ROSA: Austrian authoress and educator; born at Neu-Rausnitz, Moravia, May 15, 1841. Educated at her native place and at Vienna, she settled in the latter city, where she founded a high school for girls. In 1882 she made a professional tour in Germany as a reciter. She published the following novels: "Aus Eigener Kraft," 1880; "Soldaten Fritz," 1881; "Gefesselt," 1882; "Liebesopfer," 1884; "Aberglauben," 1890; "Stiefmütterchen," 1892; "Alle Drei," 1893. She wrote also: "Aus Oesterreichs Herzen," patriotic songs, 1882; "Franz Josef I.," a biography of the Austrian emperor, 1889; "Ein Abend Unter Freimaurern," a sketch, 1893.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i. 17.

S. M. B.

BARAFFAEL (BARUFFALL), ISAAC: Italian officer and communal worker; lived in Rome at the end of the eighteenth century and the beginning of the nineteenth. On the occupation of Rome by the French, Baraffael was appointed major of the national forces on March 18, 1798. After the reconquest of the city by the Neapolitans and their allies, when a heavy tribute was exacted from the Jews, Baraffael paid 700 scudi (about $700). In 1811 he was elected deputy-representative of the Jewish community of Rome.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 352 *et seq.*

S. M. B.

BARAITA (plural **Baraitas**; Hebrew plural, **Baraitot**): An Aramaic word designating a tannaite tradition not incorporated in the Mishnah; later it was applied also to collections of such traditions ("Barayata," plural of Baraita). The Aramaic form is ברייתא, which in an old manuscript in Grünhut, "Sefer ha-Likkutim," ii. 20*b*, is vocalized בָּרַיְתָא ("Barayta"). The form frequently used, "Boraitha" or "Boraita," is certainly erroneous; for it assumes the rendition of "ḳameẓ" by both "a" and "o" in the same word. The word means "the outside" מתניתא or tradition, and is probably an adaptation of the Neo-Hebraic term "sefarim ha-ḥizonim" (outside books), denoting the Apocrypha (employed by so early a teacher as Akiba, Sanh. x. 1). The relation of the Baraita to the Mishnah is thus represented as similar to that of the Apocrypha to the canonical Biblical writings.

Definition.

Another explanation of the term "Baraita" is the following: The Mishnah—that is, the collection of tannaite traditions compiled by Judah ha-Nasi—formed the authoritative subject of instruction in both the Palestinian and the Babylonian academies; whereas the Baraitas were taught in private schools for the academies (Sherira, "First Letter," ed. Neubauer, p. 14). Now these preparatory schools, existing alongside the academies, were designated by the term "bara" (the outside) (Shab. 106*a*; Beẓah 12*b*; Yeb. 77*b*; Sanh. 62*b*); and later in Babylonia they were called "tarbiẓa" (Isaac Halevy, "Dorot ha-Rishonim," iii. 226, was probably the first to prove the identity of the tarbiẓa with the bara). A Baraita, accordingly, is teaching delivered in such schoolhouses. A point in favor of this explanation is that it makes clear also the striking designation for the teacher of a Baraita, "tanna bara," instead of "tanna baraya," the proper form of an adjective. Thus "tanna bara" is neither more nor less than a "tanna of the bara" (outside school); and his teaching is the Baraita. The fact that the Yerushalmi (Pes. vii. 34*a*; Ḥallah iv. 59*d*; Yoma vi. 43*d*) has "tanna baraya" does not disprove this explanation, as the adjective "baraya" merely means "belonging to the bara."

Various Kinds of Baraita.

Whatever may have been the original meaning of the word "Baraita," it is certain that in the Babylonian Talmud it designates the most varied kinds of tannaite traditions not contained in the Mishnah, such as Sifra, Sifre, Mekilta, and Tosefta. In the Talmud Yerushalmi, "Baraita" rarely occurs, but it is not wholly lacking as Frankel maintains ("Mebo," 12*a*); see, for instance, Yer. Niddah iii. 50*d*. According to Weiss ("Dor," iii. 3), Yerushalmi once gives the Hebrew equivalent "Miḥuẓah" for the Aramaic "Baraita." His statement—which he fails to verify by any reference—is, however, scarcely correct. (The expression "mishnah ha-ḥiẓonah" occurs in Num. R. xviii. 21, a work which, in its present form, is hardly older than the twelfth century; in 'Aruk, *s.v.* מד 1, and *s.v.* אפתק; in the writings of the Karaite, Judah Hadassi; in those of Judah of Barcelona, and in Halakot Gedolot.

Nature and Sources.

The contents of a Baraita are either haggadic or halakic, more frequently the latter; but the proportion of Haggadah to Halakah in the Baraita is quite different from their proportion to each other in the Mishnah. For, while the Mishnah rarely gives haggadic matter, the Babylonian treatise Berakot alone cites fifty Haggadot from the Baraita. The halakic Baraitas are either purely halakic or Midrashic-halakic; that is, they either simply state a law independently of Scripture, or deduce legal decisions from some passage in the Bible by means of certain hermeneutic rules. The sources used by the Talmud, especially for the halakic Baraitas, are the extant halakic Midrashim, Mekilta, Sifra, Sifre, Sifre Zuṭṭa, Mekilta de R. Simon, and Mekilta on Deuteronomy (the last three only partially preserved in manuscript form), as well as various tannaitic collections which did not survive the redaction of the Talmud and of which nothing is now known. To these lost Midrashic collections, which were still in existence at the time of the Amoraim and were the sources for a large number of the halakic Baraitas, belong the following: first, those named after the originator from whose school they issued, as the Baraita collections of R. Simon, of R. Eliezer b. Jacob, and of R. Ishmael (the last is often called "The Baraita of the school of R. Ishmael"); then those which are named after their last redactor; *e.g.*, R. Ḥiyyah, R. Hoshaya, and R. Ḥizḳiyah, the last of whom may be regarded, if not as a tanna, at least as a semi-tanna (see Bar Ḳappara), and whose collection marks the transition from the tannaitic to the amoraic Baraita collections. Concerning the older pupils of Rabbi—namely, Bar Ḳappara, Levi, Abba Arika, and Samuel—it is known that they collected Baraitas and arranged them according to the Orders of the Mishnah (for instance, Ḳid. 76*b*; B. B. 52*b*, where the Baraita collection of Levi is cited as the "Kiddushin debe Levi"; see Rashbam, *ad loc.* But compare also I. Halevy, "Dorot ha-Rishonim," ii. 119–161).

Tannaitic Baraita Collections.

The great mass of traditional matter presented by these widely varying Baraita collections may be separated into two large divisions—the pre-Mishnaic Baraita and the post-Mishnaic. The origin and development, form, and contents of the two are so essentially different that they may be readily distinguished. Even in the first arrangement of the Mishnah made by the pupils of Shammai and Hillel in the time of the Temple, considerable portions of the traditional subject-matter were omitted. Thus, as was noted by Sherira (First Letter, ed. Neubauer, p. 16), the Talmud ('Er. 19*a*) speaks of a Baraita of the school of R. Johanan b. Zakkai, which can be taken to mean only that so far back as the time of Johanan b. Zakkai certain things were excluded from the authoritative teachings, which, nevertheless, continued to be transmitted. When Akiba undertook for the first time a comprehensive and systematic collection of the traditional matter, much was omitted by him, not only through his frequent and intentional disregard of the old Halakah, but for the purely economical reasons that he had to limit himself to a selection from the vast amount of material at hand. According to a Talmudic passage, not to be taken literally, but doubtless containing a foundation of fact, Eliezer b. Hyrcanus alone transmitted 300 Halakot in a special case (Sanh. 68*a*). Most of the tannaim of Akiba's time, like Ishmael and Abba Saul, also occupied themselves with collections and arrangements of the old traditions; and their collections, as well as those of others from which very many Baraitas are derived, have been preserved in more or less lengthy fragments. Unfortunately, Akiba's peculiar hermeneutics undid much of the good accomplished by his methodology; and, indeed, his pupils, R. Meïr, R. Judah, R. Simon, and R. Nehemiah, felt themselves compelled to modify essentially the collection begun by him; and in the process many old Baraitas were again excluded.

The redaction of the Mishnah by Judah ha-Nasi, which followed, was based chiefly on R. Meïr's recension of Akiba's Mishnah. It was owing to the

Effect of the Mishnah.

great authority with which Rabbi's redaction became invested, that that branch of literature was produced to which later usage gave the name "Baraita." The vast amount of matter accumulated from the time of Hillel's activity—possibly from earlier generations—to the time of Judah ha-Nasi was divided into two groups by his Mishnah. It excluded from its contents nearly the whole halakic Midrash. Since the Mishnah is concerned chiefly with judicial statements, and not with causes, the reason for a Halakah and the means by which it was produced remain for the most part unknown. Often no regard is paid in the Mishnah to the opinions of individual authorities; the most recognized and most wide-spread view is adopted as law; and, even where varying opinions are cited, the editor omits, in most cases, the prolix discussions of his predecessors.

The halakic Baraitas, therefore, if only those up to the time of the Mishnah are regarded, consist of tannaite traditions of the school of Shammai, which were neglected even by Akiba in his Mishnah, and naturally were still less heeded by Judah ha-Nasi. To give an example: In the Mishnah the rule אין שליח לדבר עברה ("One can not constitute another a representative ["messenger"] for a crime") obtains (see Accessory); whereas a Baraita (Ḳid. 43*a*) has preserved the following tradition: "Shammai taught, 'If some one bade a person, Go and kill so-and-so, he (the sender) has incurred the death-penalty.'"

Halakic Baraitas.

Another highly characteristic instance is the following: The pharisaic conception, according to which the Biblical *lex talionis* is valid only in case of murder, while for other crimes money compensation satisfies the law, was no longer an open question for the Mishnah. Hence, while the Mishnah (B. Ḳ. viii. 1) begins by determining the damages for bodily injuries, it is learned from a Baraita (*ib.* 84*a*) that this principle was not recognized by the school of Shammai, and that Eliezer b. Hyrcanus still upheld the old Sadducean view of the *lex talionis* (compare Mek., Mishpaṭim, 8; Geiger's "Nachgelassene Schriften," v. 162).

It is evident, then, that the Baraita not infrequently gives the old Halakah, while the Mishnah gives the later development (see Baraita de-Niddah). In the above-mentioned Talmud passage (B. Ḳ. 83*b*, 84*a*), ten Baraitas and Memras present ten different Midrashic reasons for the principle concerning money compensation for bodily injuries which the Mishnah assumes to be self-evident. This furnishes an example of the wealth of the halakic Midrash in the Baraita, contrasted with its comparative absence in the Mishnah.

As has already been observed, some of these halakic Midrashim have been preserved; but the purely halakic Baraita collections—*i.e.*, those without Midrashic support from Scriptures—were completely supplanted by the Mishnah, and, with the exception of a few citations in the Talmud, they have entirely disappeared.

The same was the fate of the haggadic Baraitas; for it is highly probable that even Akiba, or at least his disciples, began Haggadah collections, arranged according to a certain system. The Book of Jubilees, as well as scattered haggadic Baraitas, furnishes plausible grounds for the supposition that homiletic elucidations and legendary amplifications based on the Bible text existed at a very early time. From such Haggadah collections many of the haggadic Baraitas cited in the Talmud and the Midrash were drawn, and there are numerous indications that haggadic opinions were early arranged by numbers (see Baraita of the Forty-Nine Rules), from which, probably, many Baraitas in numerical form have been derived (see, for instance, Ber. 3*a*, 3*b*, 10*b*, 43*b*, and many others enumerated by Weiss, "Dor," ii. 240).

Though the old Baraita, as has been shown, is not only quite independent of the Mishnah, but entirely different from it in character and contents, the distinguishing feature of the later Baraita, which originated among the disciples of Judah ha-Nasi, is its constant relationship with the Mishnah. Explanations and elucidations of the Mishnah, supplements to it, and opposing opinions were all contained in the Baraitas of Ḥiyyah, Levi, Bar Ḳappara, and the other pupils of Rabbi. To give an idea of these Baraitas, the following may serve as an example: The first Mishnah (Ber. i. 1), which gives the time set for the reading of the Shema', certainly originated in the period preceding the destruction of the Temple; and the time-limits which it sets for this reading were actually unintelligible and pointless at a later date. Judah ha-Nasi, who desired his Mishnah to be a text-book for instruction rather than a code of laws, preserved the old formula for the time of the Shema'-reading current in the academies. Not so Ḥiyyah, who in his Baraita changed the formula of the Mishnah in accordance with the conditions prevailing in his day (Yer. Ber., beginning).

At the first blush, these post-Mishnaic Baraitas frequently give the impression of presenting something quite new. Closer examination, however, reveals the fact that general rules laid down in the Mishnah are given a special application in the Baraita. The Talmud relates that an amora of the second generation made an interesting wager that he would give the source in the Mishnah of every teaching in a Baraita whose author was a disciple of Judah ha-Nasi (Ket. 69*b*). Cases in which these Baraitas present a view differing from that of the Mishnah are not very frequent; but they often give opinions disregarded in the Mishnah, at the same time naming the authority for them together with the opinion which the Mishnah holds to be the standard. The origin of these Baraitas, then, is not to be sought in any feeling of opposition to the Mishnah—though this may have played some part—but rather in a desire to supplement that work. Various passages of the Talmud, in fact (Naz. 52*b*; B. M. 51*a*), create the impression that the disciples of Judah ha-Nasi were prompted to undertake their work by Rabbi himself.

Of these Baraita collections only fragments have been preserved in the Talmuds and Midrashim; and probably the Tosefta was in part prepared in accordance with them.

The diverse origins of the Baraitas explain the varied estimation put upon them during the period of the Amoraim, and its unequal influence upon the development of the Halakah. The time of the first amoraim was a time of conflict between the Mishnah and the Baraita; but at so early a period as that of the most prominent Palestinian amoraim of the second generation the rule had been established that the teachings not officially delivered in the academies could not lay claim to authority (Yer. 'Er. i. 19*b*). In the same spirit was the rule in the Babylonian Talmud that no reliance should be placed on Baraitas not embodied in the collections of Ḥiyyah and Hoshaya (Ḥul. 141*a et seq.*); for these were the only Baraita collections taught in the academies (Sherira, First Letter, ed. Neubauer, p. 15). But even these favored Baraitas possessed authority only in so far as they did not clash with the Mishnah (for numerous instances see Sherira, *ib.*).

Authority of the Baraita.

Cases in which the Talmud sides with the Baraita in opposing the Mishnah are very rare; indeed, only one such case can be adduced with certainty (Lampronti, "Paḥad Yiẓḥaḳ," i. 52). Nevertheless, certain amoraim gave special attention to the study of the Baraita. The principal of these in Babylonia were Sheshet and Joseph b. Ḥiyyah, of the third generation of amoraim, who prided themselves on their knowledge of the Baraita ('Er. i. 67*a*; compare also the remark of R. Joseph in Giṭ. 6*b*). In general, however, the Babylonians did not possess so intimate a knowledge of the Baraita as did the Palestinians, who could state the origin and development of each Baraita with exactitude. If, nevertheless, some Baraitas remained unknown to the Palestinians, though familiar to the Babylonians, it was due to the fact that independent Halakot collections were made in Babylonia, prior to the redaction of the Mishnah, which never became widely known in Palestine (Sherira, *ib.* p. 16). Weiss, however, is not quite right in asserting ("Dor," iii. 32) that the many scholars during the amoraic period, who are called "Tannaim" and are referred to in the Talmud as "arrangers of 'Mishnayot' before the Babylonian scholars," were those who carried the Baraitas from Palestine to Babylonia (I. Halevy, "Dorot ha-Rishonim," iii. 4, 5; see also TANNAIM). They, in fact, were the very ones who transmitted numerous Halakot and halakic Midrashim, which remained wholly unknown to the Yerushalmi, and for whose sources the Palestinian Baraita collections might have served just as well as the Babylonian.

In post-Talmudic times, "Baraita" came to be the general designation of those works which either originated or were claimed to have originated in the time of the Tannaim. Hence, in a wider sense, the word can be applied to the Tosefta and the halakic Midrashim.

It is probable that the Geonim and later generations of scholars were acquainted with some Baraita collections now unknown. Hai Gaon reports that he saw in the possession of an old scholar supplements to the Mishnah ("Sha'are Teshubah," 1858, No. 143). A Baraita on the stones in the "ḥoshen" (breastplate) and "ephod" and on the "degalim" (banners) was consulted by so late a writer as Maimonides, but seems now to be entirely lost (Epstein, "Mi-Ḳadmoniyot," pp. 83-90; compare MISHNAH, MIDRASH, TOSEFTA.

BIBLIOGRAPHY: Z. Frankel, *Darke ha-Mishnah*, pp. 218, 311-313; idem, *Mebo*, 22*a et seq.*; Hoffmann, *Zur Einleitung in die Halachischen Midraschim*, pp. 1-3, 79-81; Abraham Krochmal, *Yerushalaim ha-Benuyah*, pp. 6 *et seq.*; *idem*, in *He-Ḥaluẓ*, iii. 118 *et seq.*; Nahman Krochmal, *Moreh Nebuke ha-Zeman*, pp. 200 *et seq.*; Lampronti, *Paḥad Yiẓḥaḳ*, 1st ed., i. 52*a et seq.*, s.v. בריתא; Oppenheim, in *Bet Talmud*, ii. 348 *et seq.*; *idem*, in *Keneset Yisrael*, ii. 50 *et seq.*; Sherira Gaon, *First Letter*; Weiss, *Dor Dor we-Dorshaw*, ii. 189 *et seq.*, 239-241, iii. 3; Zunz, *G. V.* 2d ed., p. 52.

J. SR. L. G.

BARAITA ON THE (TREATISE) ABOT (בריתא דאבות), called also **Pereḳ R. Meïr**; and **Pereḳ Ḳinyan ha-Torah** ("Chapter About Acquisition of the Law"): A Baraita consisting of eleven paragraphs on the excellences of the Torah and on the right way to become acquainted with it. This Baraita claims to be a supplement to the treatise Abot, having as a superscription the words: "The sages taught ["shanu ḥakamin"] in the language of the Mishnah." The first part of the sentence, "The sages taught," shows that this section constitutes a Baraita which in the Talmud is cited with the formula, "The sages taught."

The Baraita mentions, besides R. Meïr, author of the first sentence (whence the Baraita is known by his name), Joshua b. Levi, Simon b. Menasia, José b. Ḳisma, and Simon b. Yoḥai, whose teaching was transmitted by Simon b. Menasia or, as some versions have it, by Simon b. Judah. The mention of the amora Joshua b. Levi in a work claiming tannaite origin justifies the supposition that the redaction of this Baraita is of comparatively recent date, belonging to a time in which there no longer existed an exact knowledge of the chronology of the Tannaim and Amoraim. Most of the sayings of this Baraita, with greater or slighter variations, occur in the Babylonian and the Palestinian Talmud, and in different Midrash collections, in such a way as to make it apparent that the Baraita de-Abot is more recent than these works. Coronel, in his "Ḥamishah Ḳuntresim," published (Vienna, 1864), from a manuscript, a Gemara to this Baraita which was known to many of the old authorities (compare KALLAH). In the edition of the Talmud by Romm, of Wilna, the Gemara is reprinted. In the middle of the ninth century, however, the Baraita already formed a part of the treatise Abot, and was recited with it in the synagogue on the Sabbath afternoon (Sar Shalom Gaon, cited in "Siddur R. Amram," 30*a*). This was the custom later, also, both in the Spanish and the German rituals.

For the criticism of the text special regard must be paid to the seventeenth chapter of the Tanna debe Eliyahu Zuṭṭa, in which the Baraita is given in its entirety, but with different textual readings. The following two sayings may serve to illustrate its character: "Every day a voice goes forth from Mount Horeb and cries out, saying: 'Wo unto the creatures [mankind] for the insult they offer to the Law'" (ii.). "Seek not greatness for thyself, and desire not honor. Practise more than thou learnest. Lust not for the table of kings: for thy table is greater than their table, thy crown greater than their crown; and faithful is thy taskmaster who will pay thee the wage of thy work" (v.).

Under the title "Baraita Ḳinyan Torah" R. Noah Ḥayyim (Warsaw, 1874) made a collection of all the passages in the Midrashic and Talmudic literature bearing upon this Baraita. "Baraita de-Abot" is a designation also for ABOT DE-RABBI NATHAN.

BIBLIOGRAPHY: Since most editions and translations of *Abot* contain this Baraita, see the bibliography to ABOT: compare also Baer's prayer-book, *'Abodat Yisrael*, pp. 289 *et seq.*; Zunz, *G. V.* 2d ed., pp. 122, 438.

J. SR. L. G.

BARAITA OF R. ADA (בריתא דר' אדא): A Baraita on the calendar. The only one who speaks of such a Baraita is Abraham b. Ḥiyya ha-Nassi ("Sefer ha-'Ibbur," iii. 4), to whom probably are to be ascribed the words on the Baraita which occur in the commentary by Obadiah b. David on Maimonides' "Hilkot ha-Ḥodesh," x. Abraham b. Ḥiyya does not seem to have believed that the Baraita originated in Talmudic times, but rather that it was composed at the end of the gaonic period. This is probably true, and does not prejudice the question of the origin and age of the so-called "Teḳufat R. Ada," concerning which compare CALENDAR.

BIBLIOGRAPHY: Slonimski, *Yesode ha-'Ibbur*, 2d ed., p. 39; *idem*, in *Ha-Asif*, 1887, pp. 238, 239; Pineles, *Darkah shel Torah*, p. 253; Zunz, *G. V.* 2d ed., p. 98; A. Epstein, *Mi-Kadmoniyot ha-Yehudim*, p. 20.

J. SR. L. G.

BARAITA ON THE CREATION (בריתא דמעשה בראשית): 1. See MA'ASEH BERESHIT.

2. Under the title בריתא דמעשה בראשית. L. Goldschmidt published a work (Strasburg, 1894) which he gave out to be an Aramaic apocryphon. But A. Epstein ("Monatsschrift," xxxviii. 479) has shown that it is a spurious work by Goldschmidt himself, who translated the Ethiopian Hexæmeron of Pseudo-Epiphanius into Aramaic, and then edited it as though it were an old Jewish apocryphon.

J. SR. L. G.

BARAITA OF R. ELIEZER (בריתא דר' אליעזר): The customary name for the PIRḲE R. ELIEZER among the older scholars, as Rashi and in the 'Aruk. Some recent scholars follow their example in using this title.

J. SR. L. G.

BARAITA OF R. ELIEZER (more exactly **OF R. ELIEZER B. JOSE HA-GELILI**). See BARAITA OF THE THIRTY-TWO RULES.

BARAITA ON THE ERECTION OF THE TABERNACLE (בריתא דמלאכת המשכן): A Baraita cited several times by Hai Gaon, by Nathan ben Jehiel in the 'Aruk, as well as in Rashi, Yalḳut, and Maimonides. Rashi calls it a Mishnah. It treats in fourteen sections (in the Munich MS., sections i. and ii. constitute one section) of the boards (sec. i.), woolen carpets (ii.), and carpets made of goat-hair (iii.), the curtain (iv.), the courtyard (v.), the Ark of the Covenant (vi.-vii.), the table (viii.), the candlestick (ix., x.), the altar of incense (xi.), the goblets (xii.), the Levitical services (xiii.), and the wandering in the wilderness (xiv.). The authorities mentioned in this Baraita are: Rabbi (Judah ha-Nasi I.), José, Nehemiah, Judah, José b. Judah, Judah b. Laḳish, Eliezer, Abba Saul, Meïr, Joshua b. Ḳorḥa, Isi (= Isai) b. Judah, Nathan, Simon b. Yoḥai, and a pupil of Ishmael not otherwise designated.

With the exception of Isi b. Judah and Judah b. Laḳish, no authority is here mentioned whose name does not occur in the Mishnah; and these two are as old as Rabbi, the author of the MISHNAH. From this fact, and from the fact that many teachings of the Baraita on the Erection of the Tabernacle are cited in the Talmud with the formula "de-tania" or "tanu rabbanan" (see proofs in Flesch, p. 7), it may be assumed that this Baraita was available to the Amoraim in a fixed form. It is questionable, however, whether the redactor of the Mekilta and the redactor of the Sifre drew upon this Baraita. Mekilta Beshallaḥ, introduction (30*b*, ed. Weiss), seems to have preserved the Haggadah on the seven clouds in the wilderness in an older form than that given by the present Baraita in section xiv. It is true that this very section may not pertain to the real Baraita; yet it is quite possible that Sifre, Num. 59, originated from section x. of the Baraita.

Lewy inclines to the supposition that the Baraita was originally a constituent of the Mekilta of R. Simon. But an argument against such a hypothesis is the fundamental difference in the two writings; the Baraita containing almost no Midrash, while the Mekilta is composed chiefly of halakic Midrash. The same reason may serve to refute Brüll's view ("Jahrbücher," v. 134 *et seq.*, and "Central-Anzeiger für Jüdische Literatur," p. 32), according to which the Baraita is an addition to the Mekilta.

Elements of the Baraita.

The text of the Baraita is in general free from interpolations (the words of Isi b. 'Akkabyah in section x. do not occur in the Munich MS.; they found their way later into the Baraita from Men. 29*a*). Nevertheless, the last two sections seem to be later additions from another Baraita (they occur already in Rashi), which is indicated by the haggadic character of the two sections, and by the fact that the author of "We-Hizhir," who copied the Baraita in full, omitted them—probably because he did not know of them. There is much in favor of the view of Grünhut and, before him, of Ḥayyim M. Horowitz, in "Tosefta 'Attiḳata," i. 7, that both sections were constituents of the "Baraita of the Forty-nine Rules." It is especially noteworthy that the numbers "four" and "seven" are the ones on which the sections hinge.

BIBLIOGRAPHY: Abraham b. Elijah of Wilna, *Rab Pe'olim*, p. 39; Buber, *Yeri'at Shelomoh*, p. 15; H. Flesch, *Die Baraitha von der Herstellung der Stiftshütte nach der Münchener Handschrift. . . . Uebersetzt und . . . Erläutert*, 1899; Grünhut, *Sefer ha-Liḳḳuṭim*, pp. 11-13, 12*b*-16*a*; Jellinek, *B. H.* iii., xxix.-xxx.; Lewy, *Ein Wort über die Mekilta des R. Simon*, Program of the Breslau Seminary, 1889, p. 3; Zunz, *G. V.* 2d ed., p. 90. Editions: Venice, 1602; Hamburg, 1782; Offenbach, 1802; Wilna, 1802, by Abraham b. Elijah; Jellinek, in *B. H.* iii. 144-154; Flesch, 1899, from the famous Talmud Manuscript of Munich.

J. SR. L. G.

BARAITA OF THE FORTY-NINE RULES (בריתא דארבעים ותשע מדות; usually written דמ"ט מדות): Rashi, the Tosafists, Abraham ibn Ezra, Yalḳut, and Asher ben Jehiel mention a work, "Baraita of the Forty-nine Rules," and make citations from it (thus, Rashi, ed. Berliner, on Ex. xxvi. 5; Yalḳ., Gen. 61, calls it "Midrash"; Rashi on Ex. xxvii. 6 calls it "Mishnah"). Ibn Ezra ("Yesod Moreh," ed. Königsberg, 6*a*) mentions R. Nathan as the author of the Baraita. Zunz showed, by referring to a number of passages in the Talmud, that the tanna R. Nathan, in the Halakah as well as in the Haggadah, was accustomed to group things arithmetically, and to arrange his sayings accordingly. On this observation, Zunz based the conjecture that "this lost work of R. Nathan contained a large portion of his Mishnah, and was arranged in rubrics from one to forty-nine; so that each rubric, under the introductory formula "Middah," mentioned halakic, haggadic, and, in general, scientific subjects which belonged in that particular place in regard to number" ("G. V." 2d ed., pp. 95–97).

From the few fragments of this Baraita preserved by the above-mentioned authors, only one fact pertaining to its character can be ascertained, viz., that it contained haggadic (Yalk. *l.c.* on the seventy nations) as well as halakic matter, especially such portions of the Halakah as are concerned with exact measurement; for instance, the measurement of the Tabernacle and its furnishings (Rashi, *l.c.*). If from these short fragments an opinion could be formed concerning the composition of the Baraita, Zunz's assumption would be justified that it contained Haggadah and Halakah numerically arranged. Another assumption of his, however, that it represents the "Mishnat R. Nathan" mentioned elsewhere, is highly improbable; R. Nathan's Mishnah was in all likelihood only a version of Akiba's Mishnah differing from the authoritative Mishnah. Against Zunz's opinion, compare Eliakim Milsahagi, "RABIH," pp. 4*b*, 7*b*.

The "Mishnat ha-Middot."

Steinschneider believed that he had put an end to all conjecture concerning the Baraita through a happy find. In the introduction to an edition of the "Mishnat ha-Middot, die Erste Geometrische Schrift in Hebräischer Sprache" (Berlin, 1864), he maintains that this mathematical work, edited by him, is identical with the Baraita under consideration. Were this the case, the Baraita would be a product of the ninth or, at the earliest, of the eighth century, and its birthplace would have to be Babylonia. For, although the scientific terminology of this, the oldest, mathematical work of the Jews shows its origin to have been in a time previous to Arabic influences on Jewish scholarship, yet expressions like חין = Arabic סהם ("arrow") for *sinus versus*, or מישיחה = Arabic מסאחה for measure, area, show that the work could not have been written before the contact of the Jews with the Arabs.

But Steinschneider's assumption can hardly be supported. The "Mishnat ha-Middot" has nothing in common with the Baraita cited by the old scholars under that name: for the citations leave no doubt that the Baraita, even in its mathematical parts, was founded on the Bible; whereas the "Mishnat ha-Middot" is a purely secular work, and, possibly, it drew upon the same source as did Mohammed b. Musa, the oldest Arabic mathematician. The plea that the "Mishnat ha-Middot" has not been preserved in its entirety, and that in its original form there were references to the Bible for special points, is of no weight, since it is absolutely incomprehensible that haggadic or halakic matter should fit into the frame of the work as it now is.

The same reason demolishes the hypothesis of the German translator of the "Mishnat ha-Middot" ("Abhandlung zur Geschichte d. Mathematik," in Supplement to "Zeitschrift für Mathematik und Physik," 1880; H. Schapira, "Mishnat ha-Midoth . . . ins Deutsche Uebersetzt"), who assumes that there was a Mishnah with the Gemara on it, and that citations of the old scholars refer to the Gemara, whereas the printed text represents the Mishnah (compare the tanna NATHAN, and BARAITA ON THE ERECTION OF THE TABERNACLE).

BIBLIOGRAPHY: Abraham b. Solomon of Wilna, in the introduction to his edition of *Aggadat Bereshit*; idem, *Rab Pe'olim*, pp. 86 *et seq.*; Buber, *Yeri'ot Shelomoh*, pp. 22, 23, Warsaw, 1896; Grünhut, in *Israelitische Monatsschrift* (scientific supplement to *Jüdische Presse*), vii. 30–31, 1898; idem, *Sefer ha-Likkuṭim*, ii. 3 *et seq.* (Grünhut believes that he found more citations from the present Baraita in Yalkuṭ; the proofs for his assumption are not convincing, at least not for all the passages in Yalkuṭ, the source of which he considers to be the Baraita); Zunz, Schapira, and Steinschneider, as cited above; Geiger, in *Wissenschaftliche Zeitschrift für Jüdische Theologie*, vi. 25–30; Epstein, in Ha-Ḥoker, i. 35.

J. SR. L. G.

BARAITA ON THE HEAVENLY THRONE (ברייתא מפרקי מרכבה): See MA'ASE MERKABAH.

BARAITA OF R. ISHMAEL (ברייתא דר ישמעאל): A Baraita which explains the thirteen rules of R. Ishmael, and their application, by means of illustrations from the Bible. The name is inaccurately given also to the first part of the Baraita, which only enumerates the thirteen rules. The Baraita constitutes the introduction to the Sifra, and precedes it in all editions, containing principles which in the Sifra are given their application. The Baraita probably originated in the school of R. Ishmael; and in this regard the name is not wholly erroneous. For details see ISHMAEL, TANNA, and HERMENEUTICS. The HEKALOT are also called by some the "Baraita of R. Ishmael."

J. SR. L. G.

BARAITA OF R. JOSE (ברייתא דר' יוסי): Name given by some of the old scholars to the SEDER 'OLAM RABBAH. Concerning another Baraita of the same name, see Brüll, "Jahrbücher," v. 99.

J. SR. L. G.

BARAITA OF JOSEPH B. UZZIEL (ברייתא דיוסף בן עוזיאל): A cabalistic Baraita, several times mentioned by Recanati. It is in manuscript form at Oxford, and is a commentary to the SEFER YEẒIRAH (compare JOSEPH B. UZZIEL).

J. JR. L. G.

BARAITA OF JOSHUA B. LEVI (ברייתא דר' יהושע בן לוי). See "Revelation of Joshua b. Levi," in article APOCALYPTIC LITERATURE, NEO-HEBRAIC, § 5.

BARAITA ON THE MYSTERY OF THE CALCULATION OF THE CALENDAR (ברייתא דסוד העיבור): A Baraita cited in the Talmud (R. H. 20*b*). Since special care was taken to keep it secret, it has not been preserved; but it is probable that the BARAITA OF SAMUEL incorporated a considerable portion of it. The Talmud citation from this Baraita has completely puzzled the commentators, as well as modern students of the Jewish calendar; and despite many attempts to explain it, it remains obscure. Compare CALENDAR.

BIBLIOGRAPHY: Slonimski, in *Ha-Maggid*, 1864, p. 166; *idem*, *Yesode ha-'Ibbur*, 2d ed., pp. 55, 56.

J. SR. L. G.

BARAITA DE-NIDDAH (ברייתא דנדה): This Baraita, expressly mentioned by Naḥmanides, and probably known to the Geonim and the German-French Talmudists of the thirteenth century, was until recently supposed to be lost. It was not published until 1890, when it was edited and provided with an elaborate introduction by H. M. Horowitz. He gives it in seven recensions, most of which contain only portions of the Baraita, only one manuscript containing the complete Baraita.

The Baraita consists of Haggadah and Halakah relating to the Biblical and post-Biblical precepts in regard to the Niddah (Lev. xv. 19–33). The prolix, and in a certain sense exhaustive, introduction does not succeed in clearing away the obscurity which envelops everything concerning the Baraita. The Baraita mentions about twenty-five tannáim and as many amoraim, among whom, it is noteworthy, there is not one Babylonian. Its origin, then, is assured as Palestinian; but this is the only certain point. There are facts mentioned in the Baraita which clearly indicate a time when any idea of the chronology of the Tannaim and Amoraim was lacking. Akiba is represented as conversing with Rabbi; Ḥanina b. Dosa with Ḥiyyah; and so on. In the present condition of the Baraita it is almost impossible to decide what is of early and what of recent times. Consequently, the question must remain unsettled as to the originality of the various citations which this Baraita has in common with other Midrashim. Horowitz, however, regards this Baraita as the original in every point. Only this much must be conceded; viz., that a large part of the Baraita is of ancient origin.

Sectarian Standpoint.

The pervading tendency of the Baraita is to oppose the lenient halakic rulings of the Hillelites and of Akiba, and to take a standpoint which, on the one hand, touches the Sadducean Halakah, and, on the other hand, the strict interpretation of the Essenes. The well-known story of the Talmud ('Er. 13*b*; Yer. Ber. i. 3*b*) that a heavenly voice decided in favor of the Hillelites, runs in the Baraita as follows: "Blessed be the strict! These as well as those [the Hillelites as well as the Shammaites] speak the words of the living God; but we must regulate ourselves according to the teachings of the school of Shammai" (p. 21). The old Halakah, probably influenced by the Essenes and abrogated for the first time by Akiba (Sifra, Meẓora', end), by which a woman is virtually prevented at a certain time from all intercourse with the outer world, is declared to be binding in a number of passages in the Baraita (pp. 13 *et seq.*, 21).

The medical and physiological rules in the Baraita (twenty-six, according to the enumeration of Horowitz, Introduction, pp. 56, 57) give rise to the supposition that it originated in a place where medicine was studied assiduously. The Baraita, not unknown to the Geonim, gradually came to be forgotten in consequence of its many points of contact with the teachings of the Karaites, who also accepted the old Sadducean view of Lev. xii. 4 *et seq.*; for such similarity tended to bring it into disfavor.

Bibliography: Brüll, in *Jahrbücher*, ii. 124–126, v. 99; *idem*, in *Central-Anzeiger für Jüdische Literatur*, pp. 31, 35; Ch. M. Horowitz, *Tosefata 'Attikata*, iv. (containing the Introduction) and v. (containing the text of the Baraita), Frankfort-on-the-Main, 1890; compare also Schechter, in *Jew. Quart. Rev.* iii. 338–342.

J. SR. L. G.

BARAITA OF R. PHINEHAS B. JAIR (ברייתא דר פנחס בן יאיר): 1. See Midrash Tadshe.

2. A Baraita printed by Grünhut, in "Sefer ha-Liḳḳuṭim," ii. 20*b*–21*a*. It contains the sayings of R. Phinehas b. Jair and R. Eliezer ha-Gadol on the Messianic times and on the various degrees of piety given in Soṭah ix. 15. The character of these sayings vividly recalls that of the apocalyptic writer. This, together with the fact that the aphorism on the degrees of piety is ascribed to Phinehas b. Jair, who may be correctly designated as an Essene, gives likelihood to the assumption that the passages in consideration are really the fragments of a Baraita collection with Essenic tendencies in apocalyptic manner. The doubt that exists whether or not the sayings of Phinehas b. Jair on the degrees of holiness belong to the Mishnah (see Lipmann Heller, *ad loc.*) strengthens the supposition. A saying derived from the Baraita collection of so holy a person as R. Phinehas may have been considered worthy of incorporation into the Mishnah (see Brüll, "Jahrbücher," iii. 125).

J. SR. L. G.

BARAITA ON SALVATION (ברייתא דישועה): A haggadic Baraita, which Schönblum (Lemberg, 1877) published for the first time in the collection "Sheloshah Sefarim Niftaḥim." It enumerates twenty-four sins which delay the [Messianic] salvation and prolong "the end" ("ha-ḳeẓ"); *i.e.*, the destined redemption.

For each of these sins a Bible verse is quoted, which illustrates its gravity. In most cases haggadic narratives are adduced for the same purpose. These are taken from the Talmud and from Lam. R. It is questionable whether the Baraita availed itself of Num. R. as is assumed by the editor. The citation which might imply such a fact may have been derived from a source common to the Baraita and Num. R. Every clue is lacking for a determination of the exact age of this Baraita. At all events, a very early Palestinian origin is indicated by the frequent use of Yerushalmi and Lam. R., and the possible lack of all citations from Babli.

Some kinship must exist between the Baraita and the enumeration by Alfasi (Yoma, toward end) of twenty-four hindrances to repentance. This catalogue of sins Maimonides ("Yad," Teshubah iv.) reduced to a system in which every point was accompanied by an illustrative commentary. In Maimonides' time the source on which Alfasi drew was no longer known, and Maimonides merely supposes that it was of recent origin ("Peer ha-Dor," No. 12). Joseph Caro (in his Commentary on Maimonides, or "Yad," Hilkot, Teshubah, iv. 1), however, gives information of a manuscript, according to which the twenty-four hindrances to repentance formed an independent Baraita, "in small tracts" ("be-massektot ḳeṭanot"; see Brüll, "Jahrbücher," ii. 127).

The Baraita on Salvation and Alfasi agree not only in regard to the number of the things that prevent the salvation of mankind in general as well as of the individual, but also in regard to the nature of these obstacles. Thus, both enumerate seduction to evil, the use of pledges entrusted to one's keeping, uncontrolled temper, discouragement of good deeds, and others. It is highly probable that the sources of Alfasi and the Baraita on Salvation are only two different versions of one and the same Baraita. This provides the latest possible date for the time of its origin, since it could not have been more recent than the beginning of the eleventh century. The Maḥzor Vitry, ed. Horwitz, pp. 724, 725, gives the catalogue of sins as Alfasi has done in his version of the tractate "Derek Ereẓ R."

The narrative concerning the judgment of Solomon, at the end of the Baraita on Salvation, is a later addition having no connection with the real Baraita.

J. SR. L. G.

BARAITA OF SAMUEL (ברייתא דשמואל): A Baraita of Samuel was known to Jewish scholars from Shabbethai Donolo in the tenth century to Simon Duran in the fifteenth century; and citations from it were made by them. It was considered as lost until quite recently, when it unexpectedly appeared in print.

In its present form, the Baraita is composed of nine chapters, treating promiscuously of astronomy and astrology. The first chapter deals with the form of heaven, of Orion, of the Pleiades, of Draco, and of the planets and their light. The second and third treat of the movements of the moon and the course of the Zodiac. At the same time directions are given for adjusting the gnomon of a sun-dial. The fourth defines the character of the seasons and the planets; the fifth, the orbits of the planets. Directions are given for calculating Molad and Tekufah. The sixth imparts the teachings of the Egyptian sages on the original position of the planets and the division of the Zodiac. The seventh chapter mentions the exact distances of the planets from the earth: the moon is considered the nearest; Saturn, the most distant. The eighth chapter deals with the altitudes of the planets. The ninth chapter discusses the influence of the heavenly bodies on earthly affairs. It is conceded that "the planets in themselves can not make for good or evil, unless empowered by God."

The older scholars considered the author of the Baraita to be the amora Samuel b. Abba, who, according to the statements in the Talmud, was a great astronomer (it is doubtful whether "Cuzari," iv. 29, refers to an actual astronomical work of Samuel, or to his astronomical knowledge). The editions have Samuel ha-Ḳaṭan as the author. This is hardly based on a tradition, but rather is due to a combination of the name "Samuel" with Samuel ha-Ḳaṭan, who is mentioned as possessing knowledge of the 'Ibbur (Sanh. 11*a*). These suggestions of names have no material value. The very contents and language of the Baraita contradict the assumption that it is the work of amoraim or tannaim. Moreover, ch. v. designates the year 4536 (=776 C.E.) as the one which, with but a slight difference, resembles the year of the Creation. The courses of the sun and moon, leap-years, and Teḳufah will repeat themselves, and calculations must begin anew from this year.

The earliest date, then, at which the Baraita could have been written is 776. It is more difficult to determine the latest date. This question is connected with that of the relationship of the Baraita to the Pirḳe de-Rabbi Eliezer. Some have endeavored to conclude, from citations of the Baraita by Abraham b. Ḥiyyah and Judah ha-Levi, that the Baraita and the Pirḳe de-Rabbi Eliezer originally formed one work. The portions of the Baraita now existing prove clearly that the two are fundamentally different; neither diction, subject, character, nor aim of the two works bearing any resemblance. There is, however, distinct kinship between the two astronomic chapters of the Pirḳe de-Rabbi Eliezer (vi. and vii.) and the Baraita of Samuel; but it can not be decided which author borrowed from the other. In fact, there may have been a third source from which both drew. Zunz supposes that the astronomic chapters in the Pirḳe originally had a slightly varying form from that of the Baraita, and that portions from each found their way into the other. This would explain how Abraham b. Ḥiyyah came to designate a Baraita as being the work of Samuel and R. Eliezer. It is certain, however, that all that is known at present consists of fragments of the Samuel Baraita.

Steinschneider correctly characterizes the Baraita as somewhat fantastic in its conception of the construction of the world, containing Talmudic elements, but uninfluenced by Greco-Arabic science. Its unscientific, half-mystic tendency caused it to be thrust aside in the Orient through the rising Arabic science; while in Europe, especially in France and Germany, it was regarded with special respect. From constituents of the Baraita joined with various elements of mysticism originated the cabalistic cosmography, first presented by the Book of Raziel, and which appears in later works influenced by the latter (compare Calendar; Pirḳe de-Rabbi Eliezer; Raziel, Book of).

Bibliography: Editions: Salonica, 1861; Frankfort-on-the-Main, 1863; Luzzatto, in *Kerem Ḥemed*, vii. 61 *et seq.*; Carmoly, in Jost's *Annalen*, 1840, p. 225; Epstein, in *Mi-Ḳadmoniyot*, pp. 18 *et seq.*; Philipowski, in his Introduction to Abraham b. Ḥiyyah's *Sefer ha-'Ibbur*, pp. 13-18; Sachs, in *Monatsschrift*, i. 280 *et seq.*; *idem*, in his *Ha-Teḥiyah*, i. 20 *et seq.*; A. Schwarz, *Der Jüdische Kalender*, pp. 20, 21; Steinschneider, *Hebr. Bibl.* xvii. 8 *et seq.*; Zunz, *G. V.* 2d ed., pp. 98 *et seq.*; *idem*, in *Hebr. Bibl.* v. 15-20; idem, *Gesammelte Schriften*, iv. 242 *et seq.*

J. SR. L. G.

BARAITA DE-SIFRE (ברייתא דספרי). See Sifre, Zuṭṭa.

BARAITA OF THE THIRTY-TWO RULES (ברייתא דשלשים ושתים מדות, usually written דל ב מדות): A Baraita giving the thirty-two hermeneutic rules according to which the Bible is interpreted. Abul-Walid ibn Janaḥ is the oldest authority who drew upon this Baraita, but he did not mention it by name. Rashi makes frequent use of it in his commentaries on the Bible and the Talmud. He either briefly calls it the thirty-two rules (Hor. 3*a*) or designates it as the "Baraita (or sections פרקי) of R. Eliezer b. Jose ha-Gelili" (Gen. ii. 8; Ex. xiv. 24). Also the Karaite Judah Hadassi, who incorporated it in his "Eshkol ha-Kofer," recognized in it the work of this R. Eliezer.

It has not been preserved in an independent form; and knowledge of it has been gathered only from the recension transmitted in the methodological work "Keritot," by Samson of Chinon. The beginning of the Baraita in this recension reads as follows: "Whenever you come across the words of R. Eliezer b. Jose ha-Gelili, make a funnel of your ear." Though this sentence already existed in the Baraita as known to Hadassi (see Bacher, in "Monatsschrift," xl. 21), it is naturally a later addition taken from the Talmud (Ḥul. 89*a*); but it shows that the Baraita of the Thirty-two Rules was early regarded as the work of Eliezer b. Jose ha-Gelili. There are strong grounds for the supposition that the opening sentence of the Baraita ran: "R. Eliezer, the son of R. Jose the Galilean, said." This is the reading of Joshua ha-Levi and Isaiah Horowitz (see Bloch, p. 53); and it is believed that the name of the author did not drop out until the addition of the sentence from the Talmud. Consequently, no adequate reasons exist for doubting the authorship of R. Eliezer.

Distinction must, however, be made between two different constituent elements of the Baraita. The enumeration of the thirty-two hermeneutic rules in the first section constitutes the real Baraita as composed by R. Eliezer; and the explanations of each rule in the following thirty-two sections form, as it were, a Gemara to the real Baraita. In these thirty-two sections sayings are cited of the tannaim Akiba, Ishmael, Jose, Nehemiah, Nehorai, Rabbi, Ḥiyyah, and of the amoraim Johanan and Jose b. Ḥanina. Although these names, especially the last two, show that portions of the Baraita were interpolated long after Eliezer b. Jose, yet no general conclusions may be drawn from it with regard to the whole work. The terminology is prevailingly tannaitic, even in the second portion. Bacher ("Terminologie der Jüdischen Schriftauslegung," p. 101) correctly remarks that the exclusively tannaitic expression "zeker le-dabar" is found at the end of section ix. (compare also the archaic phrase "ha-shomea' sabur" for which "at sabur" is usually said). The second part, therefore, leaving later interpolations out of consideration, may also have sprung from the tannaitic period, probably from the school of R. Eliezer. It is noteworthy that the old scholars make citations from the Baraita which are not found in its present form, thus casting a doubt upon the correctness of the present recension (see Reifmann, pp. 6, 7).

Hermeneutics of the Baraita.

The thirty-two rules are described as those which are applied in haggadic interpretations (הגדה is the right reading and not התורה). This entirely characterizes the method of the Baraita; for although the most important halakic rules of interpretation which originated in the schools of Akiba and of Ismael (Hillel) are incorporated in it, the Baraita deals principally with the syntax, style, and subject-matter of the Bible. Such treatment is of first importance for the interpretation of the Scriptures; but in the Halakah it is of subordinate value. The Baraita, then, written about 150, may be regarded as the earliest work on Biblical hermeneutics, since Philo's fantastic allegories can hardly be regarded as such.

Following are two examples from the Baraita, which illustrate its method. Section ix. (on the elliptical phraseology of the Bible) says: "I Chron. xvii. 5 reads, 'I have gone from tent to tent, and from tabernacle' (וממשכן). It should read: 'and from tabernacle to tabernacle' ('u-mimishkan el mishkan'); but the Bible here employs ellipsis." Section xxi. says that sometimes a clause which ought to stand at the end of sentences, conveying one idea, is interposed between them. Thus, the correct place for verse 17 of Psalm xxxiv. would be after 18. According to the last rule, whole chapters of the Bible should be transferred. Thus, Gen. xv. chronologically precedes xiv. These examples suffice to show that in Palestine scholars early began to devote themselves to a rational Bible exegesis, although free play was at the same time yielded to haggadic interpretation (compare HERMENEUTICS; ELIEZER B. JOSE HA-GELILI; SAMSON OF CHINON.

BIBLIOGRAPHY: Bacher, *Agada der Tannaiten*, ii. 293-298; Bloch, in Kobak's *Jeschurun*, ix. 47-58 (a polemic against a treatise by Berliner on the Baraita. This treatise is not mentioned by name, and is not otherwise known to the writer of the present article); Wolf Einhorn, *Sefer Midrash Tannaim*, 1838 (an extract from this work occurs in his introduction to his commentary on Rabbah, Wilna, 1878); Hildesheimer, in the Supplement to the third *Program of the Rabbinical College of Eisenstadt*, 1869; Katzenellenbogen, *Netibot 'Olam*, 1st ed., 1822, and 2d ed., with annotations by M. and S. Straschun, 1858; Königsberger, in *Monatsblätter für Vergangenheit und Gegenwart*, 1890-91, pp. 3-10, 90-94, and the Hebrew Supplement, pp. 1-16; Reifmann, *Meshib Dabar*, 1866.

J. SR. L. G.

BARAK.—Biblical Data: A warrior; the son of Abinoam mentioned in Judges iv. 6, v. 12, as the most important ally of Deborah in the struggle against the Canaanites. Deborah summoned Barak, the son of Abinoam, from his home at Kedesh in Naphtali, and ordered him, in the name of YHWH, to take ten thousand men to Mount Tabor. Here he was attacked, as Deborah had expected, by Sisera, whose forces were put to flight, and the greater part of them slain, by Barak's army. It is noticeable that Barak appears throughout as secondary to, and dependent upon, Deborah. For example, when directed to receive Sisera at Mount Tabor, he agrees to obey on condition only that Deborah should go with him. The fact that the honor of the expedition is given to Deborah rather than to him is not to be regarded as derogatory to Barak. It is merely another indication of his subordinate position (see, however, Moore, "Judges," p. 117). Barak joins in the song of triumph with Deborah (v. 1). According to v. 15, Barak was probably a member of the tribe of Issachar. It is interesting to note that the name "Barak" occurs also in Sabean (ברקם) and Palmyrene (ברק) inscriptions. "Barcas," the surname of the famous Hamilcar, is the Punic equivalent; in Assyrian there are various names compounded with "birka," and the Babylonian Talmud has also a name "Baroka."

J. JR. J. D. P.

——**In Rabbinical Literature:** According to the Rabbis, "Barak" is merely another name for "Lapidoth," Deborah's husband (not her son, as Ambrosius says in "De Viduis," i. 8, 45). A third name given him was "Michael." The reason for the three names is thus given: Barak was an ignorant but pious man; and not knowing how he could otherwise especially serve God, he accepted his wife's proposal to make candles to be offered by him at the sanctuary of Shiloh. Deborah, therefore, is designated as "the wife of Lappidoth [Torchlights]." God, who alone knows the inward thoughts of man, said to the worthy couple, "You have had a pious intention in making large candles, that their light may be bright; I, too, will make your light shine brightly." Barak's real name was Michael, because, like his namesake, he was to be a messenger of God (Eliyahu R. ix., quoted in Yalk., Judges, 42 with some variants; compare also Targ. on Judges v. 23).

According to another explanation Barak received this name after the victory over the Canaanites, because he flashed bright like lightning ("barak"), while before that event he was merely a small light, or "lappidot" (Pseudo-Jerome on Judges v. 1, ed. Migne, "Patrologiæ Cursus Completus," Latin series, xxiv. 1322). According to others, he was a pupil of Joshua, and after the latter's death, of the elders; hence, at the time of Deborah, the only one who remained from the olden time (Eliyahu R. *l.c.*; Yalk. *l.c.*). Barak's modesty is especially praised; although he was the actual leader in the expedition against Sisera, he was content to take a secondary place, giving to Deborah the credit of the undertaking (Judges iv. 8), and would not go to war without the prophetess (Gen. R. xl. 4; Yalk. *l.c.* 43).

Bibliography: Ginzberg, *Die Haggada bei den Kirchenvätern*, i. 6.

J. Sr. L. G.

BARASCH, JULIUS: Rumanian author and physician; born at Brody, Galicia, 1815; died at Bucharest, Rumania, March 31, 1863. His early education included Talmudic disciplines; but having been married against his own desire at the age of sixteen, and having lost his fortune in disastrous speculations, he emigrated to Germany to study medicine, and in 1841 graduated at Berlin University as M.D. He practised for a short time in Amsterdam, and then returned to Brody, presently proceeding to Jassy, the capital of Moldavia, with the intention of establishing himself there; but he found he could obtain no patients among the Galician Jews, who were numerous there, and who had no confidence in a physician whom they had known as a child. He therefore went to Bucharest (November, 1841); but, finding difficulty there also in acquiring recognition, he accepted in 1843 the post of quarantine physician at Calarash, and remained there until 1847, when he was appointed chief state physician for the district of Dolj, which post he retained until July, 1851.

Early Literary Activity.

As Pioneer of Science.

While yet a student he published (under the pseudonym "Julius Marcussohn B.") in the "Allgemeine Zeitung des Judenthums," 1839, "Der Chasidismus in Polen," an essay upon Ḥasidism in Poland, exposing the practises of this peculiar sect of Judaism. Before leaving Berlin he commenced in the "Literaturblatt des Orients" (under the pseudonym "Julius Friedson") the publication of "Gedanken über Religionsphilosophie des Judenthums," a series of reflections on Jewish religious philosophy. At Bucharest, in 1842, he published in the "Allgemeine Zeitung des Judenthums" a review of Isaac Erter's "Ha-Ẓofe Lebet Yisrael," in which the latter satirized the Jews of Galicia. In the same periodical, he published (under the pseudonym "Raphael Sincerus") from time to time an account of his travels in Galicia, Bukowina, Moldavia, and Wallachia. It is about the only description extant of the inner and social life of the Jews of the Rumanian principality. He meditated at the same time the publication of a vast Jewish encyclopedia to embrace literature, science, history, etc., and in 1844 issued an appeal for assistance. Only one volume appeared, in 1856. He next devoted himself to the regeneration of his Rumanian fellow-citizens. Science did not exist in those sections of Europe; the Rumanian language had no terms for scientific expressions; Barasch created a terminology and transplanted science thither. He published in 1850 his first work in this field of popular science, on the miracles of nature, which very soon made his name familiar throughout the country. He resigned his official post in 1851, traveled through Germany, France, and England, and on his return, in 1852, was appointed professor of natural science at the college at St. Sava in Bucharest. Appointments as professor at the school of medicine, at the military school, and at the college of forestry followed quickly; and he was also elected city physician.

Passionately devoted to science, Barasch made himself its favorite interpreter to his fellow-citizens, teaching both with the pen and with the living word. One after the other he put forth works upon hygiene, botany, zoology, and forestry, "Isis," a scientific journal (the first in Rumania, and on which he remained for five years the chief collaborator), and inaugurated a series of popular "free talks" upon hygiene, every Sunday, which were numerously attended. In 1858 Barasch founded at his own expense the first hospital for children in Bucharest, and served gratuitously as its chief physician.

As Communal Worker.

In order to remedy some of the evils existing in the Jewish community of Bucharest—divided and subdivided as it was into small cliques of Austrian, Prussian, Russian, and Hungarian Jews—he succeeded, in 1852, in opening a school upon modern lines specially for the children of Jews of Austrian and Prussian descent, an event which stimulated the native Jews to open one also. In 1854 he published in Isidor Busch's "Jahrbuch" an essay upon the Jews of Rumania, and also a pamphlet against Israel Pick, a rabbi of Bucharest, who had been dismissed from his post and had embraced Christianity. In his reply to Pick, Barasch evidences the warmest attachment to his ancestral faith. When, in 1857, the question of the union of the Rumanian principalities was agitated, Barasch, with two friends, founded "Israelitul-Roman," the first Jewish newspaper in Wallachia, published in French and Rumanian, and in which he pleaded with earnestness for the Jews. He took an active part in the foundation of the Jewish temple at Bucharest and in the remodeling of its worship, and founded the first Jewish literary society, Societatea de Cultura Israelita, of which he was president (1862). In 1861 he issued a work upon the emancipation of the Jews in Rumania, which was the first work devoted to the interests of the Rumanian Jews. Barasch's death, two years later, was considered a national calamity.

In addition to those works already enumerated, Barasch published many books on popular science.

In 1886 (July 4) a society was founded in Bucharest for the investigation of the history of the Jews in Rumania, which received, in honor of Julius Barasch, the name "Societatea Istorica Juliu Barasch."

Bibliography: M. Schwarzfeld, *Dr. Juliu Barasch. Schitza Biografica*, Bucharest, 1888; *Spre Memoria Doctorului Juliu Barasch*, Bucharest, 1861; *Ben Chananja*, 1863, pp. 337, 338, 748, 749.

s. E. Sd.

BARASSA, DIEGO: Spanish physician and Marano, who openly avowed himself a Jew at Amsterdam about 1640. He was conversant with astronomy, medicine, and botany, and was acquainted with Arabic and Syriac. Manasseh b. Israel dedicated to him the essay entitled "De la Fragilidad Humana." He wrote: "Prognostico e Lunario de Anno de 1635, Conforme as Noticias . . . Tirado de Arabigo que Traduzzio do Syriaco de Jonathan Abenizel [b. Uziel] R. Ismael de Ulmazia," Seville, 1630.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 16.

G. M. K.

BARATIER, JEAN PHILIPPE: Christian translator of Benjamin of Tudela's travels; born at Schwabach, Bavaria, in 1721; died in 1740. He was only thirteen years old when he published his first work, "Voyages de Rabbi Benjamin Fils de Jona de Tudèle. Traduits de l'Hébreu et Enrichi de Notes et de Dissertations Historiques et Critiques sur ces Voyages, par J. P. Baratier, Etudiant en Théologie. A Amsterdam, aux Dépens de la Compagnie," 1734.

It is difficult to believe that the translation in two large volumes is the work of a child of eleven; but the preface, dated Schwabach near Nuremberg, 1733, contains an affirmation of the fact by a modest pastor of the Reformed Church, who knew Hebrew and called himself the sole preceptor that Jean had yet had.

Besides the running commentary on the translation in the form of explanatory notes at the bottom of each page, the volumes contain a number of essays on the Jews and their rabbis whom Benjamin met on his travels; on the Hebrew terms used; on Benjamin himself, and on the exilarchs, the Chazars, and the Ten Tribes. Unfortunately, the author repeats many of the errors of his predecessors and makes many statements that show how biased he was against those about whom he was writing. These essays show, however, the learning of this short-lived prodigy.

Bibliography: Fr. Baratier, *Nachricht von Seinem Frühzeitig Gelehrtem Sohne*, published by Paul Mauclerc, Stettin, 1728; idem, *Merkwürdige Nachricht von Einem sehr Frühzeitig Gelehrtem Kinde und Jetzt Vierundzwanzigjährigem Magistro*, Stettin and Leipsic, 1735; Zunz, *Z. G.* p. 15; Carmoly, *Notice Histor. sur Benj. de Tudèle*, p. 21, Brussels, 1852; I. d'Israeli, *Curiosities of Literature*, i.; Steinschneider, in *Zeit. Hebr. Bibl.* ii. 51.

G. M. S.

BARATZ, HERMAN (HIRSCH): Russian lawyer and censor of Hebrew books; born at Dubno 1835; graduated from the Rabbinical School of Jitomir in 1859, and from the University of Kiev in 1869. In 1871 he was appointed by the governor-general of Kiev censor of Hebrew books and consulting official on Jewish affairs. Baratz wrote some articles on the Jewish question in the periodicals "Razsvyet," "Ha Karmel," and "Syevernaya Pchela." See Censorship of Hebrew Books in Russia.

H. R. M. R.

BARBADOS: Island of the British West Indies in the Windward Group; colonized in 1625. It is probable that Jews were among the earliest settlers on this island. The statement is made by Sir Robert H. Schomburgk that their arrival dates from 1628. Some confirmation is given to this assertion by a letter from one Abraham Jacob to the earl of Carlisle, the proprietor of the island, dated London, Sept. 22, 1628, complaining that the island business was exceedingly unprofitable ("Publications Am. Jewish Hist. Soc." v. 46). As late as 1844 a tombstone was standing in the congregational cemetery bearing the date 1658, though the name was obliterated ("Occident," ii. 294). Upon petition the Jews were granted, on Aug. 12, 1656, the enjoyment of the "privileges of Laws and Statutes of ye Commonwealth of England and of this Island, relating to foreigners and strangers" (E. S. Daniels; see Bibliography).

First Settlement of Jews.

From 1661 more definite data are available. On April 8 of that year Benjamin de Caseres, Henry de Caseres, and Jacob Fraso petition the king to permit them to live and trade in Barbados and Surinam. As their petition is supported by the king of Denmark, they were probably not residents of England, and were therefore prohibited by the terms of the Navigation Act from trading in the English plantations ("Publications Am. Jewish Hist. Soc." v. 47). It is more than likely that these Caseres were relatives of Simon de Caceres, one of the leading members of the Crypto-Jewish community in London, who, according to Lucien Wolf, had established a branch of his business in Barbados ("Transactions Jewish Hist. Soc. of England," i. 73).

Though remonstrances were made by English merchants against granting the petition, the Council for Foreign Plantations advised that, inasmuch as the petitioners had "behaved themselves well, and with general satisfaction, many years upon Barbados," the desired privileges be accorded them ("Publications Am. Jewish Hist. Soc." v. 47). On July 24, 1661, Daniel Bueno Henriques is granted letters of denization (*ib.* p. 65); but in 1677 he and Manuel Martinez Dormido complain that their letters have never been issued to them. The residence of the former is given as in Barbados, and that of the latter as in London ("Calendar of State Papers, Colonial America and West Indies," 1677–80, p. 201, No. 556).

Letters of Denization.

Upon the dissolution of the Jewish community of Cayenne in 1664, some of its members emigrated to Barbados ("Publications Am. Jewish Hist. Soc." ii. 95). About this time (March, 1664) Isaac Israel de Piso, and Aaron Israel de Piso, with his sisters and two brothers, "also Moses and his mother, sent thither by Abraham Cohen," are deprived of their letters of denization and ordered to be banished from the island, by reason of their failure to discover gold-mines as had been promised. Isaac Israel de Piso is further punished by having taken from him a gold chain previously given him as a mark of royal favor (*ib.* v. 57, 90–92). In 1667 the Jews of the island are accused of carrying on illicit trade with the Dutch, then at war with England, and in January, 1669, the king issues orders to the governor that vessels which are reported to have sailed from Amsterdam on the account of certain Jews, shall be seized immediately upon their arrival (*ib.* v. 94, 95).

In 1668 the Jews are spoken of as extensive owners of sugar-works. On Oct. 23 of that year the grand jury includes among its presentments that no Jews be suffered to sell goods at retail (*ib.* v. 58). This would make it appear that the colony had increased considerably, and that the inhabitants other than Jews feared that the latter might be getting too great a control of the trade of the island.

Free Exercise of Religion, 1671.

Permitted to Take Oath, 1674.

In January, 1671, Moses Pereyra is made a free denizen, and shortly thereafter Lord Willoughby, the governor, is instructed to dispense with the administration of the oaths of allegiance and supremacy in the cases of Jews admitted to denization, and to molest no man in the peaceable exercise of his religion (*ib.* v. 58, 59). Having become a community of considerable importance, the Jews now began a period of agitation for the admission of their testimony in courts of law. This privilege had been denied them hitherto, because of their refusal to take oath except upon the Five Books of Moses. Accordingly, on Oct. 29, 1669, they presented to the king a petition in which they stated that measures were taking to deprive them of the benefits of trade (referring to the above-mentioned presentment of the grand jury), and that their testimony was not admitted in the courts when the parties were others than those of their own race. This petition was signed by Antonio Rodrigues Rezio, Abraham Levi Rezio, Lewis Dias, Isaac Jeraio Coutenho, Abraham Perriera, David Baruch Louzada, and others (see Daniels, *ib.*). Upon its reference to the governor, he gave it a favorable recommendation, but for several years no action was taken. However, on Feb. 14, 1674, a law was passed granting to them the privilege of taking oath on the Five Books of Moses, and of giving testimony in cases relating to "trade and dealings, and not otherwise." In 1675 the attempt was made without avail to have this law amended so as to admit their testimony in all courts and causes. Such an act passed the Assembly, but appears to have received no further sanction ("Publications Am. Jewish Hist. Soc." v. 59, 96).

In February, 1679, a levy of taxes "in pounds of Muscovado Sugar on the Hebrew Nation Inhabitants in and about Bridgetown toward defraying the charges of the Parish," produced from 59 persons 13,299 lbs. Some names already mentioned appear in this list. Those paying the highest amounts were: David Raphael de Mercado, 1,260 lbs.; Abraham Obediente, 1,044; Laodrel Obediente, 938; Anthony Rodrigues, 580; Lewis Dias, 580; Daniel Bueno, 383. The remainder was paid in quantities varying from 350 to 25 lbs. The names of fourteen women are to be found in the list, paying quantities of from 125 to 25 lbs. (Daniels).

Numbers in 1681.

In November of the same year complaint was made to the Assembly by sundry merchants that the Jews were procuring control of more than their fair share of trade; and in the same month the Assembly passed an act restraining them from keeping or trading with negroes ("Calendar of State Papers, Colonial America and West Indies," 1677–80, p. 446, No. 1190). In 1680 there were living at St. Michaels a Jewish population numbering 184, of whom 54 were adults, owning 163 negroes and indentured servants ("Publications Am. Jew. Hist. Soc." i. 105 *et seq.*), and in June, 1681, the total Jewish population of the island was 260 ("Calendar of State Papers, Colonial America and West Indies," 1681–85, p. 72, No. 136). The latter year witnessed several petitions presented to the Assembly against the Jews, and a presentment of the grand jury in August "against the evil done to the island by vagrant and poor Jews" (*ib.* p. 102, No. 206). The falsity of this charge is proved by the large proportion of persons out of the total population who were able to and did pay taxes. On Aug. 9 Aaron Baruch Louzado, Daniel Bueno, and Jacob Founzeke (Fonseca) prayed for, and were granted on behalf of the Jews of the island, the use of the courts for their protection as traders, and the right to trade (*ib.* p. 99, No. 198). This indicates that though the act allowing their testimony to be taken in certain causes had been passed six years before, it was not until now enforced. In 1688 the Jews who were not denizens, residing in the seaport towns or islands, were restricted to the holding of one slave apiece, under penalty of the forfeiture of the slaves. This act continued in force until Sept. 30, 1706, when, by reason of the increased importance and influence of the Jewish community, it was unconditionally repealed ("Publications Am. Jewish Hist. Soc." v. 60).

In 1756 a special tax of £210 per annum was levied on them, apportioned so that those in Bridgetown should pay £190 of that sum, and those of Speightstown the remainder. This indicates the localities then inhabited by Jews. On Oct. 8, 1761, this additional burden was lifted, and after that date the Jews were rated and paid taxes on the same scale as the other inhabitants (*ib.* pp. 60, 61).

Period of Greatest Prosperity, 1761–1831.

From this time for a period of seventy years the Jewish community grew in numbers and became increasingly prosperous. By act of the local government in 1802, and of Parliament in 1820, all political disabilities were removed, and Jews were granted even greater privileges than were accorded to other inhabitants of the island; for by the terms of the latter act they were entitled to have five representatives from among themselves who were to determine what share of the taxation of the island should be levied upon them (Daniels, *l.c.*; and "Jewish Year-Book," ed. Jacobs, 5657, p. 129).

Communal Interests: In common with all early Jewish communities, it is altogether probable that the first place of meeting for worship of the Barbados Jews was at the house of some member of the

Ministers of the Congregation, 1752–1834.

community. Though the exact date of the erection of the synagogue in Bridgetown has not been ascertained, it is likely that one was erected before 1679. This continued in existence until destroyed by the hurricane which devastated the island in 1831. The ministers of the congregation were all selected by the vestry of the Spanish and Portuguese synagogue in London, and until 1844 all offerings and prayers for government were said in Spanish. For a time previous to 1752 Rev. Meïr A. Cohen Belinfante was the minister of the congregation (called "Kahal Kadosh Nidḥe Israel"). He died Sept. 25, 1752, and was succeeded by Rev. Raphael Haim Isaac Carrigal, who retired in 1772 and died May 5, 1777. His successors and their times of service were: Daniel Baruch Louzado, 1772; Israel Abbady, 1772 to 1794; David Sarfaty de Piné, till April 14, 1797, when he died; Emanuel Nunes Carvalho, March, 1799 to 1808, when he left for the States; Abendana, January, 1809 to 1813; Moses H. Julian, October, 1819, to December, 1820, when he died; Moses Belasco, November, 1824, to November, 1834. In the intervals between the elections of ministers members of the congregation read the services (Daniels).

Toward the end of the eighteenth century and at the beginning of the nineteenth, various grants were made by the Jews of Barbados in aid of suffering congregations and brethren in different parts of the world. The first of these was in November, 1772, to St. Eustatius, in the Dutch West Indies, for the rebuilding of the synagogue at that place. In June, 1792, they sent £25 for the building of a synagogue in Charleston, and in March, 1819, $500 for a similar purpose to the Congregation Mickvé Israel in Philadelphia. In 1791 they contributed £15 in aid of the Jews of Tetuan, and in 1798 the members of the congregation subscribed £1,152 to assist the home government in carrying on the war against Napoleon. In 1801 £25 was appropriated for the relief of suffering Jews in Tiberias, and in 1840 £50 to those in Damascus and Rhodes (see Daniels, *l.c.*).

Prosperity and Decline of the Community.

The period of greatest prosperity extended from 1792 until the hurricane of 1831. In the former year the congregation at Bridgetown had a contributing membership of 147 persons, with an income from dues of £116 per annum. Seventeen pensioners were then supported at an outlay of £18 per month. In 1831, previous to the devastation wrought by the hurricane, the total income of the congregation was £387. From that time dates the decline of the community; though a new synagogue was built and consecrated in March, 1833, in the presence of the chief dignitaries of the island, and in January, 1844, the first Jewish religious school was established, with Mrs. Judith Finzi as superintendent ("Occident," ii. 102). Many emigrated to the United States, principally to Philadelphia. In 1848 there were but 71 Jews in Barbados, 38 of whom belonged to the congregation. In 1873 they petitioned for the relief from taxation of property held by the congregation, the income of which was devoted to the support of the needy poor and the synagogue; and in the following year the petition was granted. In June, 1899, the number had dwindled to 17 or 18, including women and children. Through the activity of E. S. Daniels, the synagogue is kept open on Saturdays and holidays, though he is often the only person in attendance (Daniels, *l.c.*).

Bibliography: Robert H. Schomburgk, *History of the Barbadoes*, London, 1847; E. S. Daniels, *Extracts from Various Records of the Early Settlement of the Jews in the Island of Barbadoes, W. I.*, privately printed, Bridgetown, 1899

A. H. F.

BARBARY STATES: A region comprising the northwest of Africa from the Mediterranean to the Sahara, including Morocco, Algeria, Tunis, and Tripoli. The words "Barbaria" (ברבריא) and "Barbarians" (ברברים) are found in the Midrash; in Gen. R. lx. the Barbarian is the neighbor of the Ethiopian (כושי); and in Sifre, Deut. 320 (ed. Friedmann, p. 137*a*) Barbaria and Mauretania are mentioned side by side. The Arabs also (Yaḳut i. 543, 9) called this region "Barbara"; and this name has become common in Europe. In later Jewish writings, however, the region is commonly called "Africa" (Abraham ibn Daud, in "Sefer ha-Ḳabbalah," ed. Neubauer, pp. 68, 73), but occasionally also "the land of the Philistines" (*l.c.* p. 60; Ibn Ezra on Dan. vii. 4), because, according to the legend found in the Byzantine writer Procopius, the Canaanitish (Palestinian) races who fled before Joshua afterward settled in North Africa. Sometimes "Africa" means only the former Roman province of Africa; while the rest of Barbary is distinguished from it under the name "Ma'arab" (Maghreb; Abraham Zacuto, in "Yuḥasin," ed. London, p. 209*a*, 211*b*). Occasionally the name "Libya" occurs (Benjamin of Tudela).

The inhabitants are called "Maghrebim" (מערבים) or "Mustharbim" (מסתערבים), and by a Spanish designation, "Moriscos" (מוריסקום; Sambari, ed. Neubauer, p. 116; an anonymous writer of the year 1495, in "Jahrbuch für Geschichte der Juden," iii. 218). Maghrebin Jews are now living in Egypt, Palestine, and Syria, but always retaining this name. The Moors call them "Yahoodi," and their language "Hebrani."

Settlement.

No historical records remain of the first immigration of Jews into Barbary. The legends of the country say that they came direct from Jerusalem; and, in fact, they were found all over northern Africa at the time of the Roman dominion (Schürer, "Gesch." 3d ed., iii. 19–26). In gaonic times Barbary was one of the centers of Jewish life. The Jews sided with the conquering Arabs against the Christians, though it occasionally happened that the Berbers and Jews combined against the Arabs, as in 688. Legends mention in this connection a Jewish tribe called "Jerooa," under a Jewish queen. Many Arabian tribes bear unmistakable traces of their Jewish origin, and these are still treated with a certain contempt.

In addition to the Jews from Palestine, the Jewish population of Barbary is largely composed of immigrants from Spain and Portugal. The "Spagniols," indeed, constitute the better class, and live mostly in cities; while the others lead a nomadic life in the Atlas mountains and beyond, being found far within the Sahara and even among the Kabyles. In

Tunis there are also many Italian Jews. The majority of the 400,000 Jews now (1902) resident in Africa are living in the Barbary States (H. Schurtz, "Katechismus der Völkerkunde," p. 326, Leipsic, 1893).

All reports agree that the Jews of Barbary represent the unmixed Oriental Jewish type. They are strong and well built; their women are beautiful; and, since they have always been hated and oppressed, it is impossible to assume in explanation an admixture of other races. In dress, mode of life, and general customs they follow the Arabs. They are strictly religious, observing to the letter the commands of the Bible and the Talmud; but, like all their neighbors, they are very superstitious. As an example of their severity, the place where adulterous women were stoned to death is still shown.

Commercial Pre-eminence.

The language of the descendants of the original inhabitants is Berber; that of the immigrants, Spagniol; but both speak also Arabic. Because of their linguistic attainments they monopolize almost the entire commerce of the country; and for this reason they are so much hated by the Moors that some of the tribes will not suffer a Jew among them. It is said that they have their own alphabet; since, because of religious prejudice, they object to the use of the Arabic script. A specimen of their writing may be seen in "L'Univers Israélite," 1885, p. 98. In Oran, Fez, and Morocco a peculiar pronunciation of Hebrew prevails (Bargès, "Tlemçen," p. 10, Paris, 1859). They are butchers, silversmiths, engravers, tailors, shoemakers, and leather-workers, but never masons, blacksmiths, potters, saddlers, or curriers. They prefer to engage in peddling and small traffic. A French officer expresses himself as follows: "The Jews, who were our first middlemen and interpreters in Algeria, obtained a long time ago the rights of citizenship, in spite of the pronounced aversion which the Mohammedans, and especially the people of Barbary, have always shown toward them. They have been the agents, and often the martyrs, of a providential *rapprochement* between rival peoples and religions." See ALGERIA, MOROCCO, TUNIS.

BIBLIOGRAPHY: *L'Univers (Algérie, Etats Tripolitains, Tunis)*, pp. 95-97, 98, 108, Paris, 1885; A. Leared, *Morocco and the Moors*, p. 269, London, 1891; E. Rae, *The Country of the Moors*, p. 98, London, 1877; Andree, *Zur Volkskunde der Juden*, 1881, pp. 194-205; Budgett Meakin, *The Jews of Morocco*, in *Jewish Quarterly Review*, iv. 369-396; Benjamin Gordon, *Ma'ase Yisrael* (Hebrew), p. 102, Lyck, 1859.

D. S. KR.

BARBASTRO, BARBASTE: A city of Aragon, containing a Jewish community with special privileges that were confirmed by successive kings from time to time (as late as 1336). In 1257, this community was so poor that the king found it necessary to reduce its taxes by the amount of 500 maravedis jaceses. In 1271 it paid 2,200 sueldos. In 1331, owing to internal dissensions, the community was managed by two Christians. Ten years prior to this, at the time of the "Shepherd-Persecution," the community of Barbastro was in danger of sharing the fate of Jaca, where 400 Jews had been massacred by the Shepherds; but it found favor in the eyes of the nobility, and remained unmolested. In Barbastro dwelt Samuel the Pious, who was personally acquainted with Samuel ben Meïr, the grandson of Rashi.

BIBLIOGRAPHY: Usque, *Consolaçam*, p. 182*b*; Joseph ha-Kohen, *'Emek ha-Baka*, p. 60; Jacobs, *Sources*, Nos. 116, 1007, 1121, p. 132; Gross, *Gallia Judaica*, p. 125.

G. M. K.

BARBER, IDA: German authoress; born at Berlin July 9, 1842. She began her literary career when quite young, and published the following novels either in book form or as serials in magazines: (1) "Gebrochene Herzen"; (2) "Russische Mysterien"; (3) "Gerächt, doch Nicht Gerichtet"; (4) "Verkaufte Frauen"; (5) "Der Mann Zweier Frauen"; (6) "Aus der Russischen Gesellschaft"; (7) "Clara"; (8) "Wandlungen." Since 1880 Ida Barber has contributed to many German and Austrian papers.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, p. 18.

S. I. BR.

BARBERS. See BEARD.

BARBY, MEÏR B. SAUL: Talmudist and rabbi; born about 1725 at Barby, a small city near Halberstadt, Prussia; died July 28, 1789, at Presburg. His father, a tradesman, was so poor that when he took Meïr, a weak, thirteen-year-old boy, to the yeshibah at Halberstadt, he carried him on his back part of the way to save traveling expenses. This very poverty, however, and the desire to aid his family, acted as a spur upon the lad; and he developed into one of the keenest and most learned pupils of the yeshibah, of which Hirsh Bialeh was the head. Indeed, a prominent member of the Halberstadt community was proud to have him as a brother-in-law.

Being thus freed from care, Barby went to Frankfort-on-the-Main, where he studied for two years under Jacob Joshua. Soon after his return to Halberstadt he was made dayyan, and in 1756 became acting rabbi. This position he held until 1763, when he accepted a call to Halle-on-the-Saale. After staying there one year, he assumed the rabbinate at Presburg, holding this position together with leadership of the yeshibah for twenty-five years.

Barby was considered one of the greatest dialecticians of his time; and his novellæ on the Talmud, "Sefer Ḥiddushe Halakot" (Book of Novellæ of the Laws), Dyhrenfurth-Prague, 1786-92, brilliantly confirm his reputation for acumen which gave him the surname "Ḥarif." His method contrasts favorably with that of his colleagues, who recorded the results of their scholasticism in the form of responsa, and desired them to be accepted as rules for the regulation of practical matters. Barby, on the contrary, remarked that he wrote only explanations of the Talmud, because their theoretical character would relieve the author from presenting his subjective views as rules for practical guidance.

Barby's personality was remarkable for the times in which he lived. He devoted himself to secular studies, more especially to medicine; and he endeavored to impress upon those with whom he came in contact the necessity for a rational diet. He went so far as to forbid one of his pupils to study for half a year, advising him to employ that time in a tour on foot to some interesting localities with beautiful scenery, and thus to refresh both soul and body.

To another pupil he recommended the study of music as a remedy against moodiness. This appreciation of nature and music by a profound Talmudist of the eighteenth century is indeed rare, perhaps unique.

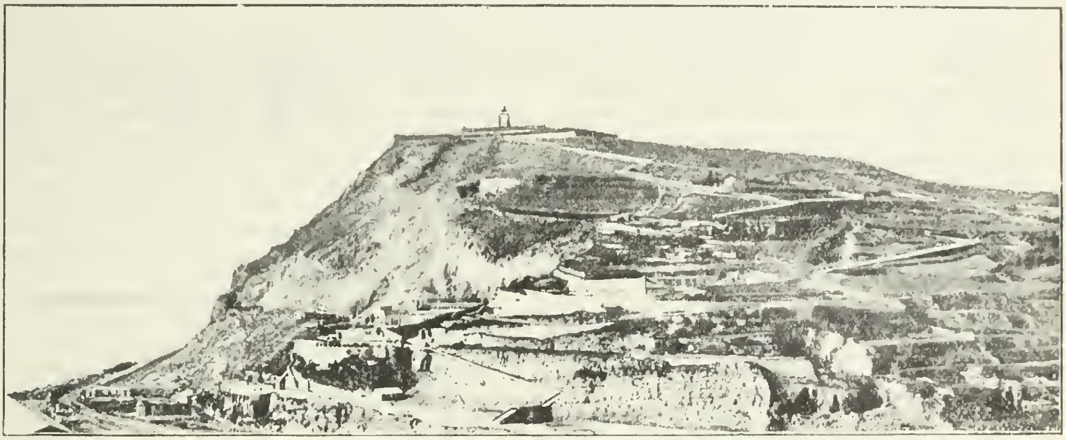
Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, 1866, pp. 71-74; Zedner, *Cat. Hebr. Books British Museum*, p. 76; I. Weiss, *Sefer Abnei Bet ha-Yozer*, p. 40; Eleazar ha-Kohen, *Kinat Soferim*, p. 73*b*, note 1229.

L. G.

BARCELONA (ברצלונה, ברגלונא): Capital of Catalonia, Spain; much praised by Jewish travelers and poets for its beauty and its picturesque situation; was inhabited by Jews as early as the ninth century. According to tradition, the Jews dwelling there assisted the Arabs in the conquest of the city. The favorite of Charles the Bald (815–817), Judah ("Judas Hebraeus, fidelis noster"), settled in Barcelona, his arrival being announced to the inhabitants by a letter from the king's own hand. At the time of the count Ramon Berenguer I. (1035–65), the Jews of Barcelona were already landowners; among them are mentioned R. Makir and a certain Reuben, who had his estate at the foot of Monjuich. This mountain, which is near the sea, and which is also called "Mons Judaicus" (= Monjuich), was used as early as the middle of the tenth century (perhaps earlier) as a cemetery for the Jews ("Boletin de la Real Academia de la Historia de Madrid," xii. 6 *et seq.*). Barcelona grew to be one of the most important mercantile centers of Europe, and its commercial code became the foundation of modern maritime law. The part taken by the Jews in this expansion has not been fully worked out, but is shown by the succession of important Jewish financiers like Jahudano de Cavalleria and Benveniste de Porta.

Communal Customs.

The Jewish community of Barcelona, "a community of princes and aristocrats," as Al-Harizi calls it, prospered further under Don Ramon Berenguer IV. and those following him. When Don Ramon Berenguer undertook a military expedition against Provence, there were in his company his Jewish physician, Abraham, and a certain Shealtiel, perhaps a son of Samuel b. Shealtiel ha-Nasi, who died in August, 1097, and whose gravestone was lately found at Monzon ("Boletin," xxv. 489). The physician Sheshet Benveniste was employed in diplomatic affairs in 1170. The *aljama* (community) of Barcelona was of considerable importance at this time. It paid in direct taxes 24,000 sueldos annually, which was more than half that paid by the Jewish communities of Aragon; and in "cenas reales" (allowance for the king's table-expenses) it paid 500 sueldos in 1282. Besides this, the Jews were compelled, whenever the king and queen came on a visit to the city, to have at the disposal of the attendants, the valets, cooks, etc., a certain number of beds. Such customs were easily made sources of hardship and imposition, and the delegates of the communities of Aragon, assembled at Barcelona in 1354, presented a petition for the adjustment of this tax ("Documentos Ineditos del Archivo de Aragon," vi. 292; "He-Ḥaluẓ," i. 25). The Jews were also required to find lodging for such of the king's retinue as needed it; but in 1260 they were freed from this duty (Jacobs, "Sources," No. 184).



Monjuich, or "Jew Mount." Supposed Site of the Jewish Cemetery at Barcelona.
(From a Photograph.)

Restrictive Legislation.

As in other cities, the Jews here dwelt in a "juderia" (ghetto). This was situated near the Cathedral and the Plaça del Rey, in several long and narrow streets, now in ruins, surrounded by the Plaças Santa Anna and San Domingo. By permission of the king, certain Jewish families, expelled from France, settled here in 1311; while others settled in the suburbs. Those Jews who acquired wealth through enterprise and industry in trade, or who commanded respect by their learning, continued on good terms with the inhabitants of the city for a long time. In 1237 the Jew Benveniste de Porta was bayle (mayor). This friendly relationship ceased with the growing influence of the priesthood. In July, 1263, a religious disputation was held between Moses ben Naḥman (Naḥmanides) and the convert Pablo Christiani in the king's palace, and in the presence of the court and many prominent priests. The Jews were compelled to listen to the sermons of Dominican friars; immunity from attendance upon such occasions could be purchased only at large figures. Inspired by the priesthood, exceptional laws were passed against them, and statutes already existing were rendered more stringent. Jews were forbidden to live outside of the juderia, or even to seek temporary shelter in the house of a Christian. No convert to Christianity, no Christian woman, could enter the juderia, which was kept closed during every Good Friday. Christian women were not permitted to visit the house of a Jewess by night or by day. A decree, issued April 11, 1302, compelled a Jew or a Jewess, meeting a priest with the sacrament, to kneel down in the street. Trading in Christian prayer-books and holy pictures was strictly forbidden them. They were not permitted to sell the ritually slaughtered (kosher) meat anywhere outside of the juderia or at the entrance to it. In 1338 a nobleman named Jordan de Illa wished to celebrate a "divinum mysterium" at the house of the wealthy Samuel Benveniste. As soon as the king, Pedro the Elder, heard of this, he had Benveniste imprisoned and his estates confiscated, "to serve as a warning to other Jews."

Communal Organization.

At the head of the aljama were thirty men, elected by the members of the community and confirmed by the king. They were the administrators and secretaries, to whom were added official auditors and a manager of the poorhouse. According to the statutes, the election of three members took place every three years under the management of the three departing members and by the vote of the majority. These three election-managers were required to take oath in the presence of ten members of the community, and holding the Torah in their arms, to promise that they would faithfully carry out the election to the best interests of the community; and that they would consult nobody. The election often led to dissensions and to rupture in the aljama (see Responsa of Isaac b. Sheshet, Nos. 214 and 228). The religious affairs of the community were under the guidance of several famous rabbis, as Abraham b. Ḥasdai, son of Samuel b. Abraham b. Ḥasdai; and Solomon ben Adret, whose contemporary, Aaron ha-Levi, also lived in Barcelona. The following personages among many others that could be mentioned were born in Barcelona: Isaac b. Reuben, called "al-Bargeloni" (the Barcelonian); Judah b. Barzilai, author of the valuable "Sefer ha-'Ittim"; Abraham b. Ḥiyya ha-Nasi; the poet Joseph ibn Sabara; Ḥasdai Crescas. Astruc Bonsenyor and Judah Bonsenyor, his son, scholars and physicians, enjoyed the respect of the court of Aragon.

The Jewish community of Barcelona came to a disastrous end, earlier than any other in Spain. The disastrous year 1348 did not pass without leaving its traces. Toward the end of June, on a Sabbath eve, the mob banded together against the Jews, killed twenty, and plundered the Jewish houses. Meanwhile the nobility and some prominent citizens espoused the cause of the Jews, and dispersed the deluded crowd the more easily because a fearful storm accompanied by terrible lightning set in, and the rain poured down in streams (Joseph ha-Kohen, "'Emeḳ ha-Baḳa," p. 66).

The Great Massacre of 1391.

In 1391, during the great persecutions which began at Seville and spread over all Jewish communities of Spain, the community of Barcelona was destroyed. Three days after the massacre at Palma in Majorca, on Saturday, August 5, 1391, on the feast of San Dominic, two vessels containing fifty Castilians landed at Barcelona. As if by appointment, those who landed rushed, with the native sailors, laborers, peasants, and women, into the Calle Mayor, the principal street of the juderia, and murdered and plundered indiscriminately the entire night long and all of the following day. In the first assault, a hundred Jews lost their lives; the rest fled to the Castello Nuevo, which, with the juderia, was manned by troops by order of the governor. Several of the Castilians were imprisoned; and the city council acquiesced in the suggestion of the governor and the most prominent citizens to have them forthwith executed as ringleaders. The enraged citizens angrily protested against this decision, and attacked the governor and the members of the council. One of the latter was killed, and several others seriously injured. The infuriated mob forced an entrance into the prison and freed the condemned. The castle was taken by storm; all Jews that had not left it—about three hundred in number—were killed. Many committed suicide, many threw themselves from the wall or lost their lives in frenzied combat with their assailants. A great number—though not eleven thousand as Grätz has it ("Gesch. der Juden," viii. 68)—accepted baptism as salvation ("Revue Etudes Juives," iv. 57 *et seq.*).

At first the king of Aragon decided, by a decree dated Sept. 10, 1392, to abolish the Jewish community of Barcelona forever. Considering, however, what advantages had accrued to trade through the Jews, and what great services they had rendered the state, he publicly announced, on Oct. 2 (only two weeks later), that it was his wish to establish a new aljama there, and to grant it the same privileges that the former one had possessed. He promised to the new settlers possession of the Calle de Sanahuja, in the neighborhood of the Castello Nuevo, with all the houses as residences. He also promised them, for the holding of services, the synagogue already existing there (perhaps the one built by Bonafos Solomon), and likewise the use of Monjuich as a cemetery for the burial of their dead. They were to be freed, for three years, from all direct and indirect taxes; and to be protected from molestation by the government and the authorities for five years.

Church Supersedes Synagogue.

No amount of promises, however, could induce the Jews to settle again at Barcelona. At the request of some converts, and by permission of the king, a church to the Holy Trinity was erected on the site of the above-mentioned synagogue. In 1392, there were no longer any Jews or synagogues at Barcelona. On Dec. 26, 1424, Don Alfonso V. granted to the city of Barcelona the privilege that a Jewish community should never again be established there, and that no Jews were ever to settle there again. All Jews that were still in the city were either to leave it within sixty days or to become converts. But a Jew might stop at Barcelona provided he lived in a public hotel and wore the Jew-badge. The time of his stay was limited to fourteen days, after which term he had to leave the city, and, according to the decrees of Feb. 12, 1479, and of Aug. 10, 1480, he was not permitted to return to the city for two months, and then only for fourteen days.

At present there are in Barcelona a number of Jews from France, Germany, and America, who, however, have not formed a community, and who do not possess a house of prayer.

Bibliography: Kayserling, *Les Juifs à Barcelona*, in *Revue Etudes Juives*, xxviii. 109 *et seq.*; idem, in *Monatsschrift*, xv. 81 *et seq.*; Jose Fiter e Ingles, *Expulsion de los Judios de Barcelona*, Barcelona, 1876; Jacobs, *Sources*, pp. xv. *et seq.*

G. M. K.

BARCELONI, ISAAC BEN REUBEN. See Isaac b. Reuben of Barcelona.

BARCHES (more correctly **BERCHES**): Judæo-German for an oblong loaf of twisted bread, called in some countries also "Taatscher" or "Datscher." Both names are by popular etymology wittily applied to the words "birkat" (blessing) and "ta'ashir" (maketh rich) in the Hebrew verse "Birkat Adonai hi ta'ashir" (The blessing of the Lord maketh rich," Prov. x. 22), which is expounded by the Rabbis as referring to the Sabbath (Gen. R. xi.; Yer. Ber. ii. 7). Both words, however, seem to be derived from the twisted form of the bread. "Taatscher" is a corrupt form of "tartche," the diminutive of *tart* (English), *tarte* (French), and *torta* (Latin), meaning, in the last, twisted; while the name "Berches," like "Berges" in North Germany among non-Jews, seems to be connected with the bread offered to Berchta, the Teutonic goddess of vegetation—"Zöpfl" (the twisted hair) being the common German name for twisted loaves (see Jahn, "Die Deutschen Opfergebräuche," 1884, pp. 204 *et seq.*, 282 *et seq.*, 287 *et seq.*; and Bread.

As may be learned from the story of the wife of the saint Ḥanina ben Dosa (Ta'an. 24*b*), the Jewish housewives used to bake bread for the whole week on the eve of the Sabbath, in order to have fresh bread on that day. Consequently, the offering of a portion of the dough to the priest, in the time of the Temple, as prescribed in Num. xv. 20—and after the destruction of the Temple to be cast into the fire instead (Shulḥan 'Aruk, Yoreh De'ah, 322, 3; Maimonides, "Yad," Bikkurim, iv. 9)—was especially incumbent upon the housewife on the eve of the Sabbath, and it was conscientiously practised by her (Shab. ii. 6). Therefore the name "ḥallah" (Num. xv. 20) was also given to the Sabbath loaf of bread.

Bibliography: Tendlau, *Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit*, 1860, p. 347.

A. K.

BARDA, BARDAA, or **BERDA**: Formerly an important city (often mentioned by the Arabic geographers of the ninth and tenth centuries in connection with the invasions of the Russians in 880, 910, 914, and 943), now a Tatar village on the Terter river, in the district of Dzhevanshire, government of Elizabethpol, Transcaucasia. That it was formerly a large Jewish community is evident from Ḥasdai ibn Shaprut's letter to King Joseph of the Chazars (about 960), in which he tells the king that he first intended to send his letter by way of Jerusalem, Nisibis, Armenia, and Bardaa, but that the ambassadors of the czar of the Slavonians ("Gebalim") advised him to take the route via Hungary and South Russia. The city was demolished by Tamerlane in the fourteenth century. See Chazars.

Bibliography: A. Harkavy, *Soobshcheniya o Khozarakh*, in *Yevreiskaya Biblioteka*, vii. 143-153; Weidenbaum, *Putevoditel po Kavkazu*, pp. 129, 393, 394, Tiflis, 1888.

H. R. M. R.

BARDACH, ELIJAH: Merchant and Hebrew scholar; born at Lemberg 1794; died at Vienna April 11, 1864. He devoted his leisure time to the study of Hebrew literature, and is the author of "'Aḳedat Yiẓḥaḳ" (The Sacrifice of Isaac), Vienna, 1833—a drama adapted from the Italian of Metastasio's "Isacco"; and of a Hebrew-German dictionary, "Ma'arik ha-Ma'arakot" (The Arranger of the Battle-Rows). The latter contains many philological notes on difficult expressions in the Bible. It was published by Max Letteris of Vienna in 1868, after the death of the author. Bardach also contributed many articles to Jewish periodicals.

Bibliography: Zeitlin, *Bibliotheca Hebraica*, p. 14; Benjacob, *Oẓar ha-Sefarim*, p. 448.

S. I. Br.

BARDACH, ISRAEL ISAAC BEN ḤAYYIM MOSES: Grammarian; lived in Lithuania at the end of the eighteenth century. He was the author of "Ṭa'ame Torah" (The Accents of the Law), which forms the second part of a treatise of his on grammar. This work was published at Wilna in 1822 by his brother Meïr, who added to it an essay of his own, entitled "Ṭa'ame 'Elyon," containing a defense of the Law. In the introduction to his work, Israel Bardach claims to have written commentaries upon the Idra Rabba, upon the Talmuds of Jerusalem and Babylon, upon the Shulḥan 'Aruk, Oraḥ Ḥayyim, etc., and an ethical work, "Darke ha-Shem."

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 391; Benjacob, *Oẓar ha-Sefarim*, p. 211.

T. I. Br.

BARDACH, JULIUS: Russian writer and teacher; born at Turijsk, province of Volhynia, 1828; died in Odessa in 1897 (?). He is said to have descended from Samuel b. David, author of the "ṬaZ" (commentary on the Shulḥan 'Aruk; the initials of Ṭure Za-hab), who in his younger days was called BaRDaCH (the initials of בן ר' דוד הריף). His father was the author of "Ṭa'ame Torah," Wilna, 1822, and of many other works left in manuscript. From him he received his first instruction in Hebrew grammar, Bible, and Talmud. Bardach also acquired sufficient secular knowledge to pass his examinations as a teacher in Hebrew and Russian. In 1851 he received the position of instructor at the Russo-Hebrew school in Khotin, Bessarabia; and in 1857 was appointed instructor at the Talmud Torah in Odessa, which position he held until 1882. The government entrusted him in 1871 with the position of censor of Hebrew books, which he held until his death. He held also the position of instructor of Jewish religion in some of the high schools of Odessa. The Russian government awarded him the title of hereditary honorary citizen. Bardach is the author of: "Ḥiḳre

Leshon Arami," studies in the Aramaic language, Odessa, 1865; "O Yevreiskom Sklonenii Pinskera," on the declension of Hebrew nouns according to Pinsker, Odessa, 1886; "Mazkir li-Bne ReSHeF," catalogue of the Hebrew and Arabic manuscripts left by Simḥah Pinsker, Vienna, 1869; a Russian translation of Geiger's "Lehrbuch zur Sprache der Mischnah," Odessa, 1871; "Polny Kurs Yevreiskavo Zakonoycheniya," a complete course in Jewish religion; a Russian translation of the Prayerbook and Haggadah; "O Yevreiskoi Stilistikye," on Hebrew style. These last three works were left in manuscript. Many of his articles in Hebrew and in Russian were published in "Ha-Maggid," "Ha-Shaḥar," and the two publications known as "Razsvyet."

Bibliography: N. Sokolow, *Sefer Zikkaron*, Warsaw, 1889.

H. R.

BAREFOOT.—Biblical Data: In II Sam. xv. 30 it is mentioned that David, on his flight before Absalom, went Barefoot to show his grief. Micah i. 8, "to be barefooted" (according to LXX.; "stripped," A. V.) is, likewise, a sign of mourning. In Isa. xx. 2 the nakedness and the bare feet of the prophet may be intended to symbolize the neglected condition of captives (compare Job xii. 17, 19, where probably the true translation is "barefoot"; "spoiled," A. V. and R. V.). All these passages seem to refer to the discomfort of going without sandals on long journeys over stony roads. On the other hand, in and around the house the wearing of sandals seems to have been very uncommon. For a different explanation of the custom of going Barefoot as a sign of mourning and then of grief in general, see Jastrow on "Tearing of Garments" ("Journal of the Amer. Oriental Society," xxi 23–39). See Shoe.

J. JR. W. M. M.

Historical Survey.

——**In Rabbinical Literature:** To go Barefoot is the common custom in the Orient when walking about one's house or on holy ground, or even in the street in cases of mourning. The shoes worn in antiquity were only sandals—that is, soles tied upon the feet to protect them against the pricking of the hard stones or thorns of the road—whereas stockings were altogether unknown. It therefore appeared as desecration of a holy place to walk thereon with dust-covered shoes, instead of having the feet perfectly cleansed by ablutions, as was the custom before sitting down to a meal.

The priests in the sanctuaries wore no shoes (see "Silius Italicus," iii. 28; Theoderet on Ex. iii., quæstio 7; Yer. Sheḳ. v. 48*d*). Moses and Joshua were told to take off their shoes on holy ground (Ex. iii. 5; Josh. v. 15). "No one was allowed to walk on the Temple ground with shoes on or with dust on his feet" (Ber. ix. 5; compare Iamblichus, "Pythagoras," § 105). Similarly, in Islam no one is allowed to enter the mosque except when barefooted. For the same reason the priests, when going upon the platform before the sacred Ark in the synagogue to bless the congregation, must take off their shoes; though to-day they wear stockings and are not supposed to be Barefoot (Soṭah 40*a*; R. H. 31*b*; see Shulḥan 'Aruk, Oraḥ Ḥayyim, 128, 5).

Modern opinions differ as to the reason for the removal of the shoes as a sign of mourning; some scholars see in the custom a trace of ancestor worship, others a return to primitive modes of life, while others again, in agreement with the Jewish view, suggest that it is a symbol of humility appropriate to occasions of grief or solemnity. For this latter reason shoes are not worn on the Day of Atonement or on the Ninth of Ab.

Occidental life, however, did away with the custom of going Barefoot; stockings and the like being worn on all occasions for which removal of shoes is prescribed (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 614, 2; 554, 16).

Bibliography: Winer, *B. R.* s.v. *Priester* and *Schuhe*; Riehm, *Handwörterbuch des Biblischen Alterthums*, s.v. *Schuhe*.

J. SR. K.

BAREHEADEDNESS: Jewish custom has for ages required women to cover the hair as an evidence of their modesty before men, and required men to cover the head in order to show their humility and reverence before God.

Bareheadedness of Women.

In ancient Biblical times there is no indication that women covered their hair except with head-gears for ornament. The Shulammite's long flowing locks are an object of admiration in the Song of Songs (iv. 1; vi. 5; vii. 5; compare Ezek. xvi. 7); and much art is bestowed in coquetry upon the braiding (see Isa. iii. 24; II Sam. xiv. 26; Judges xiii.). The woman suspected of adultery was therefore signally disgraced, or humiliated like a mourner, when for punishment her head was disheveled by the priest (Num. v. 18; compare Lev. xxi. 10; A. V. "uncover"); and shaving off the hair was an insult inflicted only on captive women (Jer. vii. 29; I Cor. xi. 15). In Mishnaic times, however, it was regarded as an inviolable Jewish custom ("dat Yehudit") that women should not be seen in the streets with uncovered hair (Ket. vii. 6); and the infringement of that rule by a married woman was deemed sufficient ground for divorce, a view stated also in Roman law (Marquardt and Mommsen, "Handbuch der Römischen Alterthümer," vii., part 2, pp. 554 *et seq.*). Accordingly, the Mosaic law (Num. v. 18) mentioned above is taken by the Septuagint and the Rabbis to mean "the priest shall uncover the woman's head"; and, consequently, R. Ishmael derives from it the law forbidding the daughters of Israel to walk abroad with uncovered hair (Ket. 72*a*; Sifre, Num. 11). The great importance of the traditional custom may be inferred from the following story, related in Num. R. xviii. 20:

Biblical and Mishnaic Times.

> "On, the son of Peleth, companion of Korah, was saved through the device of his wife, who, having made him so drunk that he fell asleep, sat with her daughter in front of the tent, both having their hair uncovered. When On's companions came to call for him, and saw the women in such an attitude, they turned away; for no one would enter a house where this Jewish custom was so openly disregarded."

The distinction of Ḳamḥit, who saw seven of her sons made high priests, and two officiate on one and the same day, one of them being Simon ben Ḳamḥit, mentioned by Josephus ("Ant." xviii. 2, § 2) as

"Simon, the son of Camithus," is ascribed by the Rabbis to the fact that even the ceiling of her house had not seen the hair of her head (Yer. Meg. i. 72*a*).

Married and Unmarried Women.

Bareheadedness in a woman was, therefore, considered to be an indecorous form of "'ervah" (nakedness, Deut. xxiv. 1), an incentive to improper glances, and it was declared unlawful to recite the Shema‘ in the presence of a woman whose hair was uncovered (Ber. 24*a*; Shulḥan 'Aruk, Oraḥ Ḥayyim, 75, 2; Eben ha-'Ezer, 21, 2). Originally, this custom included both married and unmarried women, as may be learned from Ned. 30*b*. Nor does the law (B. Ḳ. 90*a*), which sets a fine of 400 drachmas upon a man who tears off a woman's head-gear in the street, make any distinction between a married and an unmarried woman. Also Paul (I Cor. xi. 3-12), when declaring that the woman should have her head covered in recognition of the man being her lord, refers to women in general, not to married women exclusively (see also "Apostolic Constitutions," i. 8). According to Pirḳe R. El. xiv., it is a result of Eve's curse that women must go about with the hair covered like mourners. Still, instances are given in the Talmud of unmarried women going about bareheaded, as when the Mishnah speaks of the bride being carried in the procession in her litter, with her hair hanging down (Ket. ii. 1); or when the daughter of Naḳdemon ben Gorion covers her face with her hair when seen by Johanan ben Zakkai in her humble condition (Ket. 66*b*). Later, particularly in Occidental countries, it was not considered indecorous for unmarried women to go about bareheaded (Shulḥan 'Aruk, Oraḥ Ḥayyim, 75, 2, against "Yad," Issure Biah, xxi. 15).

Clipping the Bride's Hair.

The married woman was henceforth all the more scrupulous in covering every part of her hair, probably because its concealment was the mark of distinction of married women among the people surrounding the Jews, as indicated in such expressions as "nubere" and "unter die Haube bringen." It seems that the Slavonian marriage-custom—according to which, with many lamentations over the destroyed beauty of her hair, the "kosah" (the girl's long plait) is taken off and at times sold (Ralston, "Songs of the Russian People," pp. 272-277, 288-292), and the strange practise of clipping the hair of the bride before the cap (the sign of marriage) is put upon her, were adopted by the Jews of Poland in the sixteenth century. Thence it spread to Germany. The Haggadist, however, does not hesitate to represent God Himself as plaiting the hair of Eve before ushering her as a beautiful wife into the presence of Adam (Ber. 61*a*; Gen. R. xviii.). Emperor Nicholas I. of Russia issued an edict in 1845 prohibiting this usage, against which a pseudonymous article, entitled "Shelomoh ben Yo'eẓ," was written in Geiger's "Wissenschaftliche Zeitschrift," 1837, pp. 354-375. When, in order to conceal the women's own hair, wigs were introduced in modern times, prominent rabbis of the sixteenth and seventeenth centuries, as Moses Isserles and Abraham Gumbiner, found this objectionable, notwithstanding the Mishnah Shab. vi. 5 (see Shulḥan 'Aruk, Oraḥ Ḥayyim, *l.c.*; Eleazar Flekeles, "Teshubah me-Ahabah," i. 48). On the other hand, Moses Alashkar, in his Responsa (No. 35), boldly decided that the covering of the hair was only a matter of custom, and that where women were accustomed to go about bareheaded they might properly do so. This is now the almost general custom among Jewish women of the Occident.

Bareheadedness of Men.

Bareheadedness was customary among men in Biblical times, as shown in the story of Samson (Judges xiii.-xvi.) and in that of Absalom (II Sam. xiv. 26), and by the use of the name "crown" for the long hair of the Nazarite (Num. vi. 5). Still, the covering of the head was a sign of dignity, wherefore the head-tires of the priests are prescribed to be "for glory and beauty" (Ex. xxviii. 40, R. V.); the high priest's golden diadem upon the miter bearing the sign, "Holy to the Lord" (*l.c.* 36, R. V.). In fact, the head-gear itself bore the name "peër" (beauty); and when taken off by the mourner, ashes were put in its place (Isa. lxi. 3; II Sam. i. 2; Job ii. 12). But, exceptionally, Ezekiel is told to bind the head-tire upon him while mourning for his wife. In this sense the Septuagint interprets the words addressed to the priests (Lev. x. 6), "Uncover not your heads" (so also A. V., while the real meaning is, as in R. V., "Let not the hair of your heads go loose"). The morning benediction, "Blessed be thou, O Lord, who crownest Israel with beauty," was originally prescribed for the putting on of the turban (Ber. 60*b*). The hair was regarded so sacred by the Jews that they often swore by it or by the head (Matt. v. 36; Sanh. iii. 2).

Greeks, Romans, and Mohammedans.

While it was customary among the Greeks to offer sacrifices with uncovered head—"capite aperto"—a form adopted by Paul for the Christians in his first Epistle to the Corinthians (xi. 2 *et seq.*), the Roman priests sacrificed with covered head—"capite velato" (Marquardt and Mommsen, *l.c.* vi. 183). Among Mohammedans it is indispensable that the head be covered during prayer; the turban itself is a sacred thing by which they swear; and it is disrespectful to receive visitors with uncovered head (Lane, "Customs of the Egyptians," transl. by Zenker, i. 30, 173; Hughes, "Dictionary of Islam," pp. 170, 647).

Covering the Head During Prayer.

The Midrash contrasts the attitude of Moses in hiding his face before the Shekinah at the burning bush (Ex. iii. 6) with that of Nadab and Abihu, who looked on with uncovered heads (Ex. xxiv. 9, 10): the one showing reverence and awe; the other, insolence (Ex. R. 3). The proper attitude, therefore, of one called upon to pronounce the name of God in prayer, the "Sheliaḥ Ẓibbur," is to be wrapped in the mantle or ṭallit (R. H. 17*b*; Ber. 51*a*; Yer. Ber. vii. 11*d*; compare the dictionaries, *s.v.* עטף). Accordingly, a man with uncovered head is, like one in rags and half-covered, forbidden to recite the Shema‘—or, at least, to officiate as Reader or to read aloud from the Torah or to recite the priestly benediction—he not being in a position to pronounce the name of God with proper dignity (Mas. Soferim xiv. 15; compare ed. Joel Müller, p. 199; Azulai, Responsa "Ḥayyim Sha'al," ii. 35). Still, the Palestinian custom did not insist on the covering or veiling of the head at the priestly benediction (see Müller, "Hilluf Minhagim," p. 839). Isaac of Vienna (thirteenth century), in "Or Zarua'," ii. 43, states that the rabbis of France say the prayer with uncovered heads, and that on Simḥat Torah the boys are called up to the Torah bareheaded.

Walking Bareheaded.

It was deemed necessary that the fear of God should manifest itself also in man's general bearing; and after R. Joshua ben Levi had taught that "a man ought not to walk four cubits in an erect position, which suggests overbearing pride, ignoring God's omnipresence," Rab Huna, the son of Joshua, would not walk four cubits without having his head covered, for he said: "The Shekinah is above my head" (Ḳid. 31*a*). He declared this custom to be especially meritorious (Shab. 118*b*), and in the course of time it was adopted as a general rule of Jewish conduct (Shulḥan 'Aruk, Oraḥ Ḥayyim, 2, 6). Children were not included in the rule requiring the head to be covered (Ned. 30*b*). The mother of Rab Naḥman bar Isaac, having been told by an astrologer that her son would become a thief, kept his head always covered in order that the fear of God might be always with him; but on one occasion, as he was studying under a palm-tree, his head-covering fell off, and when he looked about, the desire to steal dates came upon him (Shab. 156*b*).

Unmarried men did not wear a turban. When Rab Hamnuna was introduced to Rab Huna as a great scholar, he was astonished to see that the latter wore no turban (Ḳid. 29*b*). In Maseket Kallah, ch. i., and in Kallah Rabbati, *ib.*, it is related that R. Akiba, seeing a child with uncovered head, said he was sure that the child was the offspring of an incestuous marriage, which passage is in contradiction with the above-quoted Talmudic passage (Ned. 30*b*), which speaks of the uncovered heads of children as common. Of rather late origin, and evidently pointing to Christian surroundings, is the following Midrashic passage: "'My people, wherein have I wearied thee?' (Yalḳ., Micah vi. 3). R. Berekiah says, 'When a king sends an order to a city, the people rise to their feet, uncover their heads, and read it with fear and awe, trembling and obedient. But God says: "This Shema' is My order; I have not wearied you, and have not said unto you, 'Read it standing and with uncovered heads,' but 'when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up'" (Lev. R. xxvii. 6; Tan., Emor., ed. Buber, p. 92; Pesiḳ. xii. 102*a*; Yalḳ., Micah, 554).

Medieval Codes.

The medieval codes, almost without exception, embodied the prohibition against uncovering the head (Alfasi, Ḳid., ed. Vienna, 217*b*; Maimonides, "Yad," De'ot, v. 6; Tefillah, v. 5; Yoreh De'ah, 91, especially Bet Joseph on the passage; further references in Löw, "Gesammelte Schriften," ii. 321). Of special interest is the report of Abraham ben Nathan of Lunel ("Ha Manhig," ed. Berlin, p. 15), that he found in Spain that the people covered their heads during prayer, a comment which indicates that the practise was not customary in France in the thirteenth century. The Cabalists have, in their usual way, attempted to find in the custom a certain mysterious meaning. Thus, the Zohar (Par. Naso, p. 122*b*, in Ra'ya Mehemna): "Because the Shekinah is above him, it is forbidden to the son of man to walk four cubits with uncovered head." This passage is quoted by Josef Solomon del Medigo with the addition: "It is, however, customary in all parts of Italy, in Crete, and in many countries under the dominion of the emperor [of Germany] and other Christian rulers." Evidently they accept the view of Maimonides, quoted by Joseph Caro, in "Bet Joseph," 91 ("Maẓref Laḥokmah," ed. Odessa, 1865, p. 74). Another interesting contribution is found in the responsa of Israel Isserlein with reference to a law promulgated in Breslau about 1450, requiring the Jews when taking an oath to pronounce the holy name of God (YHWH) with uncovered head. Isserlein declares that while the pronunciation of the name YHWH is prohibited, yet if the law were made with the intention of forcing the Jews to transgress a religious law, he would not object to swearing with uncovered head ("Terumat ha-Deshen," 203). The same view is taken by Solomon Luria (16th century), who rebukes his contemporaries for paying no attention to the Talmudic prohibition against walking (בקומה זקופה) four cubits in an erect position as an attitude of insolence, while they are very punctilious in regard to the injunction to keep the head covered, which after all is not a law, but a mere custom (Responsa, No. 72).

David Halevi of Ostrog (17th century) was the first to declare that the prohibition against uncovering the head was based on religious law, in opposition to the Christian mode of worship. He founded his decision on the Talmudic interpretation of Lev. xviii. 3: "Ye shall not walk in their ordinances" ("ḥuḳḳat ha-goy," Ṭure Zahab, Oraḥ Ḥayyim, viii. 3). The same view is taken by the physician Solomon Levi of Verona, Amsterdam, 1731 (see Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* גילוי ראש). On the other hand, Elijah of Wilna, like Solomon Luria, holds that the prohibition is based merely on custom or propriety.

Reform View.

The principle of reform in modern Judaism hinges upon this question, whether any religious form should be excluded from the synagogue because it is taken from another religious sect, and is, therefore, "ḥuḳḳat ha-goy" (heathen rite). The leaders of radical Reform claim that, as it is more in keeping with the Occidental view to stand bareheaded before persons who claim our respect, so should men stand before God in prayer or in the house of worship, this being the attitude which suggests respect and awe. The Conservatives maintain that to pray with the head uncovered is to imitate a non-Jewish custom ("ḥuḳḳat ha-goy"). The first attempt to combat the Oriental view in theory was made by Aaron Chorin (1766–1844), who, in a pamphlet entitled "Iggeret Elasaf" (Prague, 1826), advocated the uncovering of the head during worship; the first in practise, by the Reformgemeinde in Berlin, in 1845, when the removal of the head-gear was made obligatory during services, while the worshipers were permitted to wear a skull-cap (Levin, "Die Reform des Judenthums, Festschrift," p. 43, Berlin, 1895). This congregation has, however, been the only one in Europe to adopt such a practise, and Grätz sees in it the chief reason for its failure to make propaganda ("Volksthümliche Gesch." iii. 737). Occasionally the parnas Hellwitz in Soest preached with uncovered head ("Allg. Zeit. des Jud." 1847, p. 448), while both Ludwig Philippson and Abraham Geiger preached in the Berlin Reformgemeinde with their heads covered (*ib.* 1845, p. 622). In America, praying with the head uncovered was first introduced in the Har Sinai Gemeinde in Baltimore and Temple Emanu-El and Adath Jeshurun of New York, and is now the prevalent custom in the Reform congregations of the United States, though in some it is optional with the members whether they worship with the head covered or uncovered.

Political Laws.

As part of the requirements of the Oath ("More Judaico"), most of the nations of Europe demanded (and some still demand) that the Jews swear with their heads covered (see Oath, Jewish). A law of Hungary, issued in 1517, demands that a Jew should swear "Pileum Judaicum in capite habens" (Busch, "Jahrbuch," vol. 82). Similar are the laws of Saxony, Nov. 22, 1838; May 13, 1839; and May 30, 1840; of Schaumburg-Lippe, March 19, 1842; of Denmark, 1843 ("Allg. Zeit. des Jud." 1843, p. 395); of Brunswick, Jan. 14, 1845; of Austria, 1846 ("Wiener Zeitung," 1846, No. 338); of Meiningen, July 25, 1844; of Mecklenburg, April 8, 1848; of Birkenfeld, 1852; of Oldenburg, Nov. 2, 1854; and of Sardinia, 1855. In a trial at a police-court in London, a Jew swore with uncovered head, and the attorney for his opponent objected to the oath, because, as he said, the Jews did not consider such an oath valid; and the judge sustained the objection ("Jewish Chronicle," Aug. 9, 1901, p. 17).

Concessions of Modern Orthodoxy.

The conservative Jews in civilized countries insist on the covering of the head merely during the performance of religious acts, while the rigid adherents to the ancient custom keep their heads constantly covered, and therefore wear a skull-cap (A. Fürst, "Christen und Juden," p. 296, Strasburg, 1892). In recent times the government of Rumania issued a decree prohibiting Hebrew instruction in the Jewish schools to children with covered heads with the ostensible purpose of keeping the children of Orthodox parents from these schools ("Jewish Chronicle," Feb. 22, 1901). A great many difficulties were encountered ("Orient," 1843, p. 6) when the reform was introduced in modern days of teaching school-children without hats (Wolf, "Gesch. der Juden in Wien," p. 180, Vienna, 1876).

Bibliography: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, and its glossarists, §§ 2, 6, viii. 2, lxxv. 1, cxi. 3, cli. 6; Azulai, *Ḥayyim Sha'al*, part ii., p. 35, where the subject is exhaustively treated. The Liberal standpoint is taken by Aaron Chorin in *Iggeret Elasaf oder Sendschreiben Eines Afrikanischen Rabbi an Seinen* (sic) *Kollegen in Europa, mit Einem Vorworte, Herausgegeben von Aaron Choriner* (sic), *Oberrabbi zu Arad*, Prague, 1826; Hellwitz, *Das Unbedeckte Haupt, Predigt am Pfingstfeste 1847*, Soest, 1847; *Zulässigkeit und Dringlichkeit der Synagogenreformen, Begutachtet von Vorzüglichen In- und Ausländischen Rabbinern*, Vienna, 1845; Shelomo ben Yo'eẓ and Abraham Cohn, in Geiger's *Wissenschaftliche Zeit. für Jüdische Theologie*, 1837, pp. 354-375; idem, for 1838, pp. 333-345; S. Adler, *Das Entblösste Haupt, ein Gutachten*, in *Jüd. Zeit. für Wissenschaft und Leben*, iii. 189 (see Geiger, *ib.* 141); L. Löw, *Eine Vorlesung über Barhäuptigkeit*, in *Gesammelte Schriften*, ii. 311 *et seq.* For the Orthodox point of view, aside from the codes quoted: Abraham ben Aryeh Löb (A. Löwenstamm), צרור החיים, Amsterdam, 1820; Jonas Altar, מפיבשת בן יהונתן, against Chorin, Prague, 1826; *Sinai*, 1859, p. 14; Zunz, *Gesammelte Schriften*, ii. 259.

K. D.—K.

BARFAT: Name used by Jews in Provence and northern Spain; *e.g.*, ברפית מודה עד = "Barfat certifies as witness," found in an agreement between Pedro II. of Aragon and the Knights of St. Jean (MS. Paris, Bibliothèque Nationale); "Niçak Barfat" ("Literaturblatt des Orients," 1841, cols. 235, 312), in Spain in 1346. Isaac ben Sheshet ("Ribash") and his brother Don Crescas bore also the surname Barfat (Responsa, Nos. 370, 387, 390). As to its etymology and significance, many hypotheses have been propounded. The most probable of these is the one given by Bloch ("Revue Etudes Juives," x. 255); namely, that the name ought to read "Berfet," and is abbreviated from "Perfetto," which latter occurs in the Barcelona list of Jews, and is the equivalent of "Shallum." Indeed, in Hebrew, "Barfat" is sometimes written "Parfat" (compare "Yuḥasin," ed. Philipowski, p. 22, col. *a*; "Shalshelet ha-Ḳabbalah," ed. Venice, p. 61). Gross adopts this interpretation and connects the name "Barfat" with that of "Profiat," although the latter is nowhere to be found as a family name.

Bibliography: Gross, *Gallia Judaica*, pp. 371-372; Renan-Neubauer, *Les Rabbins Français*, p. 766; idem, *Les Ecrivains Juifs Français*, p. 600.

G. M. S.—G.

BARGAINS AND SALES. See Sale.

BARGAS, ABRAHAM DE: Translator into Ladino of the prayers composed by Malachi ben Jacob on the occasion of the earthquake at Leghorn, in January, 1742, under the title "Traduccion de la Oracion del Ajuno de los Temblores de Tierra que en Ladino Español Illustro," Pisa, 1746. He lived in Italy during the middle of the eighteenth century. An Alonzo de Bargas of Palma (in Majorca of the Balearic islands) was burned in the auto da fé held in Seville Feb. 24, 1722. The name "Bargas" may possibly be connected with the city Barga in the Italian province of Lucca.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 16; idem, *Gesch. der Juden in Spanien*, i. 186; *Allgem. Zeitung des Judenthums*, 1888, p. 263.

K. G.

BARGÈS, JEAN JOSEPH LEANDRE: Honorary canon of Notre Dame of Paris, abbé and Orientalist; born in 1810 at Auriol (Bouches-du-Rhône); died in 1896 near Marseilles. From 1835 he was a member of the Asiatic Society of Paris. After delivering lectures on Arabic as assistant in the chair of Arabic at Marseilles, he made an extensive trip through Algeria, the literary results of which were numerous. They first appeared only as notes in the "Revue de l'Orient" and in the "Journal Asiatique," as, for example, his article on the pronunciation of the Hebrew, entitled "Souvenir d'Oran" ("Journal Asiatique," 1848, ii. 172; translated into German, "Z. D. M. G." iii. 374). Later he published a complete itinerary in book form. In 1842 he became professor of Hebrew in the faculty of theology at the Sorbonne in Paris, retaining the position until the faculty was abolished in 1885.

Special interest attaches to the fact that his Arabic knowledge was placed at the service of Hebrew literature. In collaboration with Beer Goldberg, who had transcribed Arabic texts in Hebrew characters, in the Bodleian Library at Oxford, he published the following work: "R. Judah b. Koreish, ad Synagogam Judæorum Civitatis Fez Epistola de Studii Targum Utilitate et de Linguæ Chaldaicæ . . . Vocabulorum item Nonnullorum Barbaricorum Convenientia cum Hebræa," 1857. His other works in chronological order are: "Le Livre de Ruth, Expliqué par Deux Traductions Françaises," 1854; "Les Samaritains de Naplouse," 1855; "Libri Psalmorum David, Versio a R. Japheth b. Heli Bassorensi Karaita," 1861 (he had given a specimen of this work as early as 1846; and Munk, on presenting the work to the Academy, pointed out its interesting character ["Revue Orientale et Américaine," 1861, vii. 1–12; see M. Schwab, "Vie et Œuvres de Munk," p. 190]; "Hébron et le Tombeau du Patriarche Abraham, Traditions et Légendes Musulmanes Rapportées par les Auteurs Arabes," 1863; "Notice sur Deux Fragments d'un Pentateuque Hébreu-Samaritain Rapportés de la Palestine par F. de Saulcy," 1865; "Sefer Taghin, Liber Coronularum," Latin introduction, Hebrew text, with a Hebrew preface by Senior Sachs, 1866 (this publication is omitted by bibliographers, even by Isidore Loeb in his article on Bargés in the "Grande Encyclopédie"); "Inscription Hébraique de la Chaire de St.-Marc à Venise" ("Annales de Philosophie Chrétienne," 1880, ii. 222); the Song of Songs by Japheth b. Ali (1884); six monographs on Phenician inscriptions, published at different times (1847–88); a study of the Arabic inscriptions which once existed at Marseilles (1889); and various other works.

Bibliography: A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*, i. 166–167; *Archives Israélites*, lvii. 143; I. Loeb, in *Grande Encyclopédie*, s.v.

T. M. S.

BARI or **BARI DELLA PUGLIE**: Seaport town in Apulia, Italy, on the Adriatic; capital of the district of the same name. As the center of an extended trade with Triest, Corfu, Messina, and the Orient, Bari was at all times a place of importance; information, however, concerning the history of the Jews there is very scant. According to tradition, the settlement of the Jews in southern Italy is connected with the captives brought there by Titus after the sack of Jerusalem (Jerahmeel, in Neubauer, "Medieval Jewish Chron." i. 190; Ahimaaz, "Chronicle," *ib.* ii. 112, line 4; "Jewish Quart. Rev." iv. 623). If there is any truth in this tradition, then together with Naples, Venosa, Otranto, Taranto, and Oria, Bari must at an early date have become a seat of Jewish influence.

A similar tradition seems, also, to have found its way into Yalkuṭ on Psalm cxxxvii. After speaking of the Jews deported to Babylon by Nebuchadnezzar, it adds:

Legends.

> "The inhabitants of Bari (בארי) came out to meet them, together with the people of the other cities [perhaps Taranto and Otranto, "Revue Etudes Juives," xxxiii. 40]. They saw that the Jews were naked. What did the people of Bari do? They unclothed their male and female slaves, and brought them as a present to Nebuchadnezzar, saying, 'Perhaps thou art a king that taketh delight in the naked?' He answered, 'Go, and put thou garments upon the Israelites.' And what was the reward of the people of Bari? God Almighty endowed them with more grace than that possessed by all the land of Israel; and [therefore] they are more beautiful. The saying was current, 'No one who enters the city [Bari] leaves it without having committed a sin' [referring to the beauty of its women]."

The same account is found in Midrash Tehillim; and with a few additions in the Pesiḳta Rabbati (28; ed. Friedmann, p. 135*b*), a work composed about the year 845. The historical background of the legend is not quite apparent. Israel Lévi supposes that the reference is to some intervention on the part of the Jews of Bari in favor of their brethren captured either by the Byzantines or the Arabs; but Bacher, with perhaps more reason, sees in Nebuchadnezzar a typical reference to Titus, in agreement with the tradition referred to above, even if the expression in the Ahimaaz "Chronicle" (p. 112, line 4), ביופי כלולה ("crowned with beauty"), has no connection with the traditional beauty of the women of Bari. The reference, however, of the Yalkuṭ and Pesiḳta to Bari can hardly be questioned; though Friedmann (*ib.* commentary) connects the name with Beri (I Chron. vii. 36) of the tribe of Asher; Harkavy with the Iberians or Caucasians; Jastrow ("A Dictionary of the Talmudim," p. 136) with בירי in Galilee; while Krauss elaborately argues in favor of an identification with Berytus (Beirut).

Under Various Governments.

According to the Ahimaaz "Chronicle," Aaron ben Samuel, the wonder-worker (870), came from Oria to Bari on his way back to Babylonia. The Arabic invasion of southern Italy had by this time spread over Apulia and Calabria. Bari fell into Mohammedan hands, and became the seat of the governor Sandan; though the Arabic chroniclers (as, for example, Ibn al-Athir, viii. 117) know nothing either of him or of Sandan. For six months Aaron remained here, so highly honored by the governor that he had to have recourse to a miracle in order to be able to leave the city (Ahimaaz, "Chronicle," 118, 8; 119, 4). Bari fell again into the hands of the Byzantines, when Basil and the German emperor Ludwig II. broke the Arab power. It was still a place of importance; for Ahimaaz tells us that the news of the death of Basil was sent to Italy by way of Bari (*ib.* 124, 10). When Oria was taken in 962 by Al-Muizz Ma'add, many of its inhabitants—Jews being no doubt among them—fled to Bari. A little later an uncle of Paltiel, the vizier of Al-Muizz and 'Abd al-Mansur—by name Hananeel ben Paltiel—made use of his nephew's influence to regain some of the family property, and came hither with a bull from the Byzantine court. The rabbis were at first unwilling to accede to his request; but finally gave way to the power of the state (*ib.* 127, 11–21).

Jewish Scholars at Bari.

That a rabbinical school or, at least, famous teachers of the Law existed here at this time is attested by the old saying cited by Rabbenu Tam ("Sefer ha-Yashar," p. 74*a*, No. 620, ed. Vienna) in the twelfth century: "From Bari shall the Law go forth, and the word of the Lord from Otranto"—a paraphrase of Isa. ii. 3 (Grätz, "Gesch. der Juden," vi. 280, Güdemann, "Erziehungswesen der Juden in Italien," p. 17). Another tradition, related by Ibn Daud in his "Sefer ha-Ḳabbalah" ("Med. Jewish Chronicles," i. 67, line 24), connects Bari with the four teachers who in 960 set out from that port for the purpose either of providing dowries for brides, or, as Graetz thinks, of seeking aid for the languishing schools in Babylonia. On their way to Sebaste, their ship is said to have been captured by the Moorish admiral Ibn Rumahis, and the teachers were sold into slavery (see the references in "Migdal Ḥananel," p. 28, and Graetz, "Hist. of the Jews," Hebr. tr., iii. 478). It is quite uncertain if these teachers came from Babylon, as is usually held (see, even, Halberstamm, in "Jewish Quart. Rev." vi. 596). They may have been Italians from Bari itself (Weiss, "Dor," iv. 265; Schechter, in "Jewish Quarterly Review," xi. 645), as the extant manuscripts of the "Sefer ha-Ḳabbalah" say simply, "four renowned scholars from the city of Bari."

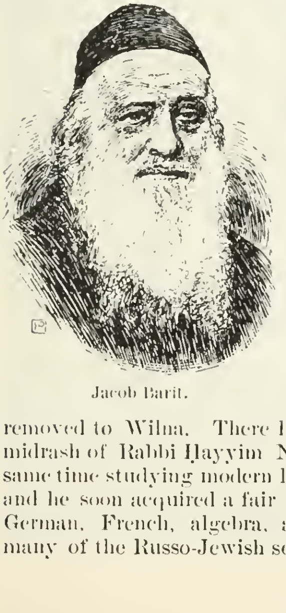
Nothing further is known of the fortunes of the Jews in this place; Benjamin of Tudela does not even speak of it in his travels. Mention is made of a Moses Khalfo of Bari in 1025 (Carmoly, in "Revue Orientale," ii. 116) and of a physician and copyist, Isaac ben Solomon, whose family name was "del Bari," in the middle of the fifteenth century (Carmoly, *ib.* i. 435, ii. 108; *idem*, "Notice Histor. sur Benj. de Tudèle," p. 14). According to Porges, the manual for the reader of the Law, called הוריית הקורא, was brought from Jerusalem to Bari ("Revue Etudes Juives," xxiii. 310; "Jewish Quart. Rev." iv. 613).

Bibliography: For the *Chronicle* of Ahimaaz, see the ed. of Neubauer cited above; on the *Yalḳut* and *Pesiḳta* passages, Israel Lévi, in *Revue Etudes Juives*, xxxii. 278 *et seq.*; Bacher, *ib.* xxxiii. 40; Krauss, in *Monatsschrift*, xli. 554 *et seq.*; Bacher, *ib.* pp. 604 *et seq.*; and Israel Lévi, in *Revue Etudes Juives*, xxxv. 228. Compare, also, Neubauer, *The Early Settlement of the Jews in Southern Italy*, in *Jewish Quart. Rev.* iv. 606 *et seq.*: see Ahimaaz ben Paltiel.

J. G.

BARIS. See Antonia.

BARIT, JACOB (sometimes called **Jankele Kovner**): Russian Talmudist and communal worker; born at Simno, government of Suwalki, Sept. 12, 1797; died at Wilna March 6, 1883. He lost his parents early in life, and at the age of fourteen came to the city of Kovno, where he studied Talmud in the "bet ha-midrash" of the suburb Slobodka. At the age of eighteen he married the daughter of a wealthy relative, and with the financial assistance of that relative continued his Talmudic studies for another six years, when his wife died and he removed to Wilna. There he entered the bet ha-midrash of Rabbi Ḥayyim Naḥman Parnes, at the same time studying modern languages and sciences; and he soon acquired a fair knowledge of Russian, German, French, algebra, and astronomy. Like many of the Russo-Jewish scholars of that time, he started a business, a whisky distillery, and with his versatility and energy made quite a success of it. But unfortunately, private distilleries in cities were prohibited by the Russian government by the law of 1845, and as a consequence Barit was financially ruined.


Jacob Barit.

When Sir Moses Montefiore visited Wilna in 1846, he spent considerable time in Barit's house, and was guided by his advice as to the form of the petition to Emperor Nicholas I. in behalf of the oppressed Russian Jews.

In 1850, when Ḥayyim Parnes established a "yeshibah" (college) for the education of rabbis, Barit was appointed principal ("rosh-yeshibah"), which position he held for twenty-five years, until sickness forced him to resign. About twenty-five learned Talmudic students attended his lectures daily, and many of the eminent Russian rabbis and scholars were graduates of his yeshibah. He was much admired for the logical and shrewd style of his lectures, which differed much from the scholastic and sophistic style of the Polish Talmudists of his time. While he refused to hold the office of a rabbi, he was for many years one of the "dayyanim" (judges) of the Wilna community.

His Authority as Delegate.

But his chief merit, in addition to his work in these two posts, was his valuable services rendered to the Jews of Wilna and to those of all Russia in representing their interests before the Russian government. From 1849, when he was chosen as a delegate by the Jewish community of Wilna, he was always the representative speaker in behalf of that important community. In 1852 he was one of the delegates from Wilna to petition the czar Nicholas I. in regard to the oppressive conscription duties of the Jews by the ukases of Jan. 8, 1852 ("Second Complete Russian Code," xxv., No. 24, 768) and of Aug. 16, 1852 (*ib.* xxvii., No. 26, 502). Barit was a man of great tact and political wisdom, a pleasant and impressive speaker and conversationalist. In 1855, when a project was laid before the government to appoint chief rabbis in the capitals of the various governments of Russia, Vladimir Ivanovich Nazimov, then governor-general of Wilna, recommended Barit to be chief rabbi of the government of Wilna. In 1857, when the Rabbinical Committee—which was established by the law of May 26, 1848, to be attached to the Ministry of the Interior, to sit upon questions involving the Jewish religion, but had rarely been called together—was again summoned to St. Petersburg, by the edict of May 25, Barit was appointed as one of the members, and during the whole session of six months acted as its chairman. He acted in the same capacity at the Rabbinical Conference of 1861, which lasted about five months. In both of these assemblies Barit bravely defended the honor of his coreligionists against the calumnies of their enemies, and his arguments, coming from the heart, found their way into the hearts of the authorities—the judges of the Jewish question. In 1862 he was one of the delegates that were elected by the Jewish communities to congratulate Emperor Alexander II. at the one thousandth anniversary of the foundation of the Russian empire. In 1871, when Governor-General

Kaufman called an assembly of specialists to investigate the accusations against the Jews made by the baptized Jew Jacob Brafman, in his work, "Kniga Kahala" (The Book on the Kahal), published at Wilna, 1869. Barit was appointed member of the assembly, and fully convinced the Christian members of the evil design and the unfounded and false character of Brafman's statements. The president of the assembly, Spasski, was so pleased with Barit's able and truthful defense of the Jews, that he paid him a visit and presented him with his photograph. Barit was appointed by the government as one of the inspectors of the Wilna City Hospital, and was of great help there to A. Lebensohn in rebuilding it, when it was in a dilapidated condition. He was also a useful member of the Wilna Talmud Torah, which made good progress by his aid to the president, Jonah Gerstein.

In 1873 Barit had an attack of apoplexy, from which he never recovered fully. Still he continued his work in the yeshibah until 1877, when his malady prevented him from continuing the work. Barit was strictly orthodox, yet he was highly esteemed by the progressists, Jewish and Christian. Governor-General Nazimov was his real friend, and when he left Wilna in 1863, and Barit came to take leave of him, Nazimov, in the presence of many members of the aristocracy, kissed Barit on the forehead, and afterward sent him his portrait as a memento of his friendship.

Bibliography: Fuenn, *Keneset Yisrael*, pp. 537, 538, Warsaw, 1886; S. Rabinowitsch, in *Keneset Yisrael*, pp. 157-162, 1887; Mysh, *Rukovodstvo k Russkim Zakonam o Yevreyakh*, p. 85, St. Petersburg, 1898; Levanda, *Polny Khronologicheski Sbornik Zakonov*, etc., p. 880, St. Petersburg, 1874.

L. G. H. R.

BARKANY, MARIE: Austrian actress; born at Kaschau, Hungary, March 2, 1862. She was one of the six daughters of a merchant at Kaschau, and was sent to Vienna to learn bookkeeping. Instead, she occupied her time studying for the stage, taking Charlotte Walter as her ideal. Laroche and Sonnenthal became interested in her and obtained an engagement for her at Frankfort, where, at the age of fifteen, she made her début as *Adrienne Lecouvreur*. The next two years were profitably employed in study under Barnay. In 1880 Miss Barkany went to the Thalia Theater, Hamburg, and then to the Hoftheater, Berlin. Soon after she visited Moscow, Riga, Hanover, Dresden, Leipsic, Budapest, New York (1892), and St. Petersburg, where she met with enthusiastic receptions. At the last place Miss Barkany appeared simultaneously with Sarah Bernhardt, playing the same rôles as the French actress, deliberately challenging comparison. That she survived the ordeal without loss of artistic prestige is a good indication of her standing in the profession.

She is at her best in *Fedora*, *Juliet*, *Gretchen*, and the title-rôles in "Die Jungfrau von Orleans," "Maria Stuart," and "Jane Eyre."

Bibliography: *New York Times*, Jan. 5, 1892, p. 4. col. 6; Flüggen, *Bühnen Lexikon*, p. 12; *Das Geistige Berlin*, pp. 10, 11 (autobiographical sketch).

S. E. Ms.

BARKI (בארקי, or ברקי, called הר״יב), ISAAC BEN ELIJAH: Writer; flourished in the seventeenth century at Salonica. He was, according to Azulai, a pupil of Ḥayyim Shabbethai (died 1647), otherwise called מהרח״ש. Of his literary activity little is known. There is a decision of his published in Ḥayyim Shabbethai's responsa, "Torat Ḥayyim," part iii. § 29, Salonica, 1722; and another opinion on ritual questions, printed as an appendix to Samuel ben Isaac Sardi's "Sefer ha-Terumot," ed. Salonica, 5388 (= 1628 (?), *not* 1596, as in Fürst). He also annotated the Arba'ah Ṭurim, which comments are given in Michael Cohen's "Moreh Ẓedek," Salonica, 1655.

Bibliography: Wolf, *Bibl. Hebr.* i. 652, 759; Azulai, *Shem ha-Gedolim*, i. 100, No. 292, 1852; Fürst, *Bibl. Judaica*, i. 88; Steinschneider, *Cat. Bodl.* p. 1095, No. 5316; compare, also, p. 1754, No. 6393.

G. G. A. K.

BARLAAM AND JOSAPHAT: A romantic tale under this title, giving extracts from the life of Buddha and some of his parables in Christian form, which has led to the adoption of the two titular heroes, as unofficial saints, into the calendar of the Catholic Church, thus making Buddha a saint of the Christian Church. The story is of a heathen king who was warned that a son would come to him and would change his faith in later years. In order to prevent this, the king keeps his son shut up from all knowledge of sin, disease, and death, until, going out one day from his palace, he sees a leper and a funeral, and so learns of the existence of evil. A sage comes to him and teaches him a new faith; he exchanges clothes with the sage and goes away. On his return there is a public disputation between the old and new faiths, in which the latter is victorious; thereupon the prince becomes an ascetic.

The Hebrew version of the tale was identified by Steinschneider ("Z. D. M. G." v. 91) under the title בן המלך והנזיר ("Prince and Dervish"), translated or adapted by Abraham ibn Ḥasdai, the first edition of which appeared in Constantinople, 1518, and others at Mantua 1557, Wandsbeck 1727, Frankfort-on-the-Oder 1766 (with German translation), Frankfort-on-the-Main 1769, Zolkiev 1771, Fürth 1783, Leghorn 1831, Lemberg 1870, Jitomir 1873, and Warsaw 1884. A German paraphrase by W. A. Meisel appeared at Stettin in 1847, and a second edition at Budapest in 1860. An earlier translation into German is contained in a Munich manuscript, written in Hebrew characters, No. 345. A Yiddish version appeared at Lublin in 1874. The exact origin of Ibn Ḥasdai's version is difficult to trace, though several Arabic translations and one Georgian have been recently discovered.

The relation of these various editions to one another and to the Greek, which is the original of the western European versions, may be indicated by a comparative table of the chief parables contained in most of them.

The Hebrew contains, besides those mentioned in the following table, ten which are not found in most of the other versions: Bird and Angel (ix.), Cannibal King (xii.), Good Physician (xiv.), King and Pious Shepherd (xvi.), Oasis and Garden (xvi.), Hungry Bitch (xvii.), Power of Love (xviii.), Eel and Dog (xxiii.), Language of Animals (xxiv.), and Robbers' Nemesis, only in Hebrew (= Jataka, No. 48).

The numbers in the subjoined table are those in the respective editions.

	Georgian.	Hebrew.	Arabic.	Greek.
Death Trumpet	1	viii.	1	2
Four Caskets	2	viii.	2	3
Sower	3	x.	3	1
Man in Well	4	....	4	5
Three Friends	5	xi.	5	6
King of Year	6	xiii.	6	7
King and Vizier	7	xvi.	7	8
Rich Man and Beggar's Daughter	8	xviii.	8	9
Men and Nightingale	9	xxi.	9	4
Tame Gazelle	10	....	..	10
Amorous Wife	11	....	..	..
Demon Women	12	....	..	11

The last two are certainly from Indian sources, and yet are found only in the Hebrew version of the "Barlaam," which would seem to imply that it is closer to the original Buddhist source than any of the others. This is, however, not definitely proved, as the latter part of the Hebrew version diverges after chapter xxvi. from the legend of the life of Buddha, and does not resume the ordinary course of the legend until chapter xxxv. According to F. Hommel, Ibn Ḥasdai took his tales from an original Arabic source, an abstract of which exists in a Halle manuscript. The exact position of the Arabic versions must be settled before Ibn Ḥasdai's source can be determined. There are a few traces of the use of "Barlaam and Josaphat," or at least of the tale of "The Three Friends," in Jewish literature, by Baḥyah, "Kad Haḳemaḥ," p. 12, and in Pirḳe R. El. cxxxiv.; but there is no evidence in either case that the story was taken direct from the "Barlaam."

Bibliography: Weisslovits, *Prince und Derwisch, ein Indischer Roman Enthaltend die Jugendgeschichte Buddha's in Hebräischer Darstellung*, etc., 1890; I. Levi, *Revue Etudes Juives*, xviii. 83 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 863-867; E. Kuhn, *Barlaam und Josaphat*, Munich, 1893; Wiener, *Bibliotheca Friedlandiana*, pp. 186, 187; Jacobs, *Barlaam and Josaphat*, 1896.

G. J.

BARLEY: A cereal often mentioned in the Old Testament as one of the common food-products of Palestine. It was and still is used as second only to wheat as an ingredient for bread, and as such was indicative of poverty, as seen in several notable instances (Judges vii. 13; Ruth ii. 17; II Kings iv. 42; John vi. 9, 13); indeed, it seems to have been the chief food of the poorer people. It is cultivated everywhere in Palestine, principally as provender for horses (I Kings v. 8 [A. V. iv. 28]) and asses. In Europe and often in America its place is taken by oats, and the cut straw of barley and wheat is sometimes used for fodder. In the lowest depressions of the Jordan valley the seed is always sown in the autumn, and the harvest begins in April, and advances with the season, until on the heights it reaches into July and August. The most frequently cultivated barley in antiquity seems to have been the six-rowed (*Hordeum hexastichon*), noted on the most ancient Egyptian monuments and on the coins of Metapontum, 600 B.C. "The meal offering of jealousy" (Num. v. 15) seems to have been the only use made of barley in the Hebrew ritual.

J. JR. I. M. P.

BARLOW, THOMAS: Bishop of Lincoln; born in Westmoreland in 1607; died Oct. 8, 1691. He was educated at Appleby, and removed thence to Queen's College, Oxford. In 1654 he was appointed keeper of the Bodleian Library. Afterward he was made provost of his college; Lady-Margaret professor; and in 1675 bishop of Lincoln. Among his numerous theological writings there is an essay entitled "The Case of Lawfulness of the Toleration of the Jews," published much later, but seemingly composed about 1654, when the question of the readmission of the Jews to England had been raised by Manasseh ben Israel. In this essay Barlow gives his opinion on the question, having been asked for it by a "person of quality." Barlow advocates the readmission, not because of his tolerance, but rather because the current of public opinion, and especially that of Cromwell, was at the time of writing well disposed toward the Jews. "The Trimmer," as Barlow was called on account of his coquetry with all régimes, displays his usual tendency on this occasion. According to Barlow, the Jews ought to be admitted on the ground that the state can derive pecuniary advantage from them, and because of the spiritual gain to the Church in their possible conversion, which latter is "a sacred and heavy obligation upon Christians." For the government of the Jews, Barlow propounds a special system of legislation not far removed from the restrictions of the medieval canon law: Let them profess, but not propagate, their religion. They might repair their old synagogues, but were not tolerated to build new. By the canon law they might not come abroad on Good Friday. They were not permitted to wear garments exactly of the Christian fashion, but were to have distinct habits that all might know them to be Jews.

Bibliography: S. Levy, in *Transactions of the Jewish Historical Society of England*, iii. 151 *et seq.*

J. I. Br.

BARNABAS, JOSES: One of the Apostles, of the tribe of Levi and of the country of Cyprus. In Acts iv. 36 his name is given as "Bar Nahamah" (son of consolation), of which "Barnabas" is the Grecized form. Some explain the name as equivalent to "Bar Nebuah" (son of exhortation), while Deissman, and recently Dalman, refer to "Barnebo" (son of Nebo). Barnabas was the elder companion of Paul in his journeys as apostle—that is, delegate commissioned to bring the charity collection to the mother-church at Jerusalem; wherefore the two together are called "apostles" (Acts xiv. 4, 14; see Apostle). He joined the early Christian community by selling his property and laying the proceeds "at the apostles' feet" (*ib.* iv. 37). According to Acts ix. 27, the admission of Paul as a convert to the Church was recommended by Barnabas; and when the latter was sent to Antioch as preacher of the new faith, he went to Tarsus to secure Paul as coworker. For a whole year they remained together in Antioch, establishing there the first important church of Gentiles and called by the name of "Christians" (Acts xi. 22–26).

The "Apostle."

After this, Barnabas (who, as the elder of the two, is mentioned first) and Paul were sent with the collected gifts to their brethren in Jerusalem (*ib.* xi. 30, xii. 25), and on their return were sent forth together, by direction of the Holy Spirit and with laying on of hands, to do missionary work for the Church (*ib.* xiii. 2 *et seq.*), Barnabas, as the elder and probably more dignified, being taken by the pagans as Zeus, and Paul, the eloquent speaker, as Hermes (*ib.* xiv. 12). It seems, however, that the radical views of Paul in regard to the Mosaic law caused dissension between the two, and, finally, their separation (see Gal. ii. 1, 9, 13), though the narrative in Acts xv. 39 refers "the contention" to the fact that they could not agree on taking Mark with them as companion. Barnabas takes Mark and sails for Cyprus; and nothing further is recorded of him. He is referred to once more, in Cor. ix. 6, as an apostle who, like Paul, supported himself by his own labor.

The identification of Barnabas with Joseph Barsabas (Acts i. 23) is probably the cause of his having been counted among the seventy apostles (see Clement of Alexandria, "Stromata," ii. 20, 116; Eusebius, "Hist. Eccl." i. 12). The Judæo-Christians claimed him as one of their own, and spoke of him as having preached in Rome and Alexandria (see "Clementine Recognitions," i. 7–11; "Clementine Homilies," i. 9–14). A fifth-century legend speaks of him as having been martyred at Cyprus. To Barnabas was ascribed by Tertullian and others the authorship of the Epistle to the Hebrews; and a "gospel according to Barnabas" is mentioned among the canonical writings in the decree of Gelasius (Zahn, "Geschichte des Kanons," ii. 292).

"Epistle of Barnabas."

Barnabas is also the supposed author of the "Epistle of Barnabas," a work in twenty-one chapters, a complete Greek copy of which was published in 1862 by Tischendorf (in the "Codex Sinaiticus"), only the Latin translation and a fragmentary copy of the Greek having been known previously; and another copy was discovered in Constantinople in 1875 by Bryennios. The "Epistle," regarded as canonical by Clement of Alexandria ("Stromata," ii. 6, 7) and Origen ("Contra Celsum," i. 63), exhibits, on the one hand, an astonishing familiarity with the Jewish rites, and, on the other, shows an anti-Judaic spirit of great bitterness; so that only the internal strife between the Paulinians and the Judæo-Christians, who still clung to the Jewish nation in its last struggle against Rome under Bar Kokba, can sufficiently account for its characteristic features. Addressing the Christian readers as sons and daughters, the author declares the Jewish sacrifices to be abolished ("Epistle of Barnabas," ii.); the Jewish feasts of no value (*ib.* iii.); the Temple of the Jews, then recently destroyed by the heathen, to be rebuilt only in a spiritual sense by the Christians (xvi.); the Christians to be the true heirs of the covenant (xiii.); the whole atonement rite—especially the scapegoat, driven away amid curses and pulling off of hair, and with the scarlet rope about its neck—to be a type of suffering Jesus (vii.); likewise the Red Heifer, the ashes of which were taken up by boys, who sprinkled the people with them for purification (viii.; compare Parah iii. 3). Circumcision was not to be of the flesh, which was but a delusion of the devil, but of the heart; even Abraham's circumcision of the 318 men of his household (Gen. xvii 27; compare with xiv. 14) referring, by a Gematria of the Greek alphabet, to Jesus and the cross ("Epist. of Barnabas," ix.). The "clean" and "unclean meat" was likewise to be taken allegorically only.

On the other hand, the writer finds the baptismal water and the Christian cross prefigured in the Old Testament (*ib.* xi. and xii.)—the latter particularly in the bronze serpent, and Jesus in Joshua the son of Nun (xii.). The Tables of the Law given by Moses having been broken by him, the testament was to be received anew from the hands of Jesus (xiv.); and the Sabbath of Creation points to the millennium after six thousand years, when all life shall have been sanctified by the Messianic advent, whereas the Jewish Sabbath and holidays have been declared to be unacceptable.

The second part of the "Epistle," corresponding (except in some Christian details) with the Didache, a Jewish manual of instruction for proselytes (or a Jewish-Christian manual of conduct), betrays an altogether different spirit, and was probably attached to it by some copyist at a much later time. As pointed out by Güdemann ("Zur Erklärung des Barnabasbriefes" in his "Religionsgeschichtliche Studien," 1876, pp. 109–131), the writer seems to have been a converted Jew whose fanatic zeal rendered him a bitter opponent of Judaism within the christian Church.

Bibliography: J. G. Mueller, *Zur Erklärung des Barnabasbriefes*, 1869; Harnack, in Hauck's *Realencyklopädie*, s.v.; Hastings, *Dict. Bible*, s.v.; Cheyne. *Encyc. Bibl.* s.v.; Gebhardt and Harnack, *Patrum Apostolorum Opera: Barnabae Epistola*, 1878; W. Cunningham, *Dissertation on the Epistle of Barnabas*, London, 1877; Güdemann, *Religionsgeschichtliche Studien*, Leipsic, 1876; Brüll, *Jahrbücher*, iii. 179, 211.

T. K.

BARNACLE-GOOSE: A curious notion prevailed in the Middle Ages, that this bird (*Branta leucopsis*) was generated from the barnacle, a shell-fish growing on a flexible stem, and adhering to loose timber, bottoms of ships, etc., a metamorphosis to which Shakespeare alludes and to which reference is made in the verses of Bishop Hall, Butler, and others, as well as in the more serious scientific works of a great number of writers in the thirteenth, fourteenth, fifteenth, and sixteenth centuries. Against F. Max Müller's hypothesis, that the myth is to be derived from Hibernian geese, are the statements of Gerald of Wales (twelfth century) and of Gervase of Tilbury (1211), the latter of whom locates these birds on the Kentish shore. It is curious to note that Gerald turns the myth to good account against "obstinate" Jews, for whose conversion he appears zealous:

Early Belief in the Myth.

> "Be wise at length, wretched Jew, be wise even though late! The first generation of man from dust without male or female [Adam] and the second from the male without the female [Eve] thou darest not deny in veneration of thy law. The third alone from male and female, because it is usual, thou approvest and affirmest with thy hard heart [brazen face?]. But the fourth, in which alone is salvation, from female without male—that, with obstinate malice, thou detested to thy own destruction. Blush, wretch, blush, and at least turn to nature! She is an argument for the faith, and for our conviction procreates and produces every day animals without either male or female."

Such argument failed to convince Jews of the truth of the Immaculate Conception, though they too believed the myth. How long before Giraldus the fable existed, Max Müller is not able to determine. It is therefore significant that it was already known to the Venerable Bede, the father of English history (673–735). He says, in all earnestness, in his work on natural history, "De Natura Rerum," that the goose "Barliata" grows on rotten wood by the sea. It hangs by its beak until it falls.

Earliest Trace in Jewish Literature.

The earliest trace of this fable in Jewish literature seems to be in the "'Iṭṭur" of Isaac ben Abba Mari of Marseilles (about 1170). The reference is found in a volume of manuscript responsa (Halberstamm, קהלת שלמה, p. 66) in the following words: כתב בעל העיטור אלו העופות היוצאים מן האילן וכו. Rabbenu Tam's (about 1100–71) opinion is given in the responsa of R. Meïr of Rothenburg (about 1225–93). In discussing the question whether such birds must be slaughtered according to the ritual method (Responsa, ed. Lemberg, 1860, p. 12*b*, § 160), he says: "My teacher, the Lion [Sir Léon of Paris = Leo Blundus? 1166–1224], told me that he had heard from his father, R. Isaac, that R. Tam directed that they should be slaughtered after Jewish fashion, and sent this decision to the sons of Angleterre [England]." According to Jacobs, this is the earliest notice of the legend; and it militates against its alleged Irish origin, since R. Tam, who was a grandson of Rashi, lived before the conquest of Ireland. R. Tam allowed them to be eaten. Jewish scholars in France and Germany discussed whether they were fish or fowl, and whether, according to the dietary laws, they were permissible as food. Some authorities answered in the affirmative; others declared them unlawful. R. Samuel Haḥasid of Speier (about 1150), and his son, R. Judah Heḥasid of Regensburg (died 1216), allowed them to be eaten, if, in common with other species of fowl, they were slaughtered after Jewish fashion.

Neither Fowl nor Fish.

An anonymous Hebrew translator of the French cosmography called "Image du Monde," who compiled his work in 1245, speaks of geese growing on trees in Ireland and of people with tails in Brittany. He is the first Jewish author to locate the birds on Irish shores. R. Isaac b. Joseph of Corbeil, in his "Sefer Miẓwot Ḳaṭan" (סמק), written in 1277, was the first to forbid them as food on the plea that, according to their origin, they were neither fowl nor fish, but belonged to the shellfish species. He seems to have credited the popular belief, then current, that these shells grew on trees, and opened in time of maturity, and that "out of them grow those little living things which, falling into the water, do become fowls, whom we call barnacles." Moses Taku (Tachau) of Regensburg (about 1250) wrote a curious treatise against mystic-theosophic speculations, entitled "Ketab Tamim" (published in "Oẓar Neḥmad," iii. 58–99, Vienna, 1860), wherein he says that birds growing on trees, *if it be true that they grow on trees*, are *not* forbidden food. Gerson b. Salomo of Arles (about 1270) speaks of barnacle-geese, which he calls ברנטיאויש (so in Steinschneider's "Hebr. Bibl." xxi. 54; *ib.* vi. 94, n. 6, reads: ברטניאיש). He refers, in this connection, to Aristotle's "Zoology," which was one of the sources of this early encyclopedist.

In the Zohar and in "Kol Bo."

The next reference to the legend is found in the Zohar, now generally assumed to have been written in the middle of the thirteenth century by Moses b. Shem-Ṭob de Leon (1250–1305). He says that R. Aba saw a tree from whose branches geese grew (Zohar iii. 156). Mordecai b. Hillel of Regensburg (about 1300), possibly influenced by the views of various divines who declared against their suitability for food during Lent, hesitates to say whether these birds are to be slaughtered as fowl, or, in view of their peculiar origin, if they may be eaten unslaughtered as fish (Ḥul. 735). Jacob b. Asher (died 1340) follows the view of R. Isaac of Corbeil in his decision. The anonymous compiler of the legal compendium "Kol Bo" (fourteenth century) refers twice to the subject, mentioning the views of R. Isaac and of R. Jehiel b. Jose (of France, 1240?), and concludes that they are forbidden (ed. Venice, 1572, p. 113*a*–*b*). Among later authorities who mention the legend are: Jacob b. Moses Molin or Maharil (died 1427), in his responsa, No. 144; Simon b. Ẓemaḥ Duran (died 1444), who, according to a manuscript citation, speaks somewhere of עופות הגדלי באילן (Halberstamm's "Catalogue," p. 66, n. 345, § 479); Joseph Caro (1488–1575), Shulḥan 'Aruk, Yoreh De'ah, 84, 15; Solomon Luria (died 1573) ("Yam Shel Shelomoh," ed. Stettin, p. 100*b*); Yair Ḥayyim Bacharach (died 1702), in the unpublished index to his writings, MS., p. 92*a*: בענין עופות שתלויים בחרטומיהם מה שכתוב בספריהם, taken from non-Jewish sources; Hezekiah de Silva (about 1692), in "Sefer Peri Ḥadash" to Yoreh De'ah, *l.c.* p. 70*b*, Amsterdam, 1682. Phineas Elijah b. Meïr of Wilna (about 1790) says in his "Sefer ha-Berit" (i. 11, § 4) that "in Ireland, near England, in a place called Scotland, there are geese which grow on trees planted by the water; and in spring they fall from the trees into the water and live and grow larger in the water." His friend, R. Eliakim Gottschalk b. Abraham of London, refers him to the above-quoted passage in the Zohar. He seems to have believed the fable (compare the Warsaw ed., 1869, p. 60*b*). As recently as 1863, to judge from a note in "Ha-Maggid," 1863, vii., No. 42, p. 335*b*, the story was accredited in Russia.

Possible Oriental Origin of Myth.

According to a statement made by Alberuni (about 1000), it seems possible that the story may have originated in the East. He writes: "Aljaihani [a contemporary of Alberuni] relates that in the Indian Ocean there are the roots of a tree which spread along the seacoast in the sand; that the leaf is rolled up and gets separated from the tree; and that it then changes into a king-bee, and flies away" (see his "Chronology of Ancient Nations," Eng. transl. by Sachau, p. 214, London, 1879). According to Steinschneider the idea of *generatio æquivoca* and the Oriental fable of the trees bearing maidens on a mythical island called Wak-wak are closely related to the barnacle-geese story. Mas'udi, Ibn Ṭufail, Pseudo-Callisthenes, and others mention this wonder, and reference thereto is made in the "Thousand and One Nights." The maidens of Wak-wak (*Mädchenblumen*) are known to Jewish writers. Judah Hadassi, the Karaite (about 1148), the anonymous translator of Ibn Ṭufail's work, חי בן יקטן (about 1349), and Simon Duran of Algiers (1423–25) mention the fable (see "Z. D. M. G." xxxi. 493; Steinschneider, "Pseudepigraphische Literatur," p. 25; *idem*, "Hebr. Bibl." iv. 15; *idem*, "Hebr. Uebers." pp. 12, 366).

Bibliography: In addition to the authorities mentioned in the text, see Schönhack, תולדות הארץ, i. 181; Polak, הליכות קדם, p. 68, Amsterdam, 1846; Schorr, in *He-Ḥaluẓ*, vii. 73; Jellinek, *Beiträge zur Gesch. der Kabbala*, i. 48, 49, n. 3, Leipsic, 1852; Lewysohn, *Zoologie des Talmuds*, pp. 362, 363, § 515, 1858; Steinschneider, *Hebr. Bibl.* v. 116, 117; vi. 94, n. 6; xxi. 54; O[ppenheim], *Die Bernickel-Gans; Ein Mittelalterlicher Mythus*, in *Monatsschrift*, 1868, xviii. 88–93; Steinschneider, in Gosche's *Archiv für Literaturgesch.* 1871, ii. 8; Gross, in Berliner's *Magazin*, iv. 173, 187; *idem*, in *Monatsschrift*, 1879, xxviii. 236, n. 2; Gaster, in *Germania*, xxvi. (new series), 208, Vienna, 1880; Güdemann, *Gesch. des Erziehungswesens*, ii. 117, 213, Vienna, 1880; iii. 129, Vienna, 1888; idem, *Quellenschriften*, p. 157, Berlin, 1891; Naphtali Levy, נחלת נפתלי, pp. 29, 73, Presburg, 1892; Goldschmidt, in Berliner's *Magazin*, xiii. 33, n.; Joseph Jacobs, *The Jews of Angevin England*, 1893, pp. 54, 55, 92, 93, 337 (n. 101), 398, 399; Steinschneider, *Hebr. Uebers.* pp. xxviii., line 8, 12, n. 83, 366, 807; Abrahams, *Jewish Life in the Middle Ages*, 1896, p. 367.

G. G. A. K.

BARNATO, BARNETT ISAACS (commonly called "**Barney Barnato**"): English "diamond king," promoter, and speculator; born in London July 5, 1852; committed suicide by jumping from the deck of the steamship "Scot." June 14, 1897. His father, Isaac Isaacs, was a small general dealer with a prosperous business. Both Barnett and his elder and only brother, Henry, were educated at the Jews' Free School, Spitalfields, the head master of which was Moses Angel.

In 1871 Henry went to try his fortune at the Kimberley diamond-fields, South Africa; and, his means being at first slender, he endeavored to raise money by appearing as a conjurer and entertainer under the professional name of "H. I. Barnato." A little later he became a diamond-dealer, and wrote home advising his brother to join him. Barnett sailed for Cape Town in 1873 and reached Kimberley with about £50. Finding his brother to be generally known as "Harry Barnato," he decided to adopt the same surname. Thenceforward he signed himself "B. I. Barnato," and was popularly referred to as "Barney Barnato."

In 1874 Barney and his brother commenced business as diamond-dealers under the firm-name of "Barnato Brothers"; and in 1876 Barney, who was then worth about $15,000, purchased four claims in the Kimberley mine, which soon brought in an income of $9,000 a week. In 1880 he visited London and established the firm of "Barnato Brothers," financiers and diamond-dealers. On his return to Kimberley he floated his first company, "The Barnato Diamond Mining Company," for $575,000, which paid a dividend of 36 per cent per annum. The same year the late Cecil John Rhodes floated the first De Beers Diamond Mining Company; he and Barnato continued rivals until the amalgamation of that company with the Kimberley Central Company. Barnato next turned promoter. In the Rand he organized the Glencairn, New Crœsus, Primrose, and Roodeport companies. He invested in the Johannesburg Water Company, and became a member of the Johannesburg Stock Exchange and of other concerns. At the height of his financial career he enjoyed the confidence of the public to such an extent that in a single day $5,500,000 was subscribed for shares in one of his enterprises.

Barnato was returned for the Legislative Assembly of Cape Colony as member for Kimberley, after a fierce contest, in 1888, and was reelected in 1894, although he had been burned in effigy a short time before.

Barnato's success as a speculator caused him to revisit London, where he became known as a daring operator; and for a short time his companies received some public support. In July, 1895, he attained the height of his popularity in England and was lionized; but his career was meteor-like. His experience in the London stock-market, with which he was unfamiliar, was disastrous. He formed a trust company which he named "The Barnato Building Company"; and the demand for participation in this enterprise was so great that the £1 shares rose to £4 at the opening of the subscription lists, though they fell below par soon afterward, owing largely to the fact that the securities held by the company were of uncertain value. In November, 1895, the lord mayor of London gave a banquet in honor of Barnato, who, wishing to be under no obligation, handed a check for $50,000 to him as a donation to the fund for the benefit of the poor in Spitalfields, in whose welfare the lord mayor was then actively interested.

Events resulting from the Jameson raid into the Transvaal, which jeopardized Barnato's interests, compelled him to return to South Africa, where he remained to adjust his affairs; but the strain was more than he could stand. Hoping to benefit his health by a sea voyage, he sailed for England in the care of his wife and two nurses; but he grew no better. While in a state of frenzy, he succeeded in eluding his attendants, and, jumping overboard, was drowned. His body was recovered, and now lies in Willesden cemetery, near London. Although Barnato was at one time reputed to be worth $85,000,000, it is doubtful if he ever had more than $35,000,000. At the time of his death his estate was valued at $3,000,000. As an amateur actor, Barnato was a never-failing attraction, especially as *Matthias* in "The Bells"—a part he often played in the early Kimberley days.

Bibliography: *The Times*, June 16, 1897, London; *The Jewish Chronicle*, June 18, 1897, London; H. Raymond, *B. I. Barnato; a Memoir*, New York, 1897.

J. F. H. V.

BARNAVE, ANTOINE PIERRE JOSEPH MARIE: French politician; member of the Assemblie Nationale; born at Grenoble in Dauphiny Oct. 22, 1761; guillotined in Paris Nov. 29, 1793. He was of a Protestant family. Barnave received his education in the law at home; and at the age of twenty-two he made himself known as a political orator.

In 1789 Barnave was elected by the *Tiers état* deputy to the States General. Owing to his oratorical ability he soon became one of the leaders of the popular party. Imbued from his childhood with liberal ideas, and having himself suffered, as a Protestant, from restrictive laws, Barnave ardently pleaded at the Assembly the cause of the Jews, and joined his efforts to those of Mirabeau to carry his followers in their favor. On Dec. 23, 1789, he delivered a great discourse, defending the Jews against the attacks made at the tribune by the abbé Muray and the bishop of Nancy, both of whom endeavored by all means to check the complete emancipation of the Jews. Barnave contributed on this occasion in great measure to the final triumph of justice.

Bibliography: Leon Kahn, *Les Juifs de Paris Pendant la Révolution*, p. 23; Grätz, *Gesch. der Juden*, 3d ed., x. 190.

D. I. Br.

BARNAY, LUDWIG: German actor; born at Budapest, Hungary, Feb. 12, 1842. He was the son of the secretary of the Jewish congregation at that place. Barnay was destined for the building trade, but induced his father to send him to Vienna to study for the stage under Adolf Sonnenthal. Though but fifteen years of age, he made so good an impression on Sonnenthal that the latter took him in charge. For some time Barnay devoted himself to study in the polytechnic school; but its curriculum proved irksome, and he finally gave all his attention to histrionic studies. His father, angered by his son's course, disowned him. In 1860 Barnay, then eighteen years old, went to Trautenau, Bohemia, and made his début with the local company under the name of "Lacroix" as *Baron von Heeren* in Töpfer's "Zurücksetzung." Although he made a fiasco, the management allowed him to play in "Tische und Sesseln," in which he acquitted himself with more credit. When the company went to Braunau, Bohemia, Barnay accompanied it, receiving five gulden and fifty-one kreutzers ($2.67) for his work during June and July.

Ludwig Barnay.

Next he headed a company of "barnstormers" which played in small towns in Moravia and Austrian Silesia. When the tour proved a financial failure, Barnay returned to his home and became reconciled to his father. This proved the beginning of his real career, for he was asked to appear at a benefit, at which he did so well (under his own name) as *Prince Leopold* in Hersch's "Anna-Liese," that Heinrich Laube invited him in 1863 to become a member of the Vienna Burgtheater ensemble. Barnay refused this, however, declaring himself as yet unfit for the work. Instead, he went to Mayence, where he played minor rôles for a time, returning to Vienna to appear at the Burgtheater as *Ludovici* in Mosenthal's "Deutsche Komödianten." Later he played *Karl Moor* in Schiller's "Räuber," and *Lord Rochester*. In 1864 he played at Prague, and in 1865 at Riga, where he made his début as *Faust* and *Tell* and as *Orestes* in Goethe's "Iphigenie auf Tauris." His next appearance was at Mayence in 1866, then at Erfurt, and in 1867 at the Stadttheater of Leipsic. A year later he appeared at Weimar with the Meininger company, playing *Schiller* in "Karlsschüler," *Graf Essex*, and leading parts in other plays.

In 1870 Barnay joined the Stadttheater in Frankfort-on-the-Main, where he remained for five years. It was during this time that he accomplished his greatest service to the German stage—the convening of the stage-congress at Weimar July 17, 1871, which, on the day following, organized the alliance of German stage associates under the name of "Genossenschaft Deutscher Bühnenangehöriger," which welded into one body the hitherto semi-antagonistic players, authors, and managers. So greatly was Barnay's share in this undertaking appreciated, that in 1872 an address of thanks, signed by four thousand actors, was presented to him.

From 1875 to 1880 Barnay held the position of stage-director of the Stadttheater in Hamburg, although in the interim he starred at the Hoftheater in Stuttgart (1873), at Munich, Frankfort, and Berlin, appearing also with the Meiningers. In 1883 he became one of the founders of the Deutsche Theater in Berlin, but two years later resigned to convert the old Operetten-Walhalla-Theater into a playhouse of his own, which he named the "Berliner Theater." Here he remained until 1894, when he retired from active participation in affairs of the stage.

Barnay played also in London and New York, at both places duplicating his German successes.

Opinions as to Barnay's artistic standing in his profession are unanimous so far as German critics are concerned. By them he has been acclaimed a histrionic genius, possessed of versatility, intensity, and emotional power of the first order. Judged by the standards of the English-speaking stage, however, Barnay belongs to the declamatory school of two generations ago. But in rôles such as *Uriel Acosta* and *Moor*, Barnay is undoubtedly good. His *Tell* is a noble impersonation; but his *Marc Antony* savors too much of the elocutionary school. Other parts in which he acquitted himself with credit are *Graf Waldemar*, *Essex*, *Othello*, *Hamlet*, *Kean*, and *Wallenstein*.

Bibliography: Leipsic, *Ill. Zeitung*, Jan. 3, 1880, p. 15; *The Theatre* (new series), iii. 344-346; Kohut, *Berühmte Israelitische Männer und Frauen*, pp. 191-198; Meyer, *Konversations-Lexikon*.

S. E. Ms.

BARNETT, ARYEH LOEB: Dayyan in London; locally known as "Rabbi Aryeh Loeb"; born at Krotoschin, in the grand duchy of Posen, in 1797; died in London Feb. 10, 1878. For many years his father had been head of the "bet din" of his native place; and he himself was a pupil of the eminent rabbi Akiba Eger of Posen. Jointly with Rabbi Aaron, Barnett discharged the duties of dayyan in London for nearly half a century, causing him to become one of the best-known figures in the London community. He was a rabbi of the Orthodox stamp, and an earnest student of the Talmud. About five years before his death he was stricken with blindness.

Bibliography: *Jewish Chronicle*, Feb. 15, 1878; *Jewish World*, same date.

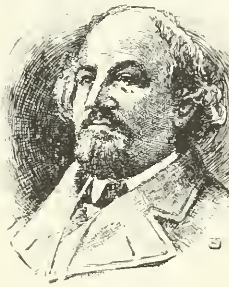
J. G. L.

BARNETT, JACOB: Hebrew teacher at Oxford about 1613. He gave instruction to the students, under the direction of Richard Killye, regius professor of Hebrew. When Isaac Casaubon visited the university in 1613, he was much struck by Barnett's abilities, and, in order to perfect his own knowledge of Hebrew, carried him off to London. There Barnett showed signs of attraction toward Christianity; and elaborate preparations were made for his reception into the Church at Oxford, under the auspices of the vice-chancellor. On the appointed day, however, Barnett was not to be found; and the preacher of the special sermon delivered one instead on Jewish perfidy. Barnett was discovered and put in prison, but on Casaubon's entreaty was released, and banished from the kingdom Nov. 16, 1613. His subsequent fate is unknown.

Bibliography: M. Pattison, *Isaac Casaubon*, 1st ed., pp. 413-416; Lucien Wolf, in *Papers of Anglo-Jewish Exhibition*, pp. 73, 74.

J.

BARNETT, JOHN (family name **Beer**): English composer; born at Bedford, England, July 1, 1802; died at Cheltenham April 17, 1890. He made his début as a singer at the Lyceum in 1813, when only eleven years of age; but two years later the breaking of his voice led him to devote himself to musical composition, for which he studied under Ferdinand Ries and under Perez, organist of the Spanish embassy to London.



John Barnett.

Barnett, while still a child, wrote masses and lighter pieces, several of which were published. His first great success, however, was an operetta entitled "Before Breakfast," produced at the Lyceum in 1825. This was followed in 1831 by "The Pet of the Petticoats," regarded as his most important dramatic production up to that time. In 1832 he was made music-director of the Olympic Theater, and two years later his first opera, "The Mountain Sylph," was produced at the Lyceum. This work, which met with immediate success, was followed by the operas "Fair Rosamond," produced at Drury Lane in 1837, and "Farinelli," brought out in 1838.

The following year Barnett spent in study at Frankfurt, and on his return to London in 1839 was associated with Morris Barnett, the dramatist, in opening St. James's Theater. Unfortunately the theater was closed at the end of the first week. In 1841 he settled at Cheltenham, where he was engaged as a singing teacher until his death. In addition to the works mentioned, Barnett's productions include three operas which have never been performed, two unfinished oratorios, many part-songs and duets, two string quartets, and about 4,000 detached songs.

Bibliography: Grove, *Dict. of Music and Musicians*; Kohut, *Berühmte Israelitische Männer und Frauen*, pp. 1, 2; Baker, *Biographical Dict. of Musicians*.

J. M. W. L.

BARNETT, JOHN FRANCIS: English musician; born at London Oct. 16, 1837; nephew of John Barnett. He was a pianoforte pupil of Dr. Wylde, and in 1850, and again in 1852, received the queen's scholarship at the Royal Academy of Music. In 1853 he made his début as a pianist at the New Philharmonic concerts, and in 1856 went to the Leipsic Conservatory, where he studied for three years with Moscheles, Plaidy, and Hauptmann. In 1860 he played at the Gewandhaus, and then returned to England, where he has since been established as teacher, concert-pianist, and composer. In 1883 he received a professorship at the Royal College of Music.

His principal compositions are: "The Raising of Lazarus," an oratorio, 1876; a number of cantatas, "The Ancient Mariner," Birmingham Festival, 1867; "Paradise and the Peri," *ib.* 1870; "The Good Shepherd," Brighton, 1876; "The Building of the Ship," Leeds, 1880; "The Harvest Festival," Norwich, 1881; an orchestral composition, "The Lay of the Last Minstrel," Liverpool, 1874; a symphony in A minor; "Ouverture Symphonique," 1868; "Overture to the 'Winter's Tale,'" 1873; a concerto for the pianoforte in D minor; and a great number of pianoforte pieces, songs, part-songs, quintets, quartets, and trios.

Bibliography: Baker, *Biog. Dict. of Musicians*.

J. J. So.

BARNETT, LIONEL D.: English author; born at Liverpool 1871, educated at the High School, Liverpool, and Trinity College, Cambridge, where he had a phenomenally successful career in the classical tripos, showing particular eminence in Greek, taking four medals for Greek epigrams and odes. He also obtained the Craven scholarship, 1894.

He has written a short history of the Greek drama, 1900, and translated Koch's "Roman History." He is now (1902) in the Oriental Department of the British Museum.

Bibliography: Harris, *Jewish Year Book*, 1901, p. 244.

J.

BARNETT, MORRIS: Dramatist and actor; born in 1800; died at Montreal March 18, 1856. He was originally trained for the musical profession, but decided to become an actor. After a provincial tour he appeared in 1833 at Drury Lane Theater, London, where he scored a success in Douglas Jerrold's play, "The Schoolfellows." He afterward performed in "Capers and Coronets." His first composition was "Monsieur Jacques," a musical play which met with great success in 1837 at the St. James's Theater. In this he played the title-rôle and, as a result, obtained considerable vogue as a delineator of French characters. His next appearance was at the Princess' Theater, where his portrayal of the "Old Guard" attracted great attention. He then joined the editorial staff of the "Morning Post" and the "Era," and was the musical critic of the latter paper for about seven years. In September, 1854, he determined to go to America and gave a series of farewell performances at the Adelphi Theater. His tour was not successful, its failure being due to Barnett's illness which ended in his death.

After the success of "Monsieur Jacques," Barnett composed several dramatic productions. These were chiefly comedies, and included: "The Serious Family," an adaptation from "Le Mari à la Campagne";

"Lilian Gervais," a drama in three acts, adapted from the French play, "Marie Simon"; "Married and Unmarried," a drama; "The Bold Dragoons," a comic opera; "Mrs. G. of the Golden Pippin," an operetta; and "Circumstantial Evidence," a comedy.

BIBLIOGRAPHY: *The Era*, April 13, 1856; *Modern Eng. Biog.* i. 174; *Illust. London News*, xxv. 365 (1854); *Gent. Mag.* (n. s.) xlv. 541.

J. G. L.

BARON, HENRY: French painter; born at Besançon in 1816; died at Geneva in 1885. He was one of the foremost representatives of the historic genre in France, and depicted chiefly the lighter side of the social life of the Renaissance and of the rococo period. His paintings are distinguished by the facile and skilful touch suggestive of the French school of the eighteenth century and also by brilliancy of color, and great variety of detail. Among the best known of his works may be mentioned: "Andrea del Sarto Painting His Wife as Madonna del Sacco"; "Palestrina in the Midst of an Assemblage of Musical Ladies"; "Venetian Painters with Their Inamoratas Assembling in a Tavern upon the Great Canal to Celebrate the Feast of Their Patron, Saint Luke"; "An Assemblage upon the Green," and "A Harvest-Festival in the Campagna." Both of the last-mentioned works, as well as the well-known water-color, "Feast in the Tuileries During the Paris Exposition of 1867," are in the Luxembourg Gallery. Baron's water-colors were deservedly popular; and he is equally well known for his numerous illustrations to the works of J. J. Rousseau, the "Tales of Boccaccio," the "Adventures of Télémaque," and the "Fairy-Tales of Perrault."

Baron received second-class medals in 1847–48 and in 1855; a decoration in 1859, and a third-class medal at the Universal Exposition of 1867. He also received several commissions from Napoleon III., among which were the water-colors, "The Official Fête," and two paintings, "The Bouquet," and "The Sense of Touch"—placed over the entrance to the Ministry of the Interior.

BIBLIOGRAPHY: J. Meyer, *Allgemeines Künstler, Lexikon*; *La Grande Encyclopédie.*

S. J. So.

BARON DE HIRSCH FUND. See HIRSCH FUND, BARON DE.

BARON, JONAS: Hungarian physician, surgeon, and lecturer on surgery at the University of Budapest, Hungary; born at Gyöngyös Nov. 23, 1845; educated at Budapest. His father was secretary of the Jewish community in Gyöngyös. In 1870 Báron acted as medical assistant to the various hospitals of Budapest; from 1871 to 1873 to the Jewish hospital there, of which institution he has since 1874 been senior surgeon. He is the author of a work on surgical pathology and therapeutics (Budapest, 1871), and of articles in the periodicals, "Orvosi Hetilap," "Gyógyászat," and "Pester Medic. Chirurg. Presse"—all of Budapest; and in "Wiener Med. Presse" and "Wiener Med. Wochenschrift."

BIBLIOGRAPHY: *Biographisches Lexicon Hervorragender Aerzte*, vi.

S. A. L. L.

BARREN, BARRENNESS: The Hebrew word for "barren"—עקר ('akar); feminine, עקרה ('aḳarah)—denotes probably "uprooted," in the sense of being torn away from the family stock, and left to wither without progeny or successors. A similar import attaches to the word "'ariri" (from ערר), "bared," "stripped," translated "childless" in the A. V. and applied generally only to the male (Gen. xv. 2; Jer. xxii. 30; but see Lev. xx. 20, 21).

Biblical Examples.

A race that piously looked upon children as "an heritage from the Lord" (Ps. cxxvii. 3), seeing in them sources of strength as well as of blessing—"Happy is the man that hath his quiver full of them" (*ib.* verse 5); "thy children, like olive-plants, round about thy table . . . thus shall the man be blessed that feareth the Lord" (Ps. cxxviii. 3, 4)—very naturally looked upon the opposite state of childlessness as a grave misfortune. The wife who presented her husband with no such tangible blessings or supporters felt that her aim in life had been missed. "Give me children or else I die!" was the plea of Rachel (Gen. xxx. 1) when she saw Leah adding child after child to Jacob's household; and the desperate remedy for her own childlessness, suggested (*ib.* verse 3) and carried out (*ib.* verse 4), showed how keenly she felt her position. In a later age Peninnah taunted Hannah with her unfruitfulness, "provoked her sore, for to make her fret" (I Sam. i. 6). Later yet, the best return that Elisha could make—at the suggestion of Gehazi—to the Shunammite was to pray to the Lord for the termination of her childlessness (II Kings iv. 16).

Change of Attitude After Bible Times.

But the good sense of the people in the age of the Apocrypha, when intercourse with the world had brought broader views, drew a finer discrimination between mere prolificness and Barrenness. It took into account the possibility that so many children might not always be so many blessings; that sons and daughters might be bad as well as good. "Desire not a multitude of unprofitable children," wrote Sirach; "though they multiply, rejoice not in them, except the fear of the Lord be with them . . . better it is to die without children than to have them that are ungodly" (Ecclus. [Sirach] xvi. 1–3). The Book of Wisdom even asserts that there are better and more lasting monuments than children; intimating that it is better to have virtue than offspring, for the memorial of the former is immortal, known to both God and men (iv. 1; compare Isa. lvi. 3–5).

The Talmud marks another stage in the attitude of the popular mind toward Barrenness or childlessness. The development of the Law, and the duty of teaching it diligently to one's children, brought additional pain to the heart of the pious but childless Jew, who gloried in the performance of all the commandments, but found he could not impart them to "those who should come after him." Such a one is reckoned as if "menuddeh," cut off from all communion with God, like unto him who voluntarily disregards all the precepts of the Law (Pes. 113*b*); he is accounted as already dead, together with the pauper, the leper, and the blind (Ned. 64*b*), for all the enjoyment that is left to him in life. "Weep sore for him that goeth away, that shall return no more nor see his native country" (Jer. xxii. 10), was

Estimate of Barrenness.

interpreted by R. Judah as being applicable chiefly to him who dies without children (M. K. 27*b*); his quiver is not full with those that shall represent him in the study-house or the Temple. But at times the ethical side rose superior to the religious view also among the doctors of the Law of the Talmudic age: "A man's good deeds are his best posterity" (Tan. vii.).

A remarkable light is likewise thrown upon the usual conception of the supreme importance of a numerous progeny by the provision—probably intended for certain obstetrical cases well known to modern surgery—that while it is always forbidden for a man to partake of a defertilizing draught, such may sometimes be permitted to a woman (Tos. Yeb. viii. 4; see Levy, "Neuhebr. Wörterb." *s.v.* עקרין). A passage in Shab. 110*a et seq.* gives the alleged ingredients of such a drink (כום עקרין, "the cup of barrenness").

Medieval Judaism, taking its coloring from the superstitions of its surroundings, saw an additional source of sorrow in Barrenness, in the consequent impossibility of having the Kaddish recited by children for the repose of the souls of the parents upon their demise. See article KADDISH.

For the legal aspects of Barrenness, see MARRIAGE LAWS.

J. SR. F. DE S. M.

BARRIENTOS, ISAAC: Author; otherwise unknown, but certainly not the same as Daniel Levi de Barrios; is the author of "Theologia Natural Contra los Atheos, Epicureos, y Sectarios del Tiempo," The Hague, 1725.

BIBLIOGRAPHY: Kayserling, *Biblioteca Españ.-Portug.-Jud.* p. 16.

K. M. K.

BARRIOS, DANIEL LEVI (MIGUEL) DE: Spanish poet and historian; born 1625 at Montilla, Spain; died Feb., 1701, at Amsterdam. He was the son of a Marano, Simon de Barrios—who also called himself Jacob Levi Caniso—and Sarah Valle. His grandfather was Abraham Levi Caniso. To escape the persecutions of the Inquisition, Simon fled to Portugal, and remained for a time at Marialva, and also in the vicinity of Villa-Flor. Not feeling safe in Portugal, he went to Algeria. Miguel, his son, went to Italy and dwelt for a time at Nice, where his paternal aunt was married to the otherwise unknown Abraham de Torres. He then stayed for a longer time at Leghorn, where another sister of his father, wife of Isaac Cohen de Sosa, prevailed upon him to declare himself publicly a Jew. Soon after this he married Deborah Vaez, a relative of his brother-in-law, Eliahu Vaez, from Algeria, and afterward determined to leave Europe.

Emigrates to the West Indies.

On July 20, 1660, he with 152 coreligionists and fellow-sufferers set sail for the West Indies. Soon after his arrival at Tobago his young wife died, and he returned to Europe. He went to Brussels and there entered the military service of Spain.

De Barrios, who in the course of his long life had to undergo a hard struggle against fate, spent his happiest years at Brussels, where he came much in contact with Spanish and Portuguese knights, and where he was soon advanced to the rank of captain. Here he wrote his best poetical work—his "Flor de Apolo" (see below)—his dramas, and "Coro de las Musas," in which he sang the praises of the reigning princes of Europe and of the then most flourishing cities, Madrid, Lisbon, Paris, London, Rome, Amsterdam, and others. Here also he planned his greatest poetical work, which was to deal with the Pentateuch, and which was to be divided into twelve parts, each part to be dedicated to a European ruler. He intended to call it the "Imperio de Dios" or "Harmonia del Mundo." Several potentates had already sent the poet their likenesses, their genealogies, and their coats of arms, and had promised the means for the production of the work, when the board of wardens ("ma'amad") and the rabbis of the Amsterdam community refused to give the necessary "approbation" for the publication of the work, through which, they held, the law of God might be profaned.

Becomes Insane.

In 1674 De Barrios left the Spanish service and removed to Amsterdam, where he joined the numerous followers of Shabbethai Ẓebi. He firmly believed that the Messiah would appear on the Jewish New Year of 5435. On the Passover preceding that holy day he suddenly became insane, fasted for four days, refused to take any nourishment, and in consequence was so weakened that his life was despaired of. Only the earnest remonstrances of the eminent Rabbi Jacob Sasportas, who had given him advice in regard to the compilation of his "Harmonia del Mundo," and who possessed his full confidence, prevailed with him and induced him to take food and thus by degrees to regain his strength. De Barrios remained in poor circumstances all his life. In order to earn bread for those nearest to him, he sang the praises of the rich Spanish-Portuguese Jews on sad and joyous occasions, or dedicated his minor works to them. His writings are frequently the only sources of information concerning the scholars, philanthropic institutions, and Jewish academies of his time, though the information given is not always reliable. He was buried in the cemetery of Amsterdam, next to his second wife, Abigail, daughter of Isaac de Pina, whom he had married in 1662, and who died in 1686.

He composed for himself the following epitaph:

"Ya Daniel y Abigail
Levi ajuntarse bolvieron.
Por un Amor en las Almas,
Por una losa en los cuerpos.
Porque tanto en la vida se quisieron
Que aun despues de la muerte un vivir fueron."

(Daniel and Abigail
Levi have here become united again.
Love joined their souls;
A stone now joins their remains.
So deeply they loved each other in life
That even after death they shall be one.)

De Barrios was the most fruitful poet and author among all the Spanish-Portuguese Jews of his time. Hardly a year passed that did not see the publication of one or more of his writings. His principal works are: "Flor de Apolo," containing romances, "dezi-

His Works.

mas," 62 sonnets, and the three comedies, "Pedir Favor al Contrario," "El Canto Junto al Encanto," and "El Espanjol de Oran," Brussels, 1663; "Contra la Verdad no ay Fuerca," Amsterdam, 1665–67, a panegyric on Abraham Athias, Jacob Rodrigues Caseres, and Rachel Nuñez Fernandez, who were burned as martyrs at Cordova; "Coro de las Musas," in nine parts, Brussels, 1672; "Imperio de Dios en la Harmonia del Mundo," Brussels, 1670–74 (the second edition contains 127 verses; the first, but 125); "Sol de la Vida," Brussels, 1673; "Mediar Estremos, Decada Primera en Ros Hasana," Amsterdam, 1677; "Metros Nobles," Amsterdam, n. d.; "Triumpho Cesareo en la Descripcion Universal de Panonia, y de la Conquista de la Ciudad de Buda," Amsterdam, 1687; "Dios con Nos Otros," *ib.* n. d. (1688); "Historia Real de la Gran Bretaña," *ib.* 1688; "Arbol de la Vida con Raizes de la Ley," *ib.* 1689.

The opuscula, or minor literary and biographical works, of De Barrios appeared under various titles at different periods, in two different editions. They treated of the various "hermandades academicas" and "academias caritativas." The often-quoted "Relacion de los Poetas, y Escriptores Españoles de la Nacion Judayca" and "Hez Jaim (Ḥayyim), Arbol de las Vidas," which treat of the Amsterdam scholars, are of most value. Both have been reprinted, with explanatory notes, in "Revue Etudes Juives," xviii. 281–289, xxxii. 92–101. His last work bears the title "Piedra Derribadora de la Sonjada Estatua Desde el Año de 1689 al de 1700" (no date).

A certain **Daniel Lopes Barrios** lived in America in 1748.

BIBLIOGRAPHY: M. Kayserling, *Sephardim, Roman. Poesien der Juden in Spanien*, passim; idem, *Revue Etudes Juives*, xviii. 276 *et seq.*; idem, *Biblioteca Españ.-Portug.-Judaica*, pp. 16–26.

G. M. K.

BARRIOS, SIMON LEVI DE: Son of Daniel Levi de Barrios; born March 17, 1665, at Amsterdam; died May 16, 1688, at Barbados. Member of Ez Ḥayyim and of several poetical academies of Amsterdam.

BIBLIOGRAPHY: Kayserling, *Biblioteca Españ.-Portug.-Jud.* p. 26; *Publications of Am. Jewish Hist. Soc.* v. 115.

G. M. K.

BARROCAS, MORDECAI: A Marano, physician, and poet. In Holland, at an advanced age, he openly returned to Judaism about the year 1605; and in celebration of his initiation he composed some tercets in Spanish. **Tamar Barrocas**, a Marano-Jewess, probably one of his relatives, suffered a martyr's death at the stake in Lisbon, Aug. 3, 1603, in company with Diego de la Ascension.

BIBLIOGRAPHY: Barrios, *Relacion de los Poetas*, p. 58; idem, *Govierno Popular Judayco*, p. 43; Cardoso, *Excelencias*, p. 363; Kayserling, *Sephardim*, pp. 211, 177; idem, *Bibl. Esp.-Port.-Jud.* p. 26.

G. M. K.

BARRUCHIUS (BARUCH?), VALENTINUS: Spanish poet; lived probably in the twelfth century. He is said to have been a native of Toledo. He wrote in clear and ornate Latin the history of the Count Lyonnais (Palanus)—an old romantic legend recounted by early Catalonian chroniclers, and found in various versions in the folk-tales of many countries. Its most popular form in England is to be found in a Norman ballad of William of Malmesbury. Voltaire has utilized the story in his tragedies "Artémire" and "Tancrèd." Boaistuan (sixteenth century), in the preface to his version of the legend ("Histoires Tragiques par Boaistuan et Belleforest," Lyons, 1596), refers to the work of Barruchius in eulogistic terms.

BIBLIOGRAPHY: Ferd. Wolf, in the *Jahrbücher für Wissenschaftliche Kritik*, Dec. 1835; Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 65, 66, Leipsic, 1836; Steinschneider, *Jewish Literature*, p. 178, 1857 (German ed., p. 434*b*); Karpeles, *Gesch. der Jüd. Lit.* 1886, p. 740.

G. G. A. K.

BARSIMSON, JACOB (also known as **Barsimsom, Bersimson,** and **Barstinsen**): One of the earliest Jewish settlers at New Amsterdam (New York). He arrived at that port on the ship "Pear Tree" July 8, 1654, it is believed from Holland, which country he seems to have left in company with a coreligionist named Jacob Aboab (Aboast or Aboaf ?), also bound for New Amsterdam. It is doubtful whether Aboab ever reached the New World. Early records refer to some transactions between these emigrants when their vessel was off the Isle of Wight; hence, in view of the date and the circumstances, the Dutch origin attributed to these early emigrants. Barsimson was succeeded by a party of twenty-three Jews, who arrived at New Amsterdam the following October and who came, it is believed, from Brazil. This fact makes Barsimson the earliest identified Jewish settler within the present limits of the state of New York; though there is reason to believe that there were still earlier Jewish residents whose identity is to-day lost.

References to Barsimson in the early tax-lists indicate that he was a man of small means, as about a year after his arrival he was taxed voluntarily at a sum very much lower than the majority of Jewish and non-Jewish residents. This did not prevent him, however, from vigorously insisting upon his rights, and from freely appealing to the courts for redress, no matter how influential his opponent. In 1658 he succeeded in securing from the Dutch municipal court in New Amsterdam a ruling which is surprising even in the light of latter-day principles of religious liberty. He was summoned to court as defendant on a Saturday; but the court decided, in the terse language of the record, that, "though defendant is absent, yet no default is entered against him, as he was summoned on his Sabbath." Three years earlier Barsimson and another early Jewish settler, Asser Levy, joined in a petition to the governor and council of New Netherland to be permitted to stand guard like the other burghers, or to be relieved from the special tax imposed upon their nation in lieu thereof by resolution of governor and council; but their request was curtly refused, with the remark that they might go elsewhere if they liked. Instead of following this latter advice, Barsimson and his coreligionists succeeded before long in obtaining instructions to Governor Stuyvesant from his superiors—the Dutch West India Company of Holland—condemning such unjustified and illiberal discriminations. There is reason to believe that the heavy Jewish holding of stock of the company in Holland was a potent factor in securing the removal of these disabilities.

Bibliography: Daly, *Settlement of the Jews in North America*, pp. 16 (note), 17, 18, 19, 23, New York, 1893; Fernow, *Records of New Amsterdam*; *Publications American Jewish Historical Society*, ii. 77; vi. 83, 87; viii. 14 *et seq.*

A. M. J. K.

BARTENORA. See Bertinoro, Obadiah ben Abraham.

BARTER: The exchange of things of value, none of them being money. Barter is distinguished from a sale, where one of the things is money. As trading must have existed long before even the rudest kind of money was invented, Barter must have preceded sales properly so called. In the "Iliad" the Greeks before Troy buy wine of the ships coming from Lemnos, some of them with bronze or iron, some with skins, others with oxen or with slaves: this was many centuries after Abraham had bought a field with ready money. But little or nothing is found in the ancient laws of Greeks, Romans, or Hebrews to regulate Barter as distinguished from sale. It has been shown in the article Alienation that the form of Barter was often given to a purchase and sale; a handkerchief or some implement ("keli") being received as the equivalent for a house or field, or for a draft-animal. This was done, of course, as a mere formality, the real price being paid thereafter, or perhaps before, in money, or in a written or oral promise of money, this mode of passing the title being known as exchange ("ḥalippin").

From the treatment of this matter in Mishnah and Gemara it is pretty evident that a real Barter was seldom in contemplation when the parties went through its forms. Where the Babylonian Talmud speaks of overreaching (B. M. iv. 3, 4)—that is, buying goods at one-sixth below, or selling them at one-sixth above, the market price—it does not specially apply the rule to Barter, where the goods on both sides would have to be valued. Exchanges between goods of different kind are, however, alluded to in the treatment of the laws of usury (B. M. v. 1), as such an exchange may be resorted to where one of the commodities is about to rise in value, to cover up usury.

The Palestinian Talmud, however, where it discusses "onaäh" (overreaching, B. M. v. 10*b*), intimates that it may apply in cases of actual Barter. Maimonides ("Yad," Mekirah, xiii. 1) draws the conclusion that where an animal is exchanged for an animal, or an implement for an implement, mere inadequacy of values is no ground for complaint by either party, because each may have a predilection for the article he gets, but that it is otherwise in exchange of produce ("perot"), as here the value given on either side is strictly commercial. The commentators on Maimonides, *ad loc.*, are strangely divided on this passage; and the subject is evidently one which came but seldom, if ever, into practical discussion before the judges.

In cases, however, in which a purchase or sale might be set aside for fraud, accident, or mistake ("miḳḳaḥ ṭa'ut"), a trade by Barter would fall under like rules; thus the case is put (Ḥoshen Mishpaṭ, 224, 1) where A trades his cow with B for an ass; the latter takes possession of the cow, but before A can take possession of the ass, the ass dies; B would have to bring forward proof that his ass was alive when the trade was clinched by the taking possession ("meshikah") of the cow (see Alienation and Fraud and Mistake).

J. SR. L. N. D.

BARTH, JACOB: German professor of exegesis, religious philosophy, and Semitic languages; born at Flehingen, Baden, 1851. He studied Orientalia at Leipsic under Fleischer, and at Strasburg under Nöldeke, and later at Berlin University, where he subsequently (1880) became professor of Semitic languages. In 1874 he was appointed professor of Hebrew, exegesis, and religious philosophy in the Rabbiner Seminar of the same city. For the last ten years he has lectured on Semitic and Jewish literature at the Veitel Heine Ephraim Institute.

In the field of Jewish literature Barth has published the following works as programs of the Seminary: "Beiträge zur Erklärung des Buches Hiob," 1876; "Maimonides' Commentar zum Tractat Makkoth," 1880; "Beiträge zur Erklärung des Jesaja," 1885; "Etymologische Studien zum Hebräischen Lexicon," 1893. He has also contributed numerous valuable papers to the leading periodicals devoted to Oriental philology, among which those in the "Z. D. M. G." vols. xli.–xlv., xlviii., liii., on comparative studies in Semitic grammar, are deserving of especial mention, as adding much to this field, particularly to the Hebrew portion of it.

But Barth's greatest work, and one which stamps him as one of the foremost Semitic scholars and investigators of the day, is his "Die Nominalbildung in den Semitischen Sprachen," 1889–91; 2d ed., 1894. This work endeavors to trace for the first time the genetic development of Semitic noun-forms, and may be considered epoch-making in this department of knowledge. Many literary opponents, adopting the theories of Lagarde, who published a work at the same time, uttered protests; but their opposition is becoming weaker, and most of Barth's results are now rapidly being recognized as the standard teachings of philological science.

Barth is also the editor of "Tha'lab's Kitab al-Fasiḥ," edited and commented, Leipsic, 1876; of two volumes in the series "Tabari's Annalen," parts i., ii. (1879–81) in De Goeje's edition of Tabari and of the "Diwan des Quṭâmî," Leyden, 1902.

Bibliography: *Rabbiner Seminar zu Berlin, Bericht über die 25 Jahre Seines Bestehens*, 1898, pp. 9, 57.

S. F. H. V.

BARTHOLDY, JACOB SALOMON: Prussian diplomat and art patron; uncle of the composer Felix Mendelssohn-Bartholdy; born May 13, 1779, in Berlin; died in the Protestant faith July 27, 1825, in Rome. He was of a prosperous Jewish family, and received a careful education. After attending the University of Halle for some time, he made a tour through Greece with the artist Gropius. From Greece he brought home the manuscript of an unfinished book, the first part of which was published in 1805 under the title "Bruchstücke zur Näheren Kenntniss des Heutigen Griechenlands," Berlin; a French translation appeared in Paris in

1807. He traveled extensively in Italy and in Asia Minor; but Holland and France likewise attracted him, and he spent much of his time in Paris. In Dresden he became an intimate friend and admirer of the noted pastor Reinhard, by whom he was converted to Protestantism in 1805.

As first lieutenant of the Vienna militia, Bartholdy took an active part in the campaign of 1809 against Napoleon, distinguishing himself especially in the battle of Ebersberg, where he was severely wounded. In 1813, while attached to the bureau of Prince von Hardenberg, he accompanied the allied armies to Paris, and went thence to London. On the latter journey he met Cardinal Consalvi, with whom he formed a lasting friendship, and whose life he afterward described in his book, "Züge aus dem Leben des Cardinals Hercules Consalvi," Stuttgart, 1824.

In 1815 Bartholdy received the appointment of Prussian consul-general to Italy and established himself in Rome. While he strongly opposed the policy of the eminent historian Niebuhr, then Prussian ambassador at the papal court—a policy which to him seemed weak and unnecessarily lenient toward the Holy See—he gave his firm support to Cardinal Consalvi and the Romanists at the Vienna Congress. After the Congress of Aix-la-Chapelle, 1818, he was appointed Prussian business representative, with the title of privy councilor of legation, at the court of Tuscany. In 1825 he was pensioned by the Prussian government.

Bartholdy is the author of the following works, in addition to those mentioned above: "Der Krieg der Tyroler Landleute im Jahre 1809" (1814), and an unfinished work (in manuscript) on ancient glass and glass materials.

An enthusiastic patron of art, great credit is due to Bartholdy for giving a fresh impulse to the revival of fresco-painting. He engaged four German artists—Cornelius, Overbeck, Schadow, and Veit—to adorn his house with frescos, the well-known Casa Bartholdy, or Casa Zuccari, in the Via Sistina in Rome. In 1887 the house was torn down, and the famous frescos representing the story of Joseph were bought by the Prussian government and transferred to the National Gallery in Berlin (Donop, "Die Wandgemälde der Casa Bartholdy," Berlin, 1889). The Museum of Berlin bought Bartholdy's important collection of antiques, comprising Etruscan vases, bronzes, ivories, majolicas, etc., which are now displayed in the National Gallery.

Bibliography: Brockhaus, *Konversations-Lexikon*, 14th ed., s.v.; Meyer, *Konversations-Lexikon*, 5th ed.; *Allgemeine Deutsche Biographie*; Hoefer, *Nouvelle Biographie Universelle*.

s. A. S. C.

BARTHOLOMAION. See Ben Temalion.

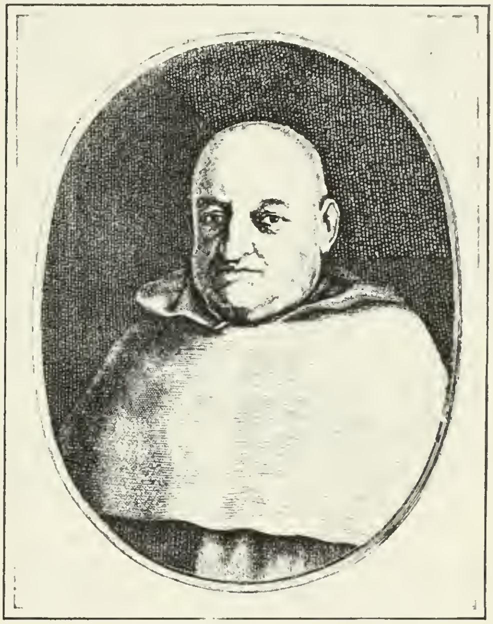
BARTHOLOMEW (בר תלמי): One of the apostles; mentioned only in Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13. Some writers identify him with the Nathanael of John i. 45 *et seq.*, xxi. 2, but on insufficient grounds. He is mentioned by Eusebius ("Church History," v. 3, 10) as having preached the Gospel in India (which name included Arabia Felix). According to other legends he suffered martyrdom (Assemani, "Bibl. Orientalis," iii. 2, 20; see also Lipsius, "Apocryphe Apostelgeschichten," ii. 2, 54–108). In Coptic Gnostic literature he is often mentioned (see Carl Schmidt, "Gnostische Schriften in Koptischer Sprache," 1892, p. 451).

Bibliography: Hastings, *Dict. of the Bible*, s.v.; Cheyne, *Encycl. Biblica*.

T. K.

BARTHOLOMEW RAYMUNDO. See Rimos, Moses.

BARTOLOCCI, GIULIO: Italian student of Jewish literature; born at Celleno April 1, 1613; died Oct. 19, 1687. He was a pupil of a baptized Jew, Giovanni Battista, who instructed him in Hebrew; and on completing his studies he became a priest of the Cistercian order. It was from Battista that Bartolocci obtained his great knowledge of Hebrew and rabbinical literature, on account of which he was appointed, in 1651, professor of Hebrew and Rabbinics at the Collegium Neophytorum at Rome, and likewise "Scriptor Hebraicus" at the Vatican Library. It was in the Vatican, and with the assistance of his teacher and guide, Battista, who was his coworker at the library, that Bartolocci received his preparation for the work that was to give him lasting fame in the world of Jewish bibliography; and it was at the Vatican and its subsidiary libraries that he obtained his chief materials. In 1675 he began in Rome the publication of his "Bibliotheca Magna Rabbinica"—a bibliography, in Latin and Hebrew, of Hebrew literature, arranged according to the names of the authors. This work appeared in four folio volumes, 1675–93 (with the Hebrew title קרית ספר), three of which were published by the author and the fourth by Carlo Giuseppi Imbonati, his disciple. Imbonati's supplement contained a list of authors arranged according to the subjects on



Giulio Bartolocci.
(From Bartolocci, "Bibliotheca Rabbinica.")

which they wrote. The latter added to this work a fifth volume, the "Bibliotheca Latina Hebraica," Rome, 1694, which contained the works and the names of Christian authors who had written in Latin on Jews and Judaism.

It was from Battista that Bartolocci obtained the idea and plan of the "Bibliotheca Magna Rabbinica," as well as part of the material. Battista began the composition of the book in a chronological order, which order was abandoned by Bartolocci. Richard Simon, in writing in his "Bibliothèque Critique" about Bartolocci's work, says: "It contains much of Jewish learning, but little of judgment, and is conspicuous for a profound ignorance in the most common matters that concern criticism." Complaints were also made that he devoted too much space to refutations of Jewish arguments and that his translations from the Talmud were faulty. On the other hand, Wolf attributes to Bartolocci the motive and stimulus for his own work, which has more than superseded Bartolocci's.

Even with its faults, the "Bibliotheca Rabbinica" was a great undertaking. It was the first attempt on a large scale to give to the world an account of the literature of the Jews. It is not a mere bibliographic and biographic compilation, but contains also a number of dissertations on Jewish customs, observances, religious ideas; on the River Sambation, on the beginnings of Hebrew typography, and the like. Some Hebrew treatises are reprinted in full; for example, "Alphabet of Ben Sira," "Megillat Antiochus," "Otiot de-R. Akiba" and a part of Eldad ha-Dani's mythical journey.

Several attempts were made to render Bartolocci's work more accessible. The first who thought of publishing Bartolocci's work, with the omission of its Hebrew texts, etc., was the Oxford scholar Edward Bernard. Adrian Reland of Holland even attempted to publish in Amsterdam such an extract of the "Bibliotheca." But he failed to execute the plan, there appearing in print the biographies alone of such famous exegetes as Rashi, Ibn Ezra, Kimhi, Levi ben Gershom, and Abravanel, which were embodied in his "Analecta Rabbinica" (Utrecht, 1702). Bartolocci left in manuscript a work on the difficult expressions in the Mishnah.

Bibliography: Wolf, *Bibl. Hebr.* i. 6-9; Zunz, *Z. G.* p. 13; *Nouvelle Biographie Universelle*, s.v.; Fürst, *Bibl. Jud.* i. 89, iii., lxxiv.; Steinschneider, *Cat. Bodl.* No. 4496; *idem*, in *Zeit. f. Hebr. Bibl.* ii. 51.

G. M. Ra.—G.

BARUCH: **1.** Son of Zabbai or Zaccai, who took part in strengthening the wall of Jerusalem in the time of Nehemiah (Neh. iii. 20).

2. A priest who signed the covenant with Nehemiah (Neh. x. 7).

3. A Judahite whose son Maaseiah was a resident of Jerusalem (Neh. xi 5).

J. JR. G. B. L.

4.—**Biblical Data**: The disciple, secretary, and devoted friend of the prophet Jeremiah. He was a son of Neriah, and brother of Seraiah, King Zedekiah's chamberlain (Jer. li. 59), and, according to Josephus ("Ant." x. 9, § 1), a member of a very distinguished family. That he had ambitions which he had reason for believing he was capable of realizing is suggested by Jeremiah's solemn warning, uttered during the fourth year of Jehoiakim, when Baruch was deciding upon his life-work: "Seekest thou great things for thyself? seek them not" (Jer. xlv. 5). To the teachings and ideals of the great prophet he remained true, although like his master he was at times almost overwhelmed with despondency. He it was who wrote down the first and second editions of Jeremiah's prophecies as they were dictated to him by the prophet (Jer. xxxvi.). The supreme test came when he was commanded by his master to read to the people gathered in the temple on a fast day certain of the prophecies of warning (Jer. xxxvi. 1–8). Jeremiah himself was in concealment to avoid the wrath of the unprincipled Jehoakim, and the task was both difficult and dangerous; but Baruch performed it without flinching. It was probably on this occasion that the prophet gave him the personal message preserved in Jer. xlv. In the final siege of Jerusalem (586 B.C.), Baruch was present with Jeremiah in person and witnessed the purchase by the prophet of his ancestral estate in Anathoth (Jer. xxxii.). Josephus states that he continued after the fall of Jerusalem to reside with Jeremiah at Mizpah ("Ant." x. 9, § 1). That his influence with the latter was great is shown by the fact that the people suspected that it was on account of his advice that Jeremiah urged them to remain in Judah after the murder of Gedaliah (Jer. xliii. 3). He was carried with Jeremiah to Egypt, where, according to a tradition preserved by Jerome (on Isa. xxx. 6, 7), he soon died. Two other traditions state that he later went, or was carried, to Babylon by Nebuchadnezzar after the latter's conquest of Egypt.

Baruch's prominence, by reason of his intimate association with Jeremiah, led later generations to exalt his reputation still further. To him were attributed two later Jewish books (see Baruch, Apocalypse of).

J. JR. C. F. K.

——**In Rabbinical Literature**: Faithful helper and blood-relation of Jeremiah. Both Baruch and Jeremiah being priests and descendants of the proselyte Rahab, they served as a humiliating example to their contemporaries, inasmuch as they belong to the few who harkened to the word of God (Sifre, Num. 78 [ed. Friedmann, p. 20*b*], and elsewhere; compare also Pesikta xiii. 3*b*). Baruch is identical with the Ethiopian Ebed-melech, who rescued Jeremiah from the dungeon (Jer. xxxviii. 7 *et seq.*); and he received his appellation because of his piety, which contrasted with the loose life of the court, as the skin of an Ethiopian contrasts with that of a white person (Sifre, Num. 99). As his piety might have prevented the destruction of the Temple, God commanded him to leave Jerusalem before the catastrophe, so as to remove his protective presence (Syriac Apoc. Baruch, ii. 1, v. 5). Baruch then saw, from Abraham's oak at Hebron, the Temple set on fire by angels, who previously had hidden the sacred vessels (*ib.* vi. vii.).

The Tannaim are much divided on the question whether Baruch is to be classed among the Prophets. According to Mekilta (Bo, end of the introduction), Baruch complained (Jer. xlv. 3 *et seq.*) because

Counted Among the Prophets.

the gift of prophecy had not been given to him. "Why," he said, "is my fate different from that of all the other disciples of the Prophets? Joshua served Moses, and the Holy Spirit rested upon him; Elisha served Elijah, and the Holy Spirit rested upon him. Why is it otherwise with me?" God answered him: "Baruch, of what avail is a hedge where there is no vineyard, or a shepherd where there are no sheep?" Baruch, therefore, found consolation in the fact that when Israel was exiled to Babylonia there was no longer occasion for prophecy. The "Seder 'Olam" (xx.), however, and the Talmud (Meg. 14*b*), include Baruch among the Prophets, and state that he prophesied in the period following the destruction. It was in Babylonia also that Ezra studied the Torah with Baruch. Nor did he think of returning to Palestine during his teacher's lifetime, since he considered the study of the Torah more important than the rebuilding of the Temple (Meg. 16*b*); and Baruch could not join the returning exiles by reason of his age (Cant. R. v. 5; see also Seder 'Olam, ed. Ratner, xxvi.).

Baruch's Grave.

Baruch's grave became the subject of later legends. An Arabian king once ordered it to be opened; but all who touched it fell dead. The king thereupon commanded the Jews to open it; and they, after preparing themselves by a three days' fast, succeeded without a mishap. Baruch's body was found intact in a marble coffin, and appeared as if he had just died. The king ordered that it should be transported to another place; but, after having dragged the coffin a little distance, the horses and camels were unable to move it another inch. The king, greatly excited by these wonders, went with his retinue to Moḥammed to ask his advice. Arrived at Mecca, his doubts of the truth of the teachings of Islam greatly increased, and he and his courtiers finally accepted Judaism. The king then built a "bet ha-midrash" on the spot from which he had been unable to move Baruch's body; and this academy served for a long time as a place of pilgrimage.

Baruch's tomb is a mile distant from that of Ezekiel, near Mashhad 'Ali; and a strange plant, the leaves of which are sprinkled with gold dust, grows on it ("Gelilot Ereẓ Yisrael," as quoted in Heilprin's "Seder ha-Dorot," ed. Wilna, i. 127, 128; variant in "Itinerary" of Pethahiah of Regensburg, ed. Jerusalem, 4*b*). According to the Syriac Apocalypse of Baruch, he was translated to paradise in his mortal body (xiii., xxv.). The same is stated in "Derek Ereẓ Zuṭṭa" (i.) of Ebed-melech, and since, as shown above, Baruch and Ebed-melech were held to be identical, the deduction is evident.

J. SR. L. G.

——In Arabic-Christian Legend: The Arabic-Christian legends identify Baruch with Zoroaster, and give much information concerning him. Baruch, angry because the gift of prophecy had been denied him, and on account of the destruction of Jerusalem and the Temple, left Palestine to found the religion of Zoroaster. The prophecy of the birth of Jesus from a virgin, and of his adoration by the Magi, is also ascribed to Baruch-Zoroaster (compare the complete collection of these legends in Gottheil, in "Classical Studies in Honor of H. Drisler," pp. 24–51, New York, 1894; Jackson, "Zoroaster," pp. 17, 165 *et seq.*). It is difficult to explain the origin of this curious identification of a prophet with a magician, such as Zoroaster was held to be, among the Jews, Christians, and Arabs. De Sacy ("Notices et Extraits des MSS. de la Bibliothèque du Roi," ii. 319) explains it on the ground that in Arabic the name of the prophet Jeremiah is almost identical with that of the city of Urmiah, where, it is said, Zoroaster lived. However this may be, the Jewish legend mentioned above (under Baruch in Rabbinical Literature), according to which the Ethiopian in Jer. xxxviii. 7 is undoubtedly identical with Baruch, is connected with this Arabic-Christian legend. As early as the Clementine "Recognitiones" (iv. 27), Zoroaster was believed to be a descendant of Ham; and, according to Gen. x. 6, Cush, the Ethiopian, is a son of Ham. It should furthermore be remembered that, according to the "Recognitiones" iv. 28), the Persians believed that Zoroaster had been taken into heaven in a chariot ("ad cœlum vehiculo sublevatum"); and according to the Jewish legend, the above-mentioned Ethiopian was transported alive into paradise ("Derek Ereẓ Zuṭṭa," i. end), an occurrence that, like the translation of Elijah (II Kings ii. 11), must have taken place by means of a "vehiculum." Another reminiscence of the Jewish legend is found in Baruch-Zoroaster's words concerning Jesus: "He shall descend from my family" ("Book of the Bee," ed. Budge, p. 90, line 5, London, 1886), since, according to the Haggadah, Baruch was a priest; and Maria, the mother of Jesus, was of priestly family. Compare Ebed-melech in Rabbinical Literature.

G. L. G.

BARUCH, APOCALYPSE OF (Greek): An apocryphal work, in which Baruch, the disciple of Jeremiah, gives an account of the revelation which he received in heaven. The existence of this work (which is wholly different from the Syriac Apocalypse of Baruch published by Ceriani in 1866, 1871, 1883, and translated by Charles in 1896; see Baruch, Apocalypse of [Syriac]) was unknown until 1886, when a Slavonic Baruch Apocalypse was published by Stojan Novakovic in the magazine "Starine" (vol. xviii.). But the attention of scholars was first drawn to this work through the German translation of the Slavonic text by N. Bonwetsch ("Nachrichten von der Königlichen Gesellschaft der Wissenschaften zu Göttingen, Philologisch-Historische Klasse," 1896, pp. 94–101); and a year later the world of learning was astonished by M. R. James's publication of the Greek text, until then entirely unknown, in "Texts and Studies: Contributions to Biblical and Patristic Literature," edited by J. Armitage Robinson, v., No. i., pp. 84–94, Cambridge, 1897. The Slavonic text is an abbreviated form of the Greek, sometimes merely an abstract of it. Consequently, the Greek text must be considered as the basis of the other, though the Slavonic text seems in some places to have preserved the correct reading.

The contents of the Apocalypse are as follows:

Baruch Ascends to First Heaven.

Baruch, bewailing and lamenting the fall of Jerusalem, is addressed by an angel of God sent to reveal great mysteries to him (ch. i.). He goes with the angel, and after crossing a stream at the place where heaven is fastened (not the ocean, but the "mayim ha-'elyonim" [upper waters]; Gen. R. iv. 3; Ḥag. 15*a*; compare Abraham, Testament of), they reach the first heaven. The angel tells Baruch that the heaven's thickness equals the distance from heaven to earth, or the distance from east to west (thus the Slavonic text: the Greek reads "from north to south"; Tamid 32*a*; Ḥag. 13*a*). Baruch sees men in animal form, who, as the angel explains, "are they who built the tower, and God has transformed them" (ii.). This means that the builders of the tower ("dor haflagah") were transformed into demons (Sanh. 109*a*, שדים ולילין). For this reason they are not in the place of torment, which is in the third heaven, but at the entrance to heaven (Ḥag. 16*a*; compare Demonology).

The Third Heaven.

The third chapter gives the reason for the punishment inflicted on the tower-builders. They were so inhuman that they would not let a woman who helped with the building leave her work during travail. A similar rabbinical legend about a Jewish woman in Egypt (Pirḳe R. El. xlviii.; compare "Sefer ha-Yashar, Shemot," ed. Leghorn, p. 113*b*) is probably the original of this. The fourth chapter, describing the third heaven, seems to have been badly mutilated in the Greek text; the Slavonic version must therefore be followed. Baruch sees a dragon as long as the distance from east to west. It drinks an ell from the sea daily; because three hundred and sixty rivers constantly empty into the sea, and would cause it to overflow, so that there would be nothing left dry on earth. The inside of the dragon is as large as the belly of Hades. The Greek text adds that it is this dragon which eats the bodies of those that have spent their lives in evil. The dragon seems to be identified with Hades in other respects also; and the representations of the dragon (the Leviathan) and Hades are confused.

There is no connection between this part of the chapter and the section immediately following, in which Baruch asks which tree seduced Adam, and the angel answers that it was the vine planted by Samael (this view is widely spread in the apocalyptic and rabbinical literature; compare Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 38-41). In this connection, too, it is stated that the Deluge washed the vine bodily out of the Garden of Eden; whereupon Noah took possession of it and planted it (Ginzberg, *l.c.* p. 40). In its present form the section on the vine is a Christian interpolation intended to reconcile the harmfulness of wine with its use in the communion service. In this way the original legend on the planting of the vine by Noah and the arch-fiend becomes radically changed. See Asmodeus.

Celestial Phenomena.

Chapters vi. to ix., treating of the sun, moon, and stars, are the most interesting part of the work. The sun is represented as a man with a crown of fire, sitting on a chariot. This is probably derived from the Greek conception, but found also elsewhere in rabbinical literature, as in Slavonic B. of Enoch; Pirḳe R. El. vi.; Num. R. xii. 4. The phenix attends the sun in its course as guard; catching on its wings the rays, in order to keep them from scorching everything. At daybreak the rustling of the phenix awakens the cocks on earth, who then give the signal of dawn in their peculiar utterance (compare Targ. on Job xxxviii. 36). The Zohar (iii. 22*b*, 23*a*, 49*b*) also tells of a heavenly wind, or some other celestial manifestation, which causes the crowing of the cocks; even the Talmud knows the blessing ברוך אשר נתן לשכוי בינה ("blessed be He who has given the cock intelligence [to distinguish between day and night]," Ber. 60*b*). As in the rabbinical sources (Pirḳe R. El. vi.; Yalḳ., Eccl. 967), the angels draw the sun's chariot (ch. vii., viii.), and at night four angels remove the sun's crown (according to Pirḳe R. El. *l.c.*, the sun is attended by different angels by night and by day; and since, according to Yalḳ. *l.c.*, there are eight in all, the number in the Baruch Apocalypse tallies with that in rabbinical literature). They remove the crown in order to cleanse it of the impurities with which it becomes spotted through the sins of man on earth (Test. Patr., Levi, 3; Eliyahu R. ii.); and for this reason it is renewed every day (compare the words in the morning service מחדש בכל יום תמיד מעשה בראשית, "who reneweth every day the work of creation"). The conception of the moon is also Greek. It is represented as a woman sitting on a chariot drawn by oxen and lambs. It was once as large as the sun and even more beautiful; but at Adam's fall it did not display the proper compassion, and it was therefore made to wax and wane. This agrees only in part with the Haggadah variously given in the Talmud and Midrash, that the moon suffered this decrease in its size through its pride and guilt (Shebuot 9*a*; Ḥul. 60*b*; Gen. R. vi. 3).

The Fourth and Fifth Heavens.

In the fourth heaven Baruch first sees in a wide plain a pond about which are large numbers of birds. The angel explains that this is the place to which the souls of the righteous go in order that they may live together in choirs. The idea that the souls of the righteous are transformed into birds frequently occurs in the Cabala (compare "Tiḳḳune Zohar," ed. Lemberg, vi. 22*b*; see also Sanh. 92*b*); this idea is probably of Egyptian origin. The fourth heaven also contains the water which descends to earth in the form of rain. For although the original source of rain is the sea, it must first ascend to heaven to mingle with the water there in order that it may bring forth fruit, since sea-water is salt. In this way, according to Gen. R. xiii. 10 and Eccl. R. i. 7, the passage at the end of ch. x. is to be explained. In the fifth heaven Baruch meets Michael, prince of the angels and keeper of the celestial keys, who is descending to receive the prayers of men and to carry a report of their virtues to God. The expression "gates of prayer" ("sha'are tefillah") already occurs frequently in the Talmud (Ber. 32*b*) and in the liturgy. Concerning the office here ascribed to Michael, compare Ginzberg, in *l.c.* p. 13.

The conclusion of the Apocalypse (ch. xii.-xvii.) describes the acts of the angels who accompany men on earth (Ḥag. 16*a*) and report in heaven concerning them. The angels that accompany the righteous hand baskets of flowers to Michael, who gives them to God; but other angels stand downcast and with empty baskets, not daring to draw nigh. These latter are the angels that accompany the evil-doers. They beg Michael to free them from their duties; for they do not wish to gaze any longer upon the sins of man. After Michael has brought the virtues of men to God, he returns and tells the angels what God has communicated to him. He gives the angels of the righteous a reward for the righteous, and bids the other angels inflict punishment of all kinds on the evil-doers. Then the angel that has guided Baruch takes him back to the place whence he started.

Relation to Other Works.

The latest date at which the Apocalypse of Baruch could have been written is determined by the fact that Origen (185–254) made a citation from it ("De Principiis," ii. 3, 6). The question as to the earliest date depends upon the relation of this Baruch Apocalypse to the other works ascribed to the same author, and to the apocryphal and pseudepigraphic literature in general. It is certain that the Apocalypse was influenced by the (Slavonic) Book of Enoch, a work of about the middle of the first Christian century. It is, however, a question whether the Greek version employed the Syriac Apocalypse of Baruch, since ch. lxxvi. of the latter, in which Baruch receives a promise of cosmic revelations, affords arguments rather against than for such a supposition. The assumption is untenable that the Greek Apocalypse was written to show the actual fulfilment of the promise. The critical point in the Syriac Apocalypse lies in this chapter when Baruch, before leaving earth, obtains a full survey of it in order that he may see what he is leaving and whither he is going. This idea is based upon an opinion held by Akiba b. Joseph (Sifre, Num. 136) and others, that God allowed not only Moses, but other favored pious men to behold before their death the whole world and all the mysteries of nature. Now, if the Greek Apocalypse was complementary to the Syriac, the author of the former would not have failed to join his story of Baruch's passage through heaven to this account of his last act on earth.

The alleged connection of the Apocalypse with other pseudepigraphic works is only vaguely indicated, and proves nothing. The same is true of the linguistic relation which, it is asserted, exists between the Apocalypse and the New Testament. For instance, ἡμέρα τῆς κρίσεως is not taken from the New Testament, since "Yom ha-Din" (the Day of Judgment) is an expression used before Christian times, and occurs more frequently in rabbinical literature than in the New Testament. Only one passage can with certainty be considered a Christian interpolation; and that is the one concerning the vine already referred to as occurring in ch. iv. The interpolation here is very unskilfully made. It interrupts the sequence, and adds entirely foreign elements. There are also other evidences that the Apocalypse has not been preserved in its original form. For example, it is natural to expect descriptions of the sixth and seventh heavens; but these are lacking.

It Betrays Indian Influence.

The following two points show the position of the Apocalypse in relation to other literature of a similar nature: (1) It is perhaps the one Jewish work which undoubtedly betrays Indian influence. The phenix, referred to in this Apocalypse as the companion of the sun, and the wonderful description of it, are probably of Indian origin; for Indian mythology relates much that is similar concerning the bird Garuda, the companion of the sun-god Vishnu ("Mahabharata Adi Parva," xvi.–xxxiv.; compare James, "The Apocalypse of Baruch," Introduction, pp. lxiii.–lxvi., in "Texts and Studies," *l.c.*).

(2) Michael's office, as described in ch. xi.–xvi., is significant. The resemblance between his functions and those ascribed to Jesus by the early church is striking; and the relation between the two is obvious. It is probably not correct, however, to consider Michael in the Apocalypse as the Logos or Jesus in a Jewish garb. The explanation of the similarity between the two must be sought in the fact that, at the time when Christianity arose, the carrying out of a too transcendental conception of monotheism required, in order that the relation of God to man might be explained, the supposition of some mediator; and no one was better suited for this part than Michael, the prince of the angels. With the advent of Christianity the duties of Michael were ascribed to Jesus or Logos (compare W. Lueken, "Michael," 1898). In view of these facts, it may be assumed as certain that the author of the Apocalypse was not a Pharisee, since the Pharisees opposed decidedly such doubtful angel-lore. He must have been one of the Gnostics, who revered equally the Haggadah, Greek mythology, and Oriental wisdom. To consider the Apocalypse a Jewish Gnostic work would also be in accordance with the date arrived at for its origin; namely, the beginning of the second century, when gnosis was at its height among both Jews and Christians.

Bibliography: Bonwetsch and James, as above; R. H. Charles, *The Apocalypse of Baruch*, introduction, pp. 20–22; Morfill, in *Texts and Studies*, v., No. 1, giving English translation of the Slavonic text; Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*, ii. 402–404, 446–457, containing German translation of the Greek version with critical notes and introduction.

T. L. G.

BARUCH, APOCALYPSE OF (Syriac): A pseudepigraphic work in which Baruch narrates his experiences during the periods just before and after the destruction of the Temple, and gives an account of the revelations received by him concerning the future. With the exception of a small fragment, chapters lxxviii.–lxxxvi., the work has become known only recently. It has been preserved in Syriac. In 1866 Ceriani published a Latin translation of the Syriac text ("Monumenta Sacra," I. ii. 73-98), the Syriac text itself in ordinary type in 1871, and in facsimile in 1883. Following is an outline of the contents of the work:

Chapters i.–v.: God reveals to Baruch the impending destruction of Jerusalem, and bids him leave the city along with all other pious persons, since their presence there would preserve it from destruction. Baruch, at first hopeless over the sad tidings, is comforted by God, who assures him that Israel's woes will not be permanent, but that after the nation's chastisement a glorious heavenly Temple will arise for it. Then Baruch, Jeremiah, and all other pious ones go to the brook Kidron, where they await the sad event.

Chapters vi.–viii.: On the following day the Chaldeans surround the city; and while Baruch stands sorrowing at the fate of the people, a wind carries him up to the walls of Jerusalem. He sees four angels with torches firing the walls, but not before another angel has consigned the sacred vessels of the Temple to the earth, which swallows them up till the latter days.

Chapters ix.–xii.: Seven days after the capture of Jerusalem, Baruch again receives a revelation. He is told that Jeremiah should accompany the captives to Babylon, but that he himself must remain at the ruins of Jerusalem, where God will reveal to him what shall happen at the end of days. Then Baruch sings a dirge on the destruction of Jerusalem and the sorrows of Israel, beginning "Happy he that was not born, and he that, being born, hath died" (compare Job iii. 11).

Chapters xiii.–xv.: After fasting seven days, Baruch receives a revelation concerning the future punishment of the heathen and of all godless persons; and he is told that he will live until the consummation of the time, that he may bear witness in the hour of their punishment against those nations who now prosper.

Chapters xvi.–xx.: God cuts short Baruch's reflections on the just course of history by referring to the end of days soon to come, and promising to reveal it.

Chapters xxi.–xxx.: After another seven-day fast and long prayers the heavens open and Baruch hears a heavenly voice. First he is blamed for the doubt and timidity expressed in his complaints and prayers, and then he learns that the "future time" will come only when the earth shall have brought forth all her fruit; that is, when all the souls destined to be born shall have seen the light of day. He is told of the twelve divisions of the time of oppression, and of the following Messianic era of joy and glory.

Chapters xxxi.–xxxiv.: Baruch assembles the elders of the people and tells them that Zion will soon be restored, but destroyed once again, then to be rebuilt for all eternity.

Chapters xxxv.–xli.: Baruch, while sitting in the ruins of the Temple lamenting, receives a new revelation in the form of the following vision: In his sleep he sees a wood surrounded by rocks and crags, and, opposite the wood, a growing vine, beneath which flows a spring. The spring runs quietly as far as the wood, where it waxes to a mighty stream, overwhelming the wood and leaving only one cedar standing. This cedar, too, is finally swept away and carried to the vine. God explains the meaning of the vision to Baruch. The wood is the mighty fourth power (Rome); the spring is the dominion of the Messiah; and the vine is the Messiah Himself, who will destroy the last hostile ruler (of Rome) on Mt. Zion.

Chapters xlii.–xlviii. 24: Baruch is directed to warn the people and to prepare himself for another revelation, which he does.

Chapters xlviii. 25–lii.: In this revelation Baruch is told of the oppressions in the latter days, of the resurrection and final destiny of the righteous, and of the fate of the godless.

Chapters liii.–lxxiv.: A second prophetic vision follows, whose meaning is explained by the angel Ramiel. A cloud which arises from the sea rains down twelve times alternately dark and bright waters. This indicates the course of events from Adam to the Messiah. The six dark waters are the dominion of the godless—Adam, Egypt, Canaanitic influence, Jeroboam, Manasseh, and the Chaldeans. The six bright waters are Abraham, Moses, David, Hezekiah, Josiah, and the time of the Second Temple. After these twelve waters comes another water still darker than the others and shot with fire, carrying annihilation in its train. A clear flash puts an end to the fearful tempest. The dark cloud is the period between the time of the Second Temple and the advent of the Messiah, which latter event determines the dominion of the wicked, and inaugurates the era of eternal bliss.

Chapters lxxv.–lxxxvii.: After Baruch has thanked God for the secrets revealed to him, God bids him warn the people, and keep himself in readiness for his translation to heaven, since God intends to keep him there until the consummation of the times. Baruch admonishes the people and, besides, writes two letters: one to the nine and one-half tribes; the other to the two and one-half tribes exiled in Babylon. The contents of the first letter only are given. In it Baruch justifies the deeds of God concerning the kingdoms of Samaria and Judah, and reveals God's judgment on Israel's oppressors. His call to the people to repent before God and His Law ends the letter and the book.

Haggadah of the Apocalypse.

Many parallels exist between the Apocalypse and rabbinical literature, a consideration of some of which will throw light upon certain misunderstood passages in the former, and, at the same time, be of material assistance in forming a judgment upon the whole work.

'Arakin 17*a*, in which the last king of Judah is said to be pious, while his people are godless, corresponds to i. 3 of the Apocalypse. Pesiḳ. R. 26 (ed. Friedmann, 131*a*), in which God causes Jeremiah to leave Jerusalem, since his presence would preserve it from destruction, corresponds to ii. 1, 2; and the rabbinical passages in which the heavenly Temple (Sifre, Deut. 37; for details, compare Ginzberg, "Die Haggada bei den Kirchenvätern," p. 13) is revealed to Adam and Abraham in the night during the "covenant between the pieces" (Gen. R. xvi. 8; xliv. 20, 22) correspond to iv. 3, 4, 5. Of the persons mentioned in v. 5 of the Apocalypse, Seraiah is a prophet, according to Sifre, Num. 78; Seder 'Olam R. xx.; Gedaliah, a righteous man ("ẓaddiḳ"), according to R. H. 18*b*; and Jabez (probably יעבין), one of those who reach paradise alive (Derek Ereẓ Zuṭṭa i.; Kohler, in "Jew. Quart. Rev." v. 418; for the correct reading here see Tawrogi's ed., Königsberg, 1885, and Epstein, "Mi-Ḳadmoniyot ha-Yehudim," p. 111, note). The account of the destruction of Jerusalem by angels in vi.–viii. of the Apocalypse is in parts almost word for word the same as in Pesiḳ. R. (*l.c.*). Here, also, the destruction is wrought by four angels with torches in their hands, while another angel invites the "haters" ("soneim") to enter the house deserted by its inmate. The difference between this Midrash and the Apocalypse in regard to the utterance of the angel is to be explained by the variant of a single word. The Midrash has לבית, while the Apocalypse reads האויבים. The sacred objects which the earth swallowed, mentioned in vi. 7, are correctly given in rabbinical literature. "Holy Ark" should be substituted for "holy ephod"—ארון הקודש is the later Hebraic term (compare, for instance, II Chron. xxxv. 3; Ket. 104*a*)—because ארון also signifies "coffin." In fact, it is probable that originally only those articles were mentioned in this passage of the Apocalypse which were missing in the Second Temple (Yoma 21*b*), and for whose disappearance (Sheḳ. vi. 1) an explanation had to be given, but compare also the later Midrash "Masseket Kelim," in Jellinek's "B. H. ii.," which treats of the numerous sacred objects hidden in the earth. Zeb. 88*b* affords an explanation of the forty-eight gems. These are to be taken as the thirty-six bells bordering the hem of the priestly robe ("me'il") and the twelve stones in the breastplate of the high priest; and an explanation of x. 2 is provided by the Haggadah in which Jeremiah accompanies the exiles a part of the way to Babylon, but then returns (Pesiḳ. R. 26 [ed. Friedmann, 131*b*]; Introduction to Lam. R. xxxiv.).

A comparison of x. 9–16 with the last Mishnah of Soṭah; B. B. 60*b*; Tosef., Soṭah, xiv. 11, shows that the Apocalypse alludes to facts. What is given as a poetic fancy in x. 18 is treated in rabbinical literature as an actual occurrence; *e.g.*, in Ta'anit 29*a*; Lev. R. xix. 6; Pesiḳ. R. *l.c.*; Ab. R. N. [i.] iv. [ii.], vii. In the last passage an eye-witness of the catastrophe of the year 70 testifies that certain noble young priests threw the keys of the Temple toward heaven and exclaimed: "Here are Thy keys! We have been found untrustworthy guardians of Thy house." Likewise, a clear understanding of the following verse (x. 19) can be obtained only by a comparison of it with Pesiḳ. R. *l.c.* The virgins who "weave linen and silk threads with gold from Ophir, and who are bidden now to cast their work into the flames," are the women who made the hangings ("paroket") for the Temple (Ket. 106*a*), and who are mentioned, for this reason, along with the priests. The promise that Baruch should not die (xiii. 3) and his translation to paradise in his mortal body (in chap. xxv.) are suggested by the combination of Sifre, Num. 99 and Derek Ereẓ Zuṭṭa i. The vast size of Sennacherib's host, given in lxiii. 6, 7, accords with the description in Sanh. 95*b*; and the miracle of the burning of their bodies while their garments remained unconsumed (lxiii. 8) is given in Sanh. 94*a*. The list of the wicked deeds of Manasseh, set forth in lxiv. 2–4, agrees with the catalogue of his sins in Sanh. 103*b*. Likewise, the legend of the brazen horse, given in lxiv. 8, occurs in as early a work as the Pesikta de-Rab Kahana (xxv. 162), from which it was borrowed by various Midrashim. The sorrow of the angels over Zion and Israel (lxvii. 2) is a favorite theme of the Midrash; for instance, in Pesiḳ. R. 28 [ed. Friedmann, 134*a*]. The passage in the Apocalypse (lxxvii. 25) in which the messenger-bird of Solomon is mentioned should be compared with Eccl. R. to ii. 25.

Theological Standpoint.

The Apocalypse, it is important to note, has also many points of agreement with the Pharisaic doctrines, especially in regard to sin and the Law. It assumes that the world was created for Israel's sake; that is, for those Israelites who fulfil the Law; and Baruch even thought that with the extinction of the Jewish state the world would end (iii. 7, xiv. 18, xv. 7, xxi. 24; Tan., ed. Buber, Bereshit v.; Pesiḳ. R. 28 [ed. Friedmann, 135*b*]; a full discussion by Ginzberg, "Haggada bei den Kirchenvätern," pp. 8–10). The views of the Apocalypse on the relations of sin and death, of the first man and his descendants, seem to be contradictory; and for this reason some scholars consider the Apocalypse to be the work of more than one author. But a consideration of the rabbinical theories will throw light upon these apparent inconsistencies. The fall of the first human pair brought death upon them, though it had not been intended that they, being the creatures of God's own hands, should be mortal (Eccl. R. iii. 14). Their descendants, though they may have no direct claim upon immortality, may nevertheless gain it if they are wholly free from sin (Tan., ed. Buber, Emor, and the passages given there by Buber). But the primal sin produced such conditions that it is almost impossible for the very noblest of men to win immortality.

Adam, then, is responsible for the death of the pious on account of the trivial offenses ("'aberot ḳallot") which are caused by the present state of things. The pious would not have had to suffer death if Adam had not brought it into the world; and the only way to avoid death, when its dominion is once established, is to lead an absolutely blameless life (Tan., ed. Buber, Ḥuḳḳat, xxxix.; compare ABRAHAM, TESTAMENT OF, in which the same views are expressed). The same idea occurs in the Apocalypse in xviii. 2, xix. 8, xxiii. 4, liv. 15, lvi. 6. The following ideas are common to the Apocalypse and the Rabbis: In consequence of the corruptibility of the world since the fall of Adam, the soul of man hesitates to enter it. "We come not voluntarily into the world, and we depart not of our own will" (xiv. 11, xlviii. 15; Ab. iv., end; Tan., Peḳude, ii. [ed. Vienna, 127*b*]). A certain number of souls must be born before the advent of the Messiah can occur (xxiii. 4, 5; Yeb. 62*a*). The souls of the pious are kept in a storehouse ("oẓar," xxx. 2; Sifre, Num. 139; Ab. R. N. xii. [ed. Schechter, p. 50]; Shab. 152*b*). The departed, though they are susceptible of pain and pleasure, live in a world of their own, and know nothing of the events on earth (xi. 5, 6; Ber. 18*b*). It is, therefore, erroneous to stigmatize this passage (xi. 5, 6) as Sadducean, as some critics have done.

The same inconsistency has been ascribed to the eschatological views of the Apocalypse as to its theological. In reality they combine standpoints which contradict one another because derived from divergent sources, but such contradiction is found in many works. In the very beginning of the Apocalypse (iv. 2–7) mention is made of the heavenly Temple which will appear in the future time, and shortly after (vi. 7–9) it is said that the sacred objects of the Temple, swallowed by the earth, will

Eschatology.

reappear at the reconstruction of Jerusalem. Now, a tanna about the middle of the second century speaks in one and the same sentence of the heavenly Temple and of the fact that it will be sent down to Jerusalem in order that sacrifices may be offered in it (Suk. 41*a*; see especially Rashi's explanation of the passage. Concerning other relations between the earthly Temple [בית המקדש של מטה] and the heavenly one [בהמק של מעלה], which in the future time will in certain respects be one, compare Yalḳ., Isaiah, 472; Ta'anit 5*a*).

There are no grounds for the belief that the Apocalypse unites contradictory views on the Messianic era and the future world, and that, therefore, it must have been written by more than one person. It is true that it contains various revelations, independent of each other, on the Messianic era, the Messiah, and the future world; but a Pharisaic work, eschatological in character, and written at the time of Jesus or even some decades before, must have treated of these three subjects. In some passages one point is more strongly dwelt upon; in other passages another point. The reconstruction of Jerusalem (xliv. 7, lxxi. 1), the gathering together of the Ten Tribes ("Ḳibbuẓ Galuyot," lxxviii. 7, lxxxiv. 10), and the doom of the heathen (lxxxii. 2-9, lxxxv. 9) form only one side, the national side, of Jewish eschatology. The hope of national redemption was connected with the hope of individual redemption. The Messianic era will not only bring Israel to its rights, but in the future world ("'olam ha-ba") reward or punishment will be meted out to the individual according to his deeds. The description of the Resurrection in the Apocalypse is significant for the agreement of its eschatological doctrines with those of the rabbinical authorities. "The earth will give up her dead as she received them, . . . for it is necessary to show those who live that the dead have arisen, and that they have returned who had departed" (l. 2-4). This same idea and the same reasons for it are given in "Milḥamot Melek ha-Mashiaḥ" (Jellinek, "B. H." vi. 119).

The words of the Apocalypse concerning the pious in the future world are also noteworthy. "They will shine with a varying glory, their countenances will glow with a new beauty, so that they may partake of the immortal world" (li. 3). This glory ("ziw") is frequently referred to in rabbinical eschatology; for example, in Ber. 17*a*, and Gen. R. xi. 2; and, as can be seen from these passages, the "varying glory" of the Apocalypse shows the degree of piety of the righteous (Sifre, Deut. 10, 47).

Composition of the Apocalypse.

Modern critics who doubt the unity of the Apocalypse do not agree as to the authorship of its parts. Two theories have been advanced concerning the various sources of this Apocalypse. Kabisch (in "Jahrbücher für Protestantische Theologie," xviii. 66, 107) considers the groundwork to be i.-xxiii., xxxi.-xxxiv., xli.-xlvi. 7, lxxv.-lxxxvii. In addition to this there are three old documents: (1) the fragmentary Apocalypse, xxiv. 3.-xxix. 8; (2) the vision of the wood, cedar, and vine, xxxvi. 1-xl. 4; and (3) the vision of the clouds, lii. 8.-lxxiv. 4. Besides these elements there are certain shorter sections, the work of a final redactor. Kabisch's theory is in part supported by De Faye ("Les Apocalypse Juives," 1892, p. 195). But De Faye goes further and divides the groundwork into two parts, the "Assumption of Baruch" and the "Baruch Apocalypse." Charles, however ("The Apocalypse of Baruch," London, 1896), though basing his theories on similar analyses, considers the Apocalypse to be the work of six or seven authors. He ascribes those parts which do not speak of a personal Messiah to three or four authors whom he calls (Baruch) B 1, 2, 3, and S. B 1 is a Pharisee who expects the reconstruction of Jerusalem and the return of the Diaspora, and who hopes for a Messianic era, but no Messiah. He is the author of i.-ix. 1, xliii.-xliv. 7, xlv.-xlvi. 6, lxxvii.-lxxxii., lxxxiv., and lxxxvi. B 2 also is a Pharisee; but he expects nothing more of this wicked world, and bases his hopes entirely upon the future world, where the pious, risen from the dead, will be rewarded, and the godless will be punished. He is the author of ix.-xii., xiii.-xxv., xxx. 2-xxxv., xli.-xlii., xliv. 8-15, xlvii.-lii., lxxv., and lxxxiii. B 3 is the author of lxxxv. The chief difference between him and the other authors lies in the fact that he wrote in exile, while they wrote in Palestine. S is the author of x. 6-xii. 4. He is possibly a Sadducee, but perhaps identical with B 2. All these sections, according to Charles, date from the period after the destruction of the Temple; but the Apocalyptic parts, xxxvi.-xl. and liii.-lxxiv.—as to which Charles agrees with Kabisch in assigning them to two authors (xxxvi.-xl. to A 2; liii.-lxxiv. 1 to A 3)—date from the time of the existence of the Temple. To this period, but to another author called A 1, Charles ascribes also xxvii.-xxx. 1. These three apocalypses, the work of A 1, A 2, and A 3, have one point in common; namely, they express Messianic beliefs, though they disagree as to the characteristics of the Messiah. It is this Messianic tendency which distinguishes these parts from the other constituents of the work. The various elements of the Apocalypse, according to Charles, were united by a redactor who was himself the author of the shorter sections.

Though it is true that the Apocalypse consists of some dissimilar elements, the divisions of the work made by Charles are hardly justifiable. It is Clement ("Theologische Studien und Kritiken," 1898, pp. 227 *et seq.*) who has most fully shown that many supposed contradictions are not wholly such. The section x. 6-xii. 4, which Charles ascribes to a Sadducee, not only has its parallels in rabbinical literature, as shown above, but is based on Pharisaic institutions. Nor is it in conflict with this view that the author should have used some old material, such as the vision of the cedar, which dates from before the destruction of the Second Temple, while the greater part of the work originated in the time following this catastrophe.

Its Integrity.

The integrity of the Apocalypse is also disputed by some scholars who believe that originally it was longer than at present. The missing parts are the cosmic revelations promised to Baruch in lxxvi. and the letter to the two and one-half tribes spoken of in lxxvii. 9. Now, it is probable that the author did not mean to give a full account of the cosmic revelations, but merely mentioned them because, according to a wide-spread opinion (Sifre, Num. 136; compare Ascension), every pious man before his death obtained a view of the world and its doings, and the experience could not fail to be ascribed to Baruch. In regard to the letter to the two and one-half tribes, Charles (*ib.*, Introduction, p. 65) has propounded a very likely theory. He suggests that a part of the Book of Baruch—namely, iii. 9–iv. 29—is a recast of the letter to the two and one-half tribes mentioned in the Apocalypse of Baruch, and that i. 1–3 of the Book of Baruch was originally the introduction to the letter. But it is not impossible that both letters—the one to the two and one-half tribes and that to the nine and one-half tribes—originally formed one work, from which both the Book of Baruch and the Apocalypse of Baruch were derived. Details concerning the destruction of the Temple, which were merely touched upon in the letters, were added; and, with the addition of other kindred material, each letter gave rise to a new book.

The Apocalypse and IV Esdras.

If it be granted that with the exception of a few additions the Apocalypse is the work of one writer, the question arises as to the time of its authorship. The earliest possible date is 70; for though the author is silent concerning the overthrow of the Temple, and seeks to convey the idea that Baruch is the real author, he betrays the fact that the destruction has taken place (xxxii. 2–4). There is only one datum for a decision of the latest possible date, and that is derived from an investigation of the relationship of IV Esdras and the Apocalypse. That some relationship does exist between them is indubitable. The mode of expression, the line of thought, and the arrangement agree in a number of instances (these are enumerated by Charles, *ib.* pp. 170 *et seq.*). It is difficult to determine which is the earlier work, since there are no internal evidences to judge by. The fact that the author of IV Esdras was a far better stylist than the author of the Apocalypse is not to be disputed; but the deduction made by Gunkel (Kautsch, "Apokryphen und Pseudepigraphen," ii. 351), that IV Esdras is the earlier work, is not necessarily to be drawn from it: a better style does not bespeak originality. Wellhausen ("Skizzen und Vorarbeiten," vi. 249) argues no better for the opposite view, that the Apocalypse is the earlier work. He bases his opinion on the choice of the name "Baruch": since Baruch preceded Ezra in time, having actually witnessed the destruction of Jerusalem, therefore the work bearing his name should be the earlier. But that Ezra lived after the destruction of the city is no argument for the later date of the Ezra Apocalypse. In rabbinical literature Ezra holds a position similar to that of Moses (Sifre, Deut. 48 [ed. Friedmann, 84*b*]); while Baruch is not generally recognized as a prophet (compare Baruch ben Neriah in Rabbinical Literature). Ezra, as the more important person, might naturally have been first thought of as the author of an apocalypse. The name once adopted, the situation had to be in accordance with it; and, therefore, in the Baruch Apocalypse the period of the destruction of Jerusalem is described, and, immediately after, Baruch sees his visions; while Ezra gives his revelations thirty years after the destruction. Consequently, the exact date can not be determined; but it is probable that it was written between the years 70 and 130. Though there is no evidence that Papias, the disciple of the apostles, used the Baruch Apocalypse, yet, since there are no allusions to the persecutions of Hadrian, the Apocalypse was in all likelihood written before Bar Kokba's revolt.

There is no doubt that the present Syriac form of the Apocalypse was derived from the Greek; but that language is scarcely to be regarded as the one in which it was originally written. Though the many Hebraisms do not necessarily indicate a Hebrew original, certain passages distinctly point to a Hebrew source. For instance, verse 13 of chapter x. can not be fully understood unless it is assumed that the Neo-Hebrew כנם stood originally in the passage. The betrothed men are told not to marry (ואתם חתנים אל תכנסו); and the Syriac "enter" could have come only from כנם with its double meaning of "marry" and "enter a house." A translation into Hebrew of xxi. 14 would read המ יועיל חַיִל. נהפך לחיל, שבעת מזון לרזון יופי לדופי; and this affords a pretty example of the favorite Neo-Hebraic paronomasia. In the same chapter the "holy beings," who elsewhere can not be identified with angels, are properly the "ḥayyot ha-ḳodesh" of Jewish angelology. This expression was rendered by the Syrians and before them by the Greeks as "holy beings" instead of "holy animals." In lvi. 6 it is said that the fall of man brought mourning, sorrow, misery, and boastfulness into the world. The term "boastfulness" is evidently inappropriate: the translator may have mistaken the Hebrew חבלים ("pangs") for הבלים ("nothings," "vanity"), which would then easily suggest "boastfulness."

Language and Locality.

It is noteworthy that the Apocalypse contains many idiomatic expressions peculiar not to the Hebrew of the Bible, but to Neo-Hebrew, especially to the old liturgy. "The righteous who sleep in the earth," in xi. 4, is a phrase occurring in the "Shemoneh 'Esreh"; and the exaggerated figure in liv. 8 is remarkably like similar phrases in the Nishmat prayer. The expression in xli. 4, "have taken refuge under Thy pinions," is modeled after the Neo-Hebraic "to run away from the pinions of the Shekinah" (Sifre, Deut. 306 [ed. Friedmann, 130*b*], but comp. Ruth ii. 12).

Another proof that Hebrew was the original language of the Apocalypse is its almost literal agreement with the Pesiḳta Rabbati in several passages. There is no reason to suppose that the author—or, to be more exact, the redactor—of the Pesiḳta used the Apocalypse in its present form; and the agreement is to be explained on the ground that the old Midrash upon which the Pesiḳta drew in describing the destruction of the Temple was derived from a time when the Apocalypse was still read by the Jews. The poetical parts of the Apocalypse are especially Hebraic in character. Following is a specimen taken from Baruch's lament over the destruction of Jerusalem and the Temple; it is one of the few existing specimens of Hebrew poetry from the period immediately following Scriptural times:

"Happy he who is not born, or he who was born and has died!
But wo unto us who live and have seen thy distress, O Zion, thy fate, O Jerusalem!
I will call the sirens from the sea; and you, ye Liliths, come from the desert,
And ye demons and jackals, come forth from your forests;
Arise, gird your loins to lament; let us sing our sad lay and make moan" (x. 6–8).

The Apocalypse is full of truly poetic passages, occurring in the visions and prophecies as well as in the laments. It shows that the Pharisees were not so narrow-minded as the New Testament books, written at the same time, represent them. There were still among them those who could bewail their sorrows with poetic fire, and portray the future in a strain of holy inspiration.

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T. L. G.

BARUCH, BOOK OF: One of the Apocryphal or so-called deuterocanonic books of the Old Testament. It consists of two parts. The first (i. 1–iii. 8) is in the form of a prose letter with a historical introduction. Baruch, the secretary of Jeremiah, having written a book, reads it before King Jehoiachin and the exiles in Babylon. The people weep, fast, and pray. Then they make a collection of money, which they send to Jerusalem to be used for the Temple service, with an injunction to pray for the life of Nebuchadnezzar, king of Babylon, and that of Belshazzar, his son, so that the people may dwell in peace under the shadow of these princes (i. 1–14). A letter follows, which is presumably the one written by Baruch, although not expressly mentioned as such. This letter (i. 15–iii. 8) is a confession of national sin, a recognition of the justness of the nation's punishment, and a prayer for mercy.

Contents.

The second part of the book (iii. 9–v. 9), which differs greatly in form and tone from the first, consists of two poems, the first of which (iii. 9–iv. 4) is an exhortation to Israel to learn wisdom, which is described as the source of all happiness, and as "the book of the commandments of God." The second poem (iv. 5–v. 9) is a picture of the suffering of Israel, and an exhortation to Jerusalem to take heart and await hopefully the salvation of God, Jerusalem being here represented as a desolate widow mourning over the distress of her children.

Origin.

That the first part of the book was originally written in Hebrew is probable, both from the Hebraic character of the diction and from the fact that certain errors in the Greek are explicable as misunderstandings of Hebrew words; thus "manna" (i. 10) is a misreading of "cereal offering" (מנחה); "dead" (iii. 4) is error for "men" (מתים); "to pay the penalty" (iii. 8), for "dismay" (perhaps שמה, or משאה—read משא); and the enigmatical river "Sud" (i. 4) is possibly an erroneous writing of "Kebar" (סוד for כבר).

Date and Authorship.

The book properly begins (after the superscription, i. 1, 2) with i. 15. The confession and prayer seem to consist of two parts; namely, i. 15–ii. 5 and ii. 6–35; and these are possibly (as Marshall holds) two separate productions, the first being the confession of the Palestinian remnant, the second that of the exiles. Still, "them" (ii. 4, 5), which appears to refer to the exiles, may be a scribal slip; and it seems more probable that the letter is a juxtaposition of two forms of confession. Very few scholars now hold that the book was composed by Jeremiah's secretary, as its relation to the books of Jeremiah and Daniel precludes such an origin. The remarkable verbal agreement between the confession (i. 15–iii. 8) and Dan. ix is most naturally explained by the supposition that Baruch borrows from Daniel; the hypothesis that Daniel borrows from Baruch or that both draw from earlier material being less satisfactory. Here, however, a difficulty is encountered. In ii. 26 the Temple is said to be in ruins—a statement which accords with two periods only, those of the Chaldean and the Roman conquests. As the former period is out of the question, certain scholars, such as Kneucker, for example, assign this part of the book to a time later than the destruction of Jerusalem by Titus. It is difficult, however, to reconcile with such a date the view of the dead given in ii. 17, where it is said that those whose spirits have been taken from their bodies will not ascribe honor and righteousness to the Lord. This statement is in accordance with the Old-Hebrew conception of the life in Sheol, which can scarcely have been current after the year 70 of the common era. Hence, in the text as it stands, there are discordant data; but if (as Kneucker holds) ii. 26*a* is to be rejected as an interpolation, there is no reason why the confession and prayer should not be assigned to the Maccabean time.

Date of First Part.

The historical introduction is confused, and does not readily attach itself to the body of the confession; indeed, it appears to have been an afterthought. The singular historical statements (such as that King Zedekiah made silver vessels), as well as the injunction to pray for Nebuchadnezzar and Belshazzar, all indicate a late period, and strongly suggest dependence on the Book of Daniel. It is impossible, however, to say how early the view arose that Belshazzar was a son of Nebuchadnezzar. Some recent writers see in the names of the two Babylonian princes an allusion to Vespasian and Titus, which is a plausible assumption if ii. 26*a* be retained. The date given in i. 2, the "fifth year," is obscure; it may mean the fifth year after the fall of Jerusalem (B.C. 581), or, more probably, may be taken from Ezekiel, whose epoch is the fifth year of Jehoiachin's captivity (B.C. 592). But there is no reason for supposing (as, for example, from Jer. xxix. and li.) that Baruch was ever in Babylon. Though there are difficulties in any hypothesis, it seems probable, upon the whole, that the first part of Baruch is composed of two confessions, which an

Date of Second Part.

editor in the Maccabean time combined, prefixing the statement about Baruch.

The obvious imitation of Job and Ecclus. (Sirach) in the second part of the book (see Job xxviii.; Ecclus. (Sirach) xxiv.) makes it impossible to assign this piece to a time earlier than the second century B.C.; and the conditions seem to accord with the early Maccabean period. Kneucker. Marshall, and several other recent critics, however, place its composition after the capture of Jerusalem by Titus, holding that the "strange nation" of iv. 3 ("give not thine honor . . . to a strange nation") refers to the Christians, and relates to a time when the antagonism between Judaism and Christianity had become pronounced. While this is possible, the expression may also be understood to allude to the antagonism between Judaism and Hellenism in the second century B.C. The verse iii. 37 ("afterward did he [or it] show himself [or itself] upon earth and converse with men"), which was much quoted by early Christian writers, interrupts the connection and is undoubtedly a Christian interpolation.

The second poem (iv. 5–v. 9) belongs to the same general period as the first. It is divided into a number of strophes, each beginning with the words "Be of good cheer." The people, scattered and afflicted, are exhorted to trust in God; and Jerusalem, mourning over her children, is urged to take courage. The picture accords either with the late Maccabean period or with the time soon after the Roman capture of Jerusalem. The resemblance between iv. 36–v. 9 and Psalms of Solomon, xi. is striking. Whichever may have been the borrower, the two probably belong to the same period; and the Psalms of Solomon were composed not far from 48 B.C.

Canonicity.

The Book of Baruch was never accepted as canonical by the Palestinian Jews (Baba Batra 14*b*). According to the "Apostolical Constitutions," it was read in public worship on the tenth day of the month Gorpiaios (probably Ab). This statement, however, can hardly be considered authoritative; and even if it be correct, it can refer only to the usage of some group of Hellenistic Jews. If, as is probable, the first part of the book was written in Hebrew, its exclusion from the Palestinian canon must have been owing to its supposed lack of prophetic authority. It was, however, accepted by the Alexandrian Jews as a work of edification; and through the medium of the Septuagint it passed into the hands of the Christians, among whom it speedily became popular, being often quoted by Athenagoras, Clement of Alexandria, and many others as a work of Jeremiah and as sacred Scripture. In a number of early Christian canonical lists the work was included in Jeremiah, and together with the other Apocryphal books was pronounced canonical (deuterocanonical) by the Council of Trent (1545–63). Its canonicity, however, is not accepted by the Protestant churches. Besides its value as a mirror of the time, the book, though devoid of new ideas, contains many liturgical and poetical passages of great beauty and power.

The Epistle of Jeremiah is usually printed as an appendix to the Book of Baruch and marked as ch. vi. of that book. It is, however, an independent work (see JEREMIAH, EPISTLE OF).

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T.

BARUCH: Polish mechanic of the beginning of the eighteenth century; lived in Pogrebishche. He produced two magnificent brass candelabra for the synagogue there, which are still extant. One of them was intended for the Ḥanukkah festival, and has the traditional form of the "menorah"; the other represents an upright, four-cornered tablet, from both sides of which project arms.

Baruch was poor and earned a livelihood by repairing metal-work. For eight years he collected scraps of metal, which he used in the construction of the candelabra, on the work of which he was engaged for six years more.

A prayer-book, written on parchment and decorated with fine arabesques and initials, preserved in the same synagogue, seems to have been the work of a son of Baruch and to have been dedicated to the synagogue.

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H. R. S.

BARUCH: A Jewish pioneer settler in Spain, whom the tradition of the Ibn Albaliahs regarded as the ancestor of their family. See Ibn Daud, "Sefer ha-Ḳabbalah," in Neubauer's "Medieval Jewish Chronicles," i. 74, and ALBALIA.

G. H. G. E.

BARUCH, BARUCH B. MOSES IBN: Italian philosopher, Talmudist, and Bible commentator; lived at the end of the sixteenth century. He belonged to the old noble Spanish family of Baruch, also called "Bet Ya'aḳob" (introduction to his work mentioned below, 8*d*). His father was apparently a scholar and a rich man, and Baruch himself was (1598–99) a member of the Venetian rabbinate (*l.c.* 9*b*), where he speaks of the many legal questions which he had to answer in that city. He is also said to have been a proof-reader of Hebrew books. In 1602 he was at Constantinople (Joseph b. Moses Trani, Responsa, i., No. 89) in scientific intercourse with the scholars of that city. Baruch was a prolific author in the field of the Halakah, writing explanations and comments on the Tosafists, on Maimonides' "Yad ha-Ḥazakah," etc. Very little has been preserved of these literary productions, except some extracts in the responsa of Joseph b. Moses Trani (Nos. 68, 69, 89). Characteristic of his legal attitude is his decision (*l.c.* 68) that in communal questions the vote of the whole community must decide, even if the matter in question refer only to the rich class. Baruch's colleagues at Venice and elsewhere held that in those questions which affect only the well-to-do classes, these only should decide.

The work which gives Baruch an honorable place among Jewish philosophic writers is his double commentary on Ecclesiastes. It consists of two parallel sections, a rabbinic-exegetic and a philosophic-discussive commentary. The philosophic exposition of the book would hardly rank as a commentary, were it not that Baruch's method shows his keen critical insight. In order to have ground for his philosophical speculations, Baruch assumes the following genesis of the book: Ecclesiastes is a dialogue of Solomon, in which the wise king has grouped Epicurean sentences and opinions side by side with the views of the pious, Ecclesiastes being the representative of the former, and Ben David of the latter. As Ibn Baruch has no knowledge of the modern historico-critical method, it is extremely interesting to note how nearly he approaches the newer so-called "gloss-hypothesis" in criticizing Ecclesiastes. Although he offers little in explanation or exposition of the book, his many comments on haggadic passages of the Talmud and Midrash are not only ingenious, but also very apt. Baruch's work may be regarded as the last produced by Jewish medieval religious philosophy, having as such a considerable historic importance in addition to its intrinsic value. The following philosophical themes are, according to Baruch, treated in Ecclesiastes, he dilating upon them: the Creation, the reasons for creating man, the life of the senses and salvation, immortality of the soul, freedom of the will, Providence, spirit and matter, perfection of the human soul, Revelation as a means to perfection, the responsibility of man, predestination, retribution, instinct and will, bliss, the good. Such are the chief points discussed at length by Baruch, his work containing 229 folio pages.

His View of Ecclesiastes.

Although he can not claim to be a philosopher of any originality, Baruch has a wide and comprehensive knowledge of philosophy. He is acquainted not only with the Jewish-Arabian school, but also with Christian scholasticism, especially with Thomas Aquinas, whose works he studied assiduously. Baruch's method deserves especial mention. Comparing him with Isaac Arama and Isaac Abravanel, who wrote similar works, he shows neither the dulness of the one nor the prolixity of the other. The many homiletic passages which he introduces serve to interpret and explain the train of thought, which he traces at first in general outlines and then in particular. The logical method of carrying out his assumption that Ecclesiastes is a dialogue is remarkable, each verse seeming to fit into the general system. The fourth section or root, as Baruch calls it, deserves especial notice for its ethical import, being a very clear exposition of his doctrine of true felicity. With him, felicity is not a superficial and transient joy, but is eternal; not a passive and passing sense of happiness, but a continuous activity of the soul, which victoriously rises above all material tribulations.

Baruch is also known as a ritual poet, three of his seliḥot having been printed; they are, however, of little poetic value.

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K. L. G.

BARUCH OF BENEVENTO: Cabalist in Naples during the first half of the sixteenth century. He was the teacher of Cardinal Ægidius of Viterbo and of Johann Albrecht Widmanstadt in the Zohar and other cabalistic works, and lectured upon these subjects in the house of Samuel Abravanel. In a note at the end of one of his manuscripts, Widmanstadt says: "Eodem tempore (MDXLI.) audivi Baruch Beneventanum optimum cabalistam, qui primus libros Zoharis per Ægidium Viterbiensem Cardinalem in Christianos vulgavit." Graetz, Perles, and others (see also Ægidius of Viterbo) have taken this to mean that Baruch translated the Zohar, or parts of it, into Latin; but Steinschneider has correctly remarked that it means nothing more than that he made the Zohar known to Christian scholars.

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G.

BARUCH B. DAVID: A Talmudic author; lived at Gnesen (near Posen) in the beginning of the seventeenth century. He wrote: "Gedullat Mordecai" (The Greatness of Mordecai), containing annotations and painstaking corrections to the work of Mordecai ben Hillel. Appended to it is his "Aggudat Ezob" (A Bundle of Hyssop), an epitome of the laws and regulations of the Talmudic treatises Baba Meẓi'a and Baba Batra, showing their bearing on the civil code, "Ḥoshen Mishpaṭ," of Joseph Caro (Hanau, 1615 or 1616). The "Aggudat Ezob" was only a part of a greater, but unpublished, work of the author.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 623.

L. G. M. B.

BARUCH DE DIGNE: Rabbi of central France toward the end of the thirteenth and the beginning of the fourteenth century; surnamed "Ha-Gadol" (the Great) in the responsa of Isaac b. Immanuel de Lattes. His first studies were made in Provence. An animated and bitter discussion took place (1305) between him and his master, Isaac Cohen of Manosque, in which the latter offended Baruch's dignity, and Baruch replied with violence. Isaac in revenge pronounced the sentence of excommunication against Baruch, who refused, however, to submit. The anathema was condemned on many sides, and was considered unjustifiable because the sentence was founded on personal motives. A lively controversy then arose between the various scholars of Provence. Solomon b. Adret declared against Baruch and for the excommunication. The scholars who favored Baruch were: Jekutiel b. Salomon of Montpellier, Meïr b. Isaiah of Lunel, Nehemiah b.

Shealtiel of Avignon, Joseph Samuel b. Abraham of Aix, David b. Samuel of Estella, Abraham b. Isaac of Carpentras, Solomon b. Judah, as well as the whole rabbinical college at Arles. In consequence of the quarrel, Baruch left Digne and settled in central France, as Isaac de Lattes states in his responsa. He was doubtless the same as the Baruch of בוזינא, or בוזיאני (possibly Buseins in the department of Aveyron), who corresponded with Eliezer b. Josef of Chinon and Simon b. Isaac of Rodez.

Bibliography: *Rev. Etudes Juives*, xii. 91; Gross, in *Monatsschrift*, 1879, p. 423; idem, *Gallia Judaica*, pp. 106, 155.

G. M. S.

BARUCH BEN GERSHON OF AREZZO: Italian writer; lived in the seventeenth century. He was the author of "Zikkaron li-Bene Yisrael" (Memorial for the Children of Israel), containing a short account (in the Almanzi manuscript, four small folios) of the agitation caused by Shabbethai Ẓebi and his prophet Nathan of Gaza, from the years 5425 to 5436 (1665 to 1676). The account has never been published; it exists in MS. 2226 of the Bodleian collection; MS. 204 of the Almanzi collection (now in the British Museum), and in part in the collection of Baron de Günzburg at St. Petersburg. Baruch was a follower of Shabbethai, and wrote the account with the view of persuading others to join the ranks of the Shabbethaians. According to Grätz, the account is not of much historical value. It must not be confounded with an anti-Shabbethaian account published anonymously in Venice, 1668, and reprinted in Tobiah Cohen's "Ma'aseh Ṭobiah," fols. 27*a et seq.*, Venice, 1707, and bearing the same title.

Bibliography: Grätz, *Gesch. der Juden*, 3d ed., x. 422; Neubauer, *Cat. Bodl. Hebr. MSS.* col. 768; S. D. Luzzatto, in *Hebr. Bibl.* v. 106; idem, *Cat. de la Bibl. de J. Almanzi*, p. 25 (Hebrew part); Steinschneider. *Cat. Bodl.* cols. 2677, 2798; Benjacob, *Oẓar ha-Sefarim*, p. 157, No. 155; Mortara, *Indice Alfabetico*, s.v.

G.

BARUCH, ISAAC. See Albalia.

BARUCH B. ISAAC (ha-Kohen?): Tosafist and codifier; flourished about 1200. He was born at Worms, but lived at Regensburg; hence he is sometimes called after the one and sometimes after the other city. A pupil of the great Tosafist Isaac b. Samuel of Dampierre, Baruch wrote Tosafot to several treatises (*e.g.*, Ḳiddushin, Nazir, Shabbat, Ḥullin); nearly all those extant on the order Zebaḥim are his. A. Epstein believes that the commentary on the Sifra contained in the Munich MS. No. 59 is the work of this Baruch. He is the author also of the legal compendium, "Sefer ha-Terumah" (Book of the Heave-Offering, Venice, 1523; Zolkiev, 1811), containing the ordinances concerning slaughtering, permitted and forbidden food, the Sabbath, tefillin, etc. The book is one of the most important German codes, and was highly valued by contemporaries and successors. It is noteworthy by reason of the author's attempt to facilitate its use by presenting a synopsis of its contents, the first attempt at making a practical ritual codex in Germany.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 38, ed. Wilna; Kohn, *Mardochai ben Hillel*, p. 102; Michael, *Or ha-Ḥayyim*, No. 627; Epstein, in *Monatsschrift*, xxxix. 454; Zunz, *Z. G.* p. 36 (see Index for further references).

L. G.

BARUCH BEN ISAAC YAISH. See Ibn Yaish.

BARUCH, JACOB: President ("Baumeister") of the Jewish congregation of Frankfort-on-the-Main at the beginning of the nineteenth century; father of Ludwig Börne. Jacob's father was financial agent of the elector of Cologne. Baruch is described by his contemporaries as a "man of sense, a courtier, sometimes orthodox, sometimes modern." Because of the confidence of his coreligionists and also because he had patrons at that court, he was elected to be the representative of the Frankfort community at the Congress of Vienna (Oct., 1814), and the bearer of a memorial concerning the rights of the Jews of Frankfort. A gift of 8,000 gulden, offered to Baruch by the community, in recognition of his services, was refused by him.

Bibliography: Gutzkow, *Börne's Leben*, pp. 27 *et seq.*, Hamburg, 1840; Grätz, *Gesch. der Juden*, xi. 296 *et seq.*; Schnapper-Arndt, in *Zeit. für die Gesch. der Juden in Deutschland*, iv. 214; G. Brandes, *Die Litteratur des 19. Jahrhunderts in Ihren Hauptströmungen*, 1891, vi. 51, 52; Schuman, *Mimakor Israel*, 1894, ii. 10 *et seq.*

s. A. F.

BARUCH B. JACOB (Shklover): Talmudist, physician, and scientist; born at Shklov, White Russia, about 1740; died about 1812. He was one of the old-style Jewish scholars, more common in the Middle Ages than in the eighteenth century, in whom piety and rabbinical learning were combined with thorough scientific training. Baruch, descending from a family of scholars, was educated for rabbi and received the "semiḥa" (ordination) from Rabbi Abraham Katzenellenbogen of Brest in 1764. He afterward became a dayyan in Minsk, but a craving for knowledge impelled him to leave his native country and visit the great seats of learning in western Europe. He studied medicine in England; and his "Ḳeneh ha-Middah," on trigonometry (Prague, 1784, and Shklov, 1793), is a translation from the English. He was in Berlin in 1777, where he published his "'Ammude Shamayim," on astronomy, with an appendix, "Tiferet Adam," on anatomy. He found at the house of Rabbi Hirschel Levin of Berlin a defective manuscript copy of the "Yesod 'Olam," by Isaac Israeli, of the fourteenth century, and published it there with his annotations in the same year. His booklet, "Derek Yesharah," on hygiene, appeared in The Hague in 1779, and his Hebrew translation of six books of Euclid was published there in the following year.

In his later days Baruch found, for a few years, a refuge in the mansion of Court Councilor Rabbi Joshua Zeitlin, the great government contractor. Zeitlin, who was himself a distinguished Talmudical scholar, assembled about himself in his palace in Ustye, near Cherikov, in the government of Mohilev, White Russia, a group of rabbinical and secular scholars; and Baruch, who was his townsman, had there a separate room in which he established a chemical laboratory and made various scientific experiments. Baruch left Ustye some time before 1812 (see Fuenn, "Kiryah Ne'emanah," pp. 277, 278), and from a manuscript note by his grandson Censor Margolin on a copy of the "'Ammude Shammayim" (see Maggid, "Geschichte und Genealogie der Günzburge," St. Petersburg, 1899), in the Jewish department of the New York Public Library, it seems that he went to Sluzk, where he became physician to Prince Radziwil and also served as dayyan of that town, where he died at an advanced age.

Although Baruch surpassed in secular learning most of the early "maskilim," or pioneers of enlightenment in Russia, he must be classed with the strictly conservative, and his bitter personal attack in the preface of the "Ḳeneh ha-Middah" on Azariah dei Rossi for radical views on the Jewish calendar is a good instance of the intolerance prevalent in those days, even among the educated. Baruch was a great admirer of the famous Elijah, gaon of Wilna, who declared that most works on science ought to be translated from other languages into Hebrew, so that—in the words of Daniel—"many shall run to and fro, and knowledge shall be increased" (preface to translation of Euclid).

Baruch's descendants adopted the family name, Baruchin, probably to denote their descent from Baruch, who himself sometimes added "Schick" or ש״ק to his name, which in many cases denotes descent from Samuel Judah Katzenellenbogen (1521-97). Compare Guenzburg, Family of.

Bibliography: Frankel, in *Literaturblatt des Orients*, ix. 124; Fuenn, *Keneset Yisrael*, p. 197; idem, *Safah le'Neemanim*, p. 139; Fürst, *Bibl. Jud.* iii. 344; Landshuth, *Toledot Anshe ha-Shem*, pp. 83, 119; Zeitlin, *Bibliotheca Hebraica*, pp. 342-344; M. Mendelsohn, *Pene Tebel*, pp. 245-246.

L. G. P. Wi.

BARUCH, JACOB [KOHEN-ẒEDEḲ] BEN MOSES ḤAYYIM: Editor at Leghorn during the latter part of the eighteenth century. He is known especially as the compiler and editor of a little volume, "Shibḥe Yerushalayim" (Praises of Jerusalem) or "Shabbeḥi Yerushalayim" (Praise Ye, O Jerusalem, Ps. cxlvii. 12), on Jerusalem and the various Jewish centers in Palestine, especially on the graves and monuments of old Jewish worthies to be found there. The anonymous author has largely used the "Zikkaron Birushalayim" of Constantinople, 1743 (Benjacob, "Oẓar ha-Sefarim," p. 158, n. 152). Attached to this is an account of the journey from Venice to Palestine of some great teacher, who, starting on 17th Elul (1521), passed through Polia, Corfu, Zante, Tripoli, Beirut, Zidon, Safed, Tyre, and visited all the places of Jewish interest in Palestine; noting the condition of the Jews there, and the various places held sacred; an account of the Lost Ten Tribes and of Palestine, taken from the travels of Benjamin of Tudela. The work was first published in Leghorn, in 1785; then in Lemberg, 1799; Wilna, 1817; *s.l.* 1826; Warsaw, 1840; Jitomir, 1860; *s.l.* 1862 ("Hebr. Bibl." vi. 4). From the prayers which he added to this collection, it is seen that Baruch was a cabalist of the school of Luria. In 1790 he edited at Leghorn excerpts from the "Ḥeshek Shelomoh" of Johanan Allemanno, with additions from his own pen.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 4059, 5503; *idem*, in Luncz, *Jerusalem*, 1889, iii. (German part) 5. iv. 9; Benjacob, *Oẓar ha-Sefarim*, p. 563, No. 218; Fürst, *Bibl. Judaica*, i. 91; Zunz, *Gesammelte Schriften*, i. 179, 194.

G.

BARUCH, JOSHUA BOAZ BEN SIMON BEN ABRAHAM: A prominent Talmudist; lived at Sabionetta, later at Savigliano; died in 1557. He was a descendant of an old Judæo-Spanish family, and probably settled in Italy after the banishment of the Jews from Spain. When he was twenty-three years old, he began to publish useful works on the Talmud, in which he displayed vast erudition. These works are: (1) "Massoret ha-Shas" or "Massoret ha-Talmud" (The Masorah of the Talmud), an index of the parallel passages of the Talmud and the halakic Midrashim; (2) "'En Mishpaṭ, Ner Miẓwah" (The Eye of the Law, the Light of the Precept), an index of the Talmudical Halakot quoted in Maimonides' "Yad ha-Ḥazaḳah" and in the Ṭurim of Jacob ben Asher; (3) "Torah Or" (The Torah Is Light), an index of the Biblical passages mentioned in the Talmud. These three works were first published, together with the Talmud, at Venice, 1546-51; (4) "Ḳiẓẓur Mordekai we-Simanaw," a compendium of Mordecai ben Hillel's halakic work arranged according to the order of the "Yad ha-Ḥazaḳah." The same work was also published (Sabionetta, 1554) under the title "Ḥiḳḳur Dine Mordekai"; (5) "Shilṭe ha-Gibborim" (Shields of Heroes), a selection of critical notes on Alfasi's compendium of the Talmud, and on the "Mordekai." This work bears also the title "Sefer ha-Maḥloḳet."

Bibliography: Wolf, *Bibl. Hebr.* iii. 571-573; Azulai, *Shem ha-Gedolim*, ii. 141, 142; Steinschneider, *Cat. Bodl.* col. 1554; Fürst, *Bibl. Jud.* i. 92; Mortara, *Indice Alfabetico*, p. 6; Fuenn, *Keneset Yisrael*, p. 672; Rabbinovicz, *Ma'amar 'al Hadfasat ha-Talmud*, pp. 43-45.

L. G. I. Br.

BARUCH LEIBOV: A merchant who was burned at the stake in St. Petersburg July 15, 1738. He was one of the numerous Judæo-Polish merchants of those times who, through their ability and the protection of the nobles, managed to carry on a lucrative business, and became influential even in centers where Jews in general were not allowed to dwell.

Complaint Against Him.

In 1722 a charge was brought by the merchants of Smolensk before the Holy Synod to the effect that the vice-governor of Smolensk, Prince Vasili Gagarin, had allowed Jews to lease taverns, to farm customs, and to engage in other pursuits; and, furthermore, that the leaseholder Boroch (Baruch) Leibov had dared to insult the Christian religion by erecting a synagogue in the village of Zvyerovichi, in which he practises his infidel religion. The village priest, it was charged, had been thrashed by Baruch, and even put into irons, for having delivered himself of public utterances against the Jewish faith, and that as a consequence of the outrage he had fallen ill and died. It has been conclusively shown that this accusation, which was brought by the merchants of Smolensk, was aimed against the Jews as a body; and that it was inspired by hatred of them as competitors in business. The Holy Synod gave orders to demolish the synagogue and to burn up the books and all the appurtenances connected with the "magical" teachings and practises of the Jews. These instructions were carried out to the letter; but the authorities, probably on technical grounds, declined to give effect to the order of the Holy Synod for the annulment of the leases held by the Jews, and for the expulsion of the Jews from the province. Baruch Leibov was permitted to remain and to continue unmolested in his occupation, in spite of the fact that his case had been turned over to the court of "secret investigation cases." In the reign of Catherine I. the order was issued to expel him from Russia.

Long after the above-described incident had been forgotten, he had to pay the penalty in a tragic manner for his zeal as a Jew. In 1783 an officer in the navy, named Voznitzyn, was accused of "having been converted to Judaism and circumcised by the Jew Baruch Leibov in the town of Dubrovna, government of Mohilev, in the house of the Jew Maier, the son of Baruch."

The accusation was brought conjointly against Voznitzyn and Baruch, and both perished at the stake. It would appear that those who conducted the prosecution had doubts as to the legality of the sentence, which was executed at the mandate of the Empress Anna. The case is unique in Russian history, and it was the cause of repressive measures against the Jews under Anna Ivanovna in 1739, and under Elizabeth Petrovna in 1740.

Bibliography: V. O. Levanda, *Polny Chronologicheski Sbornik Zakonov* (1649-1873), etc., pp. 10-14, St. Petersburg, 1874; Polnoe, *Sobranie Zakonov*, No. 7612; N. Gradovski, *Otnosheniya k Yevreyam v Drevnei i Sovremennoi Rusi*, vol. i., St. Petersburg, 1891; N. Golitzyn, *Istoriya Russkavo Zakonodatelstva o Yevregakh*, St. Petersburg, 1886; Solovyev, *Istoria Rossii*, xii., iii., edition of Obshchestvennaya Polza, p. 1519.

H. R.

BARUCH, LOEB. See Börne, Ludwig.

BARUCH B. MOSES OF PROSSNITZ. See Christiani, F. A.

BARUCH B. SAMUEL: Rabbi of the Ashkenazim at Constantinople or in its neighborhood, in the last half of the sixteenth century. He is mentioned in the responsa "Ohole Tam" of Tam ben Yahya, with whom he carried on a learned correspondence (*ib.* Nos. 44, 45).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 638.

G. M. B.

BARUCH B. SAMUEL (also called **Baruch of Mayence,** to distinguish him from Baruch b. Isaac): Talmudist and prolific "payyeṭan"; flourished at the beginning of the thirteenth century; died at Mayence April 25, 1221. He was a pupil of Moses b. Solomon ha-Kohen of Mayence and of Eliezer b. Samuel of Metz; the judicial sentences of both of whom he frequently cites. Baruch was one of the most eminent German rabbis of his time, and one of the leaders of the rabbinical synod of Mayence in 1220. Several of his responsa have been preserved in the German collections; most of them refer to the rabbinic civil law. His "Sefer ha-Ḥokmah" (Book of Wisdom), still extant in the time of Bezalel b. Abraham Ashkenazi, but now lost, appears also to have been largely legal in character. Early writers cite also a commentary by Baruch on the treatise Nedarim, which was lost at an early date.

Of Baruch's poetical activity more is known. His penitential poems and dirges, as well as his hymns for the Sabbath and for weddings, which made him one of the most popular of the payyeṭanim, were incorporated into the German and the Polish rituals. Baruch displays a great command of language; the seliḥot, in particular, being frequently characterized by genuine poetic fervor. The following is a specimen of these poems, translated into English from a German version by Zunz:

"Jeshurun's God, beyond compare,
Enthroned above the clouds,
Who dwelleth in the heavens high,
Yet still on earth is ever nigh;
Mid tears and sadness, songs and gladness,
To Him my gaze I turn,
Who all my feeling, thought, and action,
Is ever sure to learn."

Baruch, the subject of this article, should not be confounded with Baruch of Greece, a Tosafist quoted several times in the Tosafot and in Mordecai (compare Tosafot).

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Wilna, i. 38; Kohn, *Mordecai ben Hillel*, p. 102; Michael, *Or ha-Ḥayyim*, No. 637; Grätz (who, without good reason, considered the payyeṭan Baruch, who died in 1221, as not identical with Baruch, author of *Sefer ha-Ḥokmah*, who, according to Grätz, was still living in 1223), *Gesch. der Juden*, vii. 21; Zunz, *S. P.* pp. 268-270 (contains a translation of two pieces); idem, *Literaturgesch.* pp. 306-309; idem, *Z. G.* pp. 54, 55, 59, 193; idem, *Monatstage*, xxii.; Landshuth, *Ammude ha-'Abodah*, p. 55.

L. G.

BARUCH B. SAMUEL ZANWILL HA-LEVI: An Austrian rabbi of the eighteenth century; born at Leipnik, Moravia; officiated at Semlin, Croatia. He was the author of "Zera' Shemuel" (Samuel's Seed), containing novellæ on the treatise Ketubot, Vienna, 1796. He also left, under the title "Le-David Baruk," a work containing comments on the Psalms as well as some homilies. This latter work has not been published.

Bibliography: Steinschneider, *Cat. Bodl.* col. 775; Benjacob, *Oẓar ha-Sefarim*, p. 163.

G. M. B.

BARUCH, SIMON: American physician; born at Schwersenz, Prussia, July 29, 1840; educated at the Royal Gymnasium, Posen. Emigrating at an early age to America, he studied at the medical colleges of South Carolina and Virginia, obtaining his diploma in 1862. He immediately entered the Confederate army, serving for three years at the front and participating in all the battles of the army of northern Virginia. He was twice captured, at South Mountain and at Gettysburg. Among his contributions to the literature of military surgery, an essay on "Bayonet Wounds" attracted much attention. At the close of the war he organized and was in charge of the General Hospital at Thomasville, N. C.

Serves in the Civil War.

In 1874 Baruch was elected president of the State Medical Association of South Carolina, and in 1880 was appointed on the state board of health, as chairman of which he made a report on vaccination, which resulted in the first legislative action on the subject in the state.

In 1881 Baruch removed to New York, and later became consulting physician and surgeon to the New York Juvenile Asylum, a position he held for many years.

Baruch's contributions to medicine have been chiefly in the diagnosis and treatment of diseases. His principal writings are on malarial diseases, appendicitis, diseases of childhood, and the uses of water in medicine.

Baruch in 1881 investigated the subject of malaria, and in a series of articles ("Medical Record," 1883) showed that malarial diseases are very rarely fatal in temperate climates, basing his study upon observations in the South extending over fifteen years. Although his views were not accepted at the time, they were confirmed ten years later by Professor Osler of Johns Hopkins University and Dr. James, chief of the New York Vanderbilt Clinic.

Pioneer in the Surgery of Appendicitis.

Another subject that attracted Baruch's attention was the fatality of appendicitis when treated medically only, as was then the custom. Baruch's insistence on the need of operation in a certain case, and his subsequent contributions to the diagnosis of appendicitis, make him the pioneer of this beneficent revolution in surgery. Dr. J. A. Wyeth, an eminent surgeon, stated before the New York Academy of Medicine that "the profession and humanity owe more to Dr. Baruch than to any other one man for the development of the surgery of appendicitis" (report in "American Medical and Surgical Bulletin," March, 1884).

His Work on Hydrotherapy.

A larger field in the treatment of diseases awaited Baruch's cultivation. He contended that the physician's chief reliance should be on the agents which maintain health—food, cleanliness, exercise, rest, water taken internally and externally. By various addresses, essays, and as editor of the "Dietetic and Hygienic Gazette," of the "Journal of Balneology," and of "Gaillard's Medical Journal," Dr. Baruch made propaganda upon the natural remedies and especially the uses of water; and in 1892 his book on "The Uses of Water in Modern Medicine" was published in Detroit. Being the first work on this subject in the English language, it created much interest, and served to call the attention of medical men to the valuable results of hydrotherapy, and to the scientific basis upon which water should be established as a remedy. The book was translated into German and published in Stuttgart, receiving in Germany similar high encomiums to those it had gained in America.

Baruch succeeded in establishing water treatment in acute diseases. In February, 1888, he made the plea for the treatment of typhoid fever by the Brand system—a cold bath of definite temperature, duration, and method ("Successful Treatment of Typhoid Fever," St. Louis, 1893)—which in Munich had reduced the mortality of typhoid fever to the lowest possible rate (3 per cent).

In pneumonia and other ailments also Baruch's advocacy of water has successfully replaced spoliative remedies, by substituting this vivifying and invigorating agent for depreciating ones.

Pioneer of Free Public Baths.

Another movement which Baruch has espoused as a pioneer, not alone in America, but in the whole world, is that for "free public cleansing baths," in New York, Chicago, and other large cities, replacing the river (pool or tank) baths by cleansing (rain) baths, which carry off foul matter. In order to encourage the establishment of free cleansing baths in other parts of the world, Baruch sent an exhibit of plans, furnished by Dr. Wellington and Mayor Harrison of Chicago, and by Dr. Wende, health officer of Buffalo, together with statistics, to the section on Social Science of the Paris Exposition, 1900. This exhibit was awarded a silver medal and a diploma.

Bibliography: Markens, *The Hebrews in America*, p. 197; private sources.

A. F. de S. M.

BARUCH B. SOLOMON KALAI. See Kalai.

BARUCH OF TULCHIN: Russian rabbi and leader of the Ḥasidim of the Ukraine; born at Medzhibozh, government of Podolia, about 1750; died there in 1810. He was the son of Adele, who was the only daughter of Israel Ba'al Shem-Ṭob, founder of Ḥasidism, and who, on account of "the supreme qualities of her soul," had conferred upon her the epithet of "the most righteous." According to Walden ("Shem ha-Gedolim he-Ḥadash," B. 55), Adele gave birth to twins, Moses Ḥayyim Ephraim of Sudilkov, author of "Degel Maḥaneh Ephraim" (The Flag of the Camp of Ephraim), being Baruch's twin brother. While Ephraim was a man of letters and a theorist, Baruch was practical, and for more than thirty years held the leadership of the Ḥasidim of Podolia at Tulchin, and later at Medzhibozh, the former seat of his grandfather. He ruled with great adroitness; traveling around his diocese in luxurious carriages, and collecting large sums of money and presents from his numerous disciples. Baruch was everywhere received with great enthusiasm. The rich and influential looked for his protection; the masses, for his help. His income was immense. In Medzhibozh he held a court, famous for its splendor, and rivaling those of reigning princes and Polish magnates. He even kept a court-jester, Hirschele of Astropol. There were continuous noisy festivals, carousals, and dances, attended by an excited crowd of enraptured Ḥasidim.

Baruch did not possess great intellect, but was fond of power. Unlike his grandfather and brother, he never wrote on Ḥasidic doctrines. A few of his sermons were published long after his death (in 1851, as a supplement to Abraham Malak's "Ḥesed le Abraham," Czernowitz, 1851, pp. 99–116). Another work ascribed to him, a book of aphorisms, entitled "Buẓina de-Nehorah" (The Luminous Torch), Lemberg, 1880; 2d enlarged edition, Petrokov, 1889, is, in all probability, apocryphal. It is said that Baruch in his early youth had gained the love and admiration of his grandfather's followers; that Baer of Meseritz had called him a phenomenon, and that the elderly Rabbi Phinehas of Koretz used to rise before the youth, predicting that he would become famous. Though Baruch did not realize these expectations, his conceit was unlimited. He claimed that nothing was hidden from him, and that to him were revealed all the mysteries of theology. He boastfully said, "If I were to know that I had neglected even one of the commandments of the Talmud, I should not care to live." On one occasion Rabbi Simon ben Yoḥai, the alleged author of the Zohar, appeared to him in a dream, and said: "Baruch, my beloved, you are a perfect man."

Notwithstanding all this, Baruch, at the height of his career, had won the name of "the quarrelsome ẓaddiḳ," on account of his contentious disposition and imperious attitude toward other ẓaddiḳim in southwestern Russia, notably in his great conflict with Shneor Zalman of Lyady.

Baruch was the typical latter-day ẓaddiḳ of the Ukraine, with all his unattractive and unsympathetic features, a proud ecclesiastic, who traded upon his supposed holiness, and aimed only at power, honors, and wealth. He was probably to a great extent responsible for the rapid degeneration of the Ḥasidim.

Bibliography: S. Dubnow, in *Voskhod*, 1890, xii. 125 *et seq.*; *Shem ha-Gedolim he-Ḥadash*, 12*a*; *Degel Maḥaneh Ephraim*, pp. 62, 94; *Seder ha-Dorot he-Ḥadash*, pp. 23, 25; *Ma'aseh Ẓaddiḳim*, pp. 13 *et seq.*, 24 *et seq.*; Gottlober, in *Haboker Or*, 1880, p. 312; A. Kahanah, *Rabbi Israel Ba'al Shem-Ṭob*, Jitomir, 1900, p. 4, note 2; M. Nacheles, *Ein Ganz naie Maase fun Rabbi Baruchil*, Lemberg, 1893; Zederbaum, *Keter Kehunah*, p. 101; Rodkinson, *Toledot Ba'al Shem-Ṭob*, p. 78.

K. H. R.

BARUCH UZIEL B. BARUCH. See Forti, Baruch Uziel.

BARUCH YAVAN (called also **Baruch Meerez Yavan-Baruch of the Land of Russia**): Polish financier; agent of the Polish prime minister Count Brühl; born at Starokonstantinov, government of Volhynia, in the beginning of the eighteenth century; died probably between 1770 and 1780. His father's name was David ben Shachneh, his brother's name Shachneh, and according to his own statement (letter to Jacob Emden, September, 1758) he was a descendant of the celebrated rabbi Shalom Shachneh of Cracow, the founder of the yeshibah of Lublin, who died in 1558. He received an education far superior to that of the Polish Jews of his time. He was well versed in Talmudic literature; spoke and wrote Hebrew, Polish, German, and probably French. By his accomplishments and address he won the favor of the extravagant Count Brühl, who virtually ruled Poland in the reign of August III., 1733 to 1763. This enabled him to exert his influence at the Polish court and with the nobles (see Jacob Emden, "Torat ha-Kenaot") in behalf of his coreligionists, who at this time had to endure much at the hands of the Catholic clergy and the merchants. When the teachings of the pseudo-Messiah Shabbethai Ẓebi began to spread through South Russia, Baruch took an active part in the fight against them. In 1751, as may be seen from his letter to Aryeh Loeb of Amsterdam, he prosecuted the prominent members of the Shabbethaian sect, Abraham Ḥayyim (ben Ḥayyim) of Lublin, and his son Ḥayyim, the former being one of the directors ("parnas") of the Council of the Four Lands, which was then being held at Starokonstantinov. The wealthy and influential Abraham having the support of many rabbis and of the members of the council, Baruch had to use the influence of the secretary of the Polish treasury, Shidlinsky, who ordered Abraham's arrest, and censured the rabbis, pointing out the great danger which sectarianism might bring to the Jewish religion. He ordered them to obey Baruch Yavan, and to present to the next council his son Ḥayyim, who had taken to flight. Abraham sought to bribe Baruch Yavan to drop the case, but Baruch rejected his offer with contempt, and spent considerable money in the prosecution of the sectarians (see "Torat ha-Kenaot," pp. 123–127).

When the zealous Bishop Dembowsky of Kamenetz-Podolsk, after a religious disputation which he had ordered to be held between the rabbis and the Frankists, or followers of Jacob Frank, the reckless apostle of Shabbethai Ẓebi, instructed his agents to seize copies of the Talmud and to bring them to Kamenetz-Podolsk, Baruch implored the aid of Count Brühl, who advised him to apply to the papal nuncio Nicholas Serra. Before instructions were received from Rome, thousands of copies of the Talmud were burned, and it is hard to say how far this persecution of the Jews would have been carried had not the zealous bishop suddenly died, November, 1757. On another occasion, when, owing to the machinations of the Frankists, the blood accusation was brought against the Jews, Baruch exerted all his energy to ward off danger from his hunted people, being one of the most prominent counsel before the nuncio, who reported the case to the pope (A. Kraushaar, "Frank i Frankisci Polscy," Cracow, 1895; Emden, "'Edut be-Ya'aḳob").

When Russia began to interfere more actively in Polish affairs, and Frank—who had been kept in prison—seeking, in January, 1768, to obtain his release by securing Russian influence in his favor, despatched his agents to Moscow armed with recommendations from influential persons in Warsaw, Baruch, who was informed as to Frank's movements, forestalled his emissaries. Baruch was then in St. Petersburg, where he enlightened the Polish representatives as well as those of the Russian authorities. From a letter written by Judah Loeb of Pinchov to Jacob Emden, it is evident that Baruch exercised considerable influence among the officials of St. Petersburg. The Jew Bima Speier of Mohilev, who had thorough command of the Russian language and was posted in all Russian affairs and in Russian history and literature, labored actively with him in exposing the Frankists (see Judah of Pinchov's letter in Emden's "Hitabḳut" and in Grätz's "Frank und die Frankisten," Supplement 7, pp. 33 *et seq.*). Baruch succeeded in convincing the Russian synodial authorities that Frank, who had four times changed his religion and was trying to change it for the fifth time, was pursuing merely selfish aims, and, being a follower of the pseudo-Messiah Shabbethai Ẓebi, could never make a faithful Christian. The agents of the Frankists returned home without having accomplished anything, and had even great difficulty in getting away from Russia, being without the hoped-for protection and without the necessary passports. "Covered with shame," they returned to Poland in March, 1768. Of the further career of Baruch nothing is known, nor are any data extant of the life of his son Lazar, who in 1758 married the daughter of Jacob Emden, as is evident from his letter to Emden, published in "Shoṭ-la-Sus," p. 5.

Bibliography: A. Kraushaar, *Frank i Frankisci Polscy*, Cracow, 1895; Jacob Emden, *Torat ha-Kenaot*, pp. 123–127 and *passim*; idem, *'Edut be-Ya'aḳob*, *Shoṭ-la-Sus*, p. 5 and *passim*; Grätz, *Frank und die Frankisten*, Supplement 7, pp. 33 *et seq.*; S. Dubnow, *Jakov Frank i Yevo Sekta Christianstvyushchikh*, in *Vos.* 1883, viii. and ix.

H. R.

BARUCH B. ẒEBI HIRSCH: A casuist; lived in Poland at the end of the eighteenth century and the beginning of the nineteenth. He wrote "Shema'tata de-Rab" (Teachings of the Master), containing elucidative discussions of halakic questions that had been propounded but left unsolved by Samuel Edels (מהרש"א). It consisted of four parts, of which but one part was published, and this under the title "Sheṭara Berurin," Wilna, 1819.

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 571.
L. G. M. B.

BARUK SHE-AMAR, ברוך שאמר ("Blessed be He who spoke"): The initial words of the introductory benediction recited before the reading of the Psalms ("Zemirot") or selections of the Psalms ("Pesuḳe de-Zimrah") in the daily morning service; the corresponding closing benediction being "Yishtabbaḥ," the whole to precede the "Shema'," with its introductory benedictions. The "Baruk She-Amar" consists of two parts: a solemn invocation, probably originally recited with responses and intoned as a recitative, and the main benediction preceding the Psalm reading. It is composed in the style of the ancient Ḥasidean haggadists, and reminiscences of it occur in the Midrash (Tanna debe Eliyahu, Zuṭṭa, iv.; Sifre, Deut. 49; Mek., Yitro, 8; Shab. 139*a*; Ber. 57*b*; Ta'an. ii. 1; Gen. R. vii.). It was in common use in the oldest gaonic period (see Kohut, "'Aruk," *s.v.* תפל, and Alfasi on Ber. 32*a*; "Seder Rab Amram," ed. 1865, p. 2), and, to judge from Maḥzor Vitry (ed. 1889, p. 5), known already in Talmudic times. It was invested with mystic awe and significance (see Ṭure Zahab Shulḥan 'Aruk, Oraḥ Ḥayyim, 51, 1); the number of "Baruk" (benedictions), which is fifteen, and of all the words, which is eighty-seven (=פ"ז), having received a peculiar meaning at the hand of the cabalists (see Isaac Aboab, "Menorat ha-Maor," xciii.). Still the additions, made in the Sephardic liturgy on Sabbath and the festival days, and other alterations, caused slight divergences (compare also the version given in Maḥzor Vitry, ed. 1889, p. 61), whereas the German liturgy appears to have adhered more closely to the original form. The position of "Baruk She-Amar" varies also in the Sephardic liturgy. While the German has it at the beginning of the Psalms, the former has it placed—probably on account of late comers—after the recitation of a number of psalms.

Rapoport, in "Bikkure ha-'Ittim," x. 117, has made it probable that originally each of the invocations recited by the reader was followed by the response, "Blessed be He and blessed be His name"; but Baer, in his prayer-book notes, contradicts this. The following is a translation of the "Baruk She-Amar," with additions in parentheses, according to the Maḥzor Vitry, the Seder Rab Amram, and the Abudarham, the latter two corresponding with the Sephardic liturgy:

Blessed be He who spoke and the world sprang into existence; blessed be He! (and blessed be His name).
Blessed be the Maker of Creation! (blessed be He and blessed be His name).
Blessed be He who speaketh and doeth; blessed be He who decreeth and performeth!
Blessed be He who hath mercy upon the earth; blessed be He who hath mercy upon His creatures!
Blessed be He who payeth a good reward to those that fear Him! (blessed be He and blessed be His name).
Blessed be He who liveth forever and endureth for eternity; blessed be He who redeemeth and delivereth!
(Blessed be He who removeth darkness and bringeth light; blessed be He before whom there is no injustice nor forgetfulness, no regard of countenance nor taking of bribes.
Blessed be He who gave to His people Israel the inheritance of Sabbath rest! [On Sabbath.]
Blessed be He who gave festivals of gladness to His people of Israel! [On festivals.]
Blessed be He who gave to His people Israel this day of memorial! [On New-Year's Day.]
Blessed be He who gave to His people Israel the inheritance of rest and of forgiveness and of atonement for the erring; blessed be He! (and blessed be His name!) [On the Day of Atonement.]).

Blessed art thou, O Lord our God, King of the world, O God and merciful Father; praised by the mouth of Thy people, lauded and glorified by the tongue of Thy pious ones [Hasidim], and Thy worshipers! As we praise Thee, O Lord our God, with the songs of David Thy servant, with praises and psalms we will magnify, laud, and glorify Thee, and make mention of Thy name, and proclaim Thee our King, O our God, the Only One, the One who liveth throughout all eternity; O King, praised and glorified be Thy great name for ever and ever. Blessed art Thou, O Lord, the King who is extolled with praises.

BIBLIOGRAPHY: Landshuth, in Edelmann's *Hegyon Leb*; Baer, *'Abodat Yisrael* (prayer-book), 1868, p. 58; Zunz, *G. V.*, 2d ed., p. 389; Kohler, *The Psalms in the Liturgy*, in *Publications of the Gratz College*, 1897, p 196.
K. M. F.—K.

BARUK SHE-AMAR SAMSON B. ELIEZER. See SAMSON B. ELIEZER.

BARUN IBN ISAAC. See IBN BARUN.

BARZHANSKY, ADOLPH SOLOMONOWICH: Russian composer and pianist; born at Odessa 1851; died there 1900. His father, a member of a prosperous firm well known both in Russia and abroad, gave him a commercial training; but the young Adolph, who from childhood was drawn to music, soon abandoned business pursuits and went to Vienna, Paris, and Leipsic, where he attended the musical high schools, surprising his masters by his remarkable talent.

Among Barzhansky's numerous compositions may be mentioned: (1) "On the Sea"; (2) "Recollections"; (3) "Cradle-Song"; (4) "Glückliches Heim"; (5) "Scherzo"; and (6) "Andacht." They were all published by Breitkopf & Härtel of Leipsic.

BIBLIOGRAPHY: *Der Klavierlehrer*, 1896–97; *Neue Zeitschrift für Musik*, 1896–97; *Neue Musikalische Presse*, 1896–97.
H. R. N. R.

BARZILAI. See JUDAH BEN BARZILAI.

BARZILAI, GIUSEPPE: Italian lawyer and Biblical commentator; born at Gradisca, near Triest, Austria, in 1828; studied at Casalmaggiore, province of Cremona. After having completed his law studies at the University of Padua, Barzilai established himself as attorney at law at Triest, where he distinguished himself by successfully carrying through several criminal lawsuits. An excellent Hebraist and archeologist, he published the following works: (1) "I Treni di Geremia" (transl. of Lamentations, with notes), Triest, 1867; (2) "Il Cantico di Salomone," a metrical translation of The Song of Songs, with notes; (3) "Il Beemoth" (Mammut), a contribution to Biblical paleontology; (4) "Il Leviatan"; (5) "Un Errore di Trenta Secoli," Triest, 1868; (6) "Gli Abraxas" (an archeological study); (7) "Nuove Ipotesi Intorno a due Celebri Versi della Divina Commedia"; (8) "Ideografia Semitica e Trasformazione della Radice Ebraica Nelle Lingue

Indo-Europee,' a contribution to Semitic ideography; (9) "Sul Nuovo Indirizzo da Darsi all' Aeronautica."

Barzilai was secretary of the Jewish congregation in Triest.

Bibliography: Boccardo, *Nuova Enciclopedia Italiana*, Supplement ii., 1891.

S.

BARZILAI, SALVATORE: Italian deputy; born in Triest, Austria, July 5, 1860. Son of the Orientalist and archeologist Giuseppe Barzilai; studied law at the University of Bologna.

In 1878 Barzilai was tried and condemned for treason against Austria, but, after a year in prison, was acquitted by the court of appeal of Gratz. After his release he, in 1882, began his practise as advocate, especially in criminal cases, and became one of the most eminent legal authorities in Italy. He became deputy for Rome in 1890, belonging to the extreme Republican Left. He takes part principally in the debates on the foreign policy of the government. After the battle of Adna, in Abyssinia, he fought a duel with the minister of war, General Mocenni.

Barzilai has contributed articles to some of the most important Italian political papers.

He is author of "La Criminalita in Italia," "La Recidiva," "Il Nuovo Codice Pénale," "L'Immunita degli Deputat," "Le Case di Correzione." S.

BARZILLAI: A wealthy Gileadite noble of Rogelim, who, together with two other prominent chieftains of the east-Jordanic territory, met David at Mahanaim, when he was fleeing with only a few followers from Absalom, and provided the king and his weary men with food (II Sam. xvii. 27–29). After the death of Absalom, Barzillai again appeared to escort David across the Jordan on his triumphant return to his capital. In gratitude for his loyalty the king invited Barzillai to become his permanent guest; but the aged Gileadite declined the honor, preferring to spend his few remaining years in his native town. In his stead he sent his son Chimham (II Sam. xix. 32–41 [R. V. 31–40]). On his death-bed David remembered the service of Barzillai, commending his sons to the special care and favor of Solomon (I Kings ii. 7).

Even after the Captivity the name of the loyal Gileadite was preserved in tradition; for in the census of Ezra (ii. 61) and Nehemiah (vii. 63) a priestly clan bears the name "Children of Barzillai," its members tracing their descent to a marriage with one of Barzillai's daughters.

J. Jr. C. F. K.

BASAN, ABRAHAM HEZEKIAH B. JACOB: Corrector of the press and author; lived in the second half of the eighteenth century at Amsterdam and Hamburg. He was at first corrector at Amsterdam, where he also wrote eulogiums and poems on some works printed there. Especially noteworthy are his poems in Raphael ben Gabriel Norzi's "Se'ah Solet" (Amsterdam, 1757), and in Mordecai b. Isaac Tama's "Maskiyot Kesef" (*ib.* 1765), which show the author's command of language. Basan left Amsterdam and went to Hamburg, where he became ḥakam of the Portuguese-Spanish community, probably succeeding his father, Jacob b. Abraham Hezekiah. He is the author of "Sermones Funebres" (Amsterdam, 1753), funeral sermons in Spanish on David Israel Athias and Solomon Curiel. According to Ghirondi, he wrote also "Yashresh Ya'aḳob" (Jacob Takes Root), Nuremberg, 1778, on the text of the prayer-books. Ghirondi assumes that the name "Jacob Babagi," on the title-page of the book, is a pseudonym, adopted to protect the author from opposition aroused by his textual corrections. The fact that Nuremberg is given as the place of printing, while the book really was printed in Altona, may be taken to support Ghirondi's assertion.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 10; Kayserling, *Bibl. Españ.-Port.-Jud.* p. 26.

G. L. G.

BASAN, JACOB BEN ABRAHAM: Ḥakam of the Portuguese community of Hamburg. In 1755 he published a prayer for a fast-day by the Portuguese congregation, proclaimed on the occasion of the great earthquake in Lisbon.

D. A. Fe.

BASCH, ABRAHAM: German poet and teacher; born at Posen July 17, 1800; died at Berlin Sept. 24, 1841. Basch was a somewhat precocious child, being able to expound the Talmud when twelve years old. A year later he became secretary to the mayor of Landsberg, but resigned the position to attend the yeshibah at Prenzlau, where he studied German, French, and Latin under Rabbi Josef Albu.

In 1817 Basch went to Berlin, and eked out a precarious existence—living in a garret in the Rosenstrasse—by copying Hebrew manuscripts and contributing articles and verse to "Wadzecks-Wochenblatt." In 1825 he traveled through South Germany, making the acquaintance of Goethe. On his return to Berlin the same year, he became teacher of Hebrew at Weyl's seminary.

Owing to the failure of the seminary, Basch was again thrown on his own resources, but on account of his unpractical nature was reduced to penury.

Bibliography: *Allgemeine Zeitung des Judenthums*, 1841, p. 677.

S. E. Ms.

BASCH, ÁRPÁD: Hungarian painter; born at Budapest 1873. He purposed at first to follow an industrial career, and attended the department of metallurgy at the Staatliche Mittelschule (government school) for one year. He then went to Munich, where he became a pupil of Simon Hollósy. Upon his return to Budapest he worked in the academies of Bihari and Karlovsky and then went to Paris, where, for three years, he was a pupil of Bonnat, Dousset, and Jean Paul Laurens. On his return to Budapest he undertook the redaction of the art division of the "Magyar Genius." Several commissions for the Millennia Exposition were executed by him. To the painting of posters he devoted considerable attention. Basch is a collaborator on "The Poster" and on "Les Maîtres de l'Affiche." At present his principal occupation, however, is in water-color decorative painting.

Bibliography: *Pallas Lexikon*; *Magyar Genius.*

S. M. W.

BASCH, GYULA: Hungarian painter; born at Budapest April 9, 1859. After completing his studies at the gymnasium, he attended the polytechnic institute at Zurich (1867–72), where he obtained his diploma as engineer. He devoted himself, however, exclusively to painting, and became first a day-scholar at the Ecole des Beaux-Arts at Paris (1873–74), and afterward a pupil of T. Paczka (1885) and of the painter L. Horovitz in Budapest (1888), finally occupying himself with genre and portrait painting. His principal works are: "Habt Acht!" "Die Erste Uniform," "More Patrio," and "Nie!" Among his portraits are those of the cellist David Popper, and the Hungarian statesman Dr. Max Falk.

BIBLIOGRAPHY: *Pallas Lexikon.*

S. M. W.

BASCH, RAPHAEL: Austrian writer and politician; born at Prague, Bohemia, in 1813. After acquiring at that city a thorough familiarity with Hebrew and the Talmud, and with classics and philosophy, he went as teacher in the primary school of Presburg, which had been founded by progressive Jews, admirers of Moses Mendelssohn, in opposition to the Orthodox Jews there. At the first disturbances preliminary to the Revolution of 1848, he went to Vienna, and took an active part in the insurrection. Here he founded the "Reichstagblatt," which he continued at Kremsier until the dissolution of the Constitutional Assembly, in March, 1849. He then joined the staff of the "Oesterreichische Post" of Vienna, which he represented at Berlin; subsequently he was the Paris correspondent of several papers. He returned to Vienna in 1855 and assumed the editorship of the "Oesterreichische Zeitung," occupying a position of importance as the official mouthpiece of the minister Bruck, the opponent of the clerical minister Bach. After the promulgation of the constitution of Feb. 26, 1861, he acted in a similar capacity to the Schmerling ministry, with which political party he remained connected until its fall.

Until 1875 Basch was engaged only in economic questions, but in that year he returned to political journalism. He represented the "Neue Freie Presse" at Paris; and in close fellowship with Thiers, Gambetta, and Barthélemy St.-Hilaire he defended the republican policy against the men of the 16th of May. In 1883 he retired from journalism, but remained at Paris. He has published a number of political pamphlets; two of these, entitled "Deutschland, Oesterreich, und Europa," and "Oesterreich und das Nationalitätenrecht," Stuttgart, 1870—which appeared under the pseudonym "Ein Altoesterreicher"—created, on their appearance, a great sensation in Austria.

S. V. B.

BASCH, SAMUEL SIEGFRIED KARL RITTER VON: Austrian physician; born at Prague Sept. 9, 1837; best known as the body-physician of the emperor Maximilian of Mexico. Basch was educated at the universities of Prague and Vienna. In 1857 he studied chemistry at the laboratory of Brücke, in Vienna, and five years later began the practise of medicine. From that time until 1865 he was assistant to Dittel, Jäger, Türk, Kolisko, and Haller in their lectures at the University of Vienna. In the last-named year Basch was appointed chief surgeon of the military hospital at Pueblo, Mexico, and soon after he was called to Maximilian's side; remaining with the unfortunate monarch for ten months, until his death, June 19, 1867.

When, at Queretaro, Maximilian realized that a few days at the most would decide his fate, he commissioned Basch, Lieutenant Pitner, and Major Becker to keep daily records of all that happened. At the time when the emperor and his entourage were betrayed to Juarez by Lopez, May 14, 1867, Basch lost most of his memoranda, saving only cursory notes. When the alarm was sounded, Basch rushed to saddle his horse, but was at once overpowered by the Mexicans.

After the execution of Maximilian he took charge of the body and returned to Austria with it (Nov. 26, 1867) on the "Elizabeth."

In 1870 Basch was appointed lecturer on experimental pathology at the University of Vienna, and in 1877 assistant professor. He was ennobled by Emperor Franz Joseph for his share in Maximilian's enterprise.

Basch's best-known work is "Erinnerungen aus Mexico" (1868), written at the request of Maximilian. In addition, he has written for technical journals a number of articles on the histology of the duodenum, the anatomy of the bladder, and the physiological effects of nicotin.

BIBLIOGRAPHY: Basch, *Erinnerungen aus Mexico*, 1868; Pagel, *Biog. Lexikon Hervorragender Aerzte*, 1901, p. 99; Wernich and Hirsch, *Biog. Lexikon Hervorragender Aerzte*, 1884, i. 319.

S. E. Ms.

BASCH, VICTOR: Professor of philosophy at the University of Rennes; born at Budapest, Hungary, in 1863; son of Raphael Basch. Removing in childhood to France, he studied at the Sorbonne; in 1885 he was appointed professor at the University of Nancy, and in 1887 at the University of Rennes. During the Dreyfus affair he was the leader of the Dreyfusards at Rennes, who were placed in a serious and difficult position when the case was tried in that city. Basch as a Jew and a Dreyfusard was subjected to downright persecution at the hands of the fanatical anti-Semitic populace; but he championed the cause of his race and fought and suffered for the principles of legal and social justice. His published works include an important study, "L'Esthétique de Kant," Paris, 1896; the first volume of a work in four volumes on the history of esthetics; "Poétique de Schiller"; "La Vie Intellectuelle à l'Etranger"; "Les Origines de l'Individualisme Moderne." He also contributes frequently to the "Siècle" and the "Grande Revue" of Paris. S.

BASCHWITZ: A family of printers, of which the following were the most prominent members:

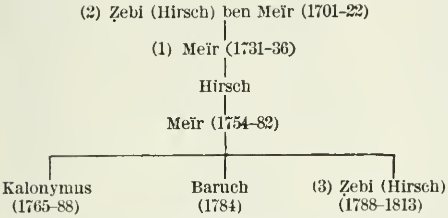
1. Meïr Baschwitz: Born at Dyhernfurth; son of Ẓebi Hirsch ben Meïr (No. 2). In 1731–32 he worked in the establishment of Israel b. Abraham in Wandsbeck, near Hamburg, and after 1733 in Berlin. He published a prayer-book in 1742. Until 1782 he was engaged partly in Berlin and partly in Frankfort-on-the-Oder, so that his career as a printer extends over a period of nearly fifty years.

2. Ẓebi (Hirsch) b. Meïr Baschwitz: Born at Brzecz, Lithuania; from 1701 to 1709 he was engaged in several printing-establishments at Berlin; in 1708 he worked at Frankfort-on-the-Oder; and from 1719 to 1720 with Joseph Bass at Dyhernfurth.

3. Ẓebi (Hirsch) Baschwitz: Printer in Frankfort-on-the-Oder from 1788 until 1813 or later. He translated Jedaiah Bedersi's "Beḥinat 'Olam" into German (Frankfort-on-the-Oder, 1802), and published a new edition of Arama's "Ḥazut Kashah," on the harmony of tradition and philosophy. A sermon delivered by him at Frankfort-on-the-Oder on the conclusion of peace, Jan. 18, 1816, also appeared in print. It is in dispute whether the epistolary guide ("Ready Letter-Writer"), published at Frankfort-on-the-Oder in 1789, is to be attributed to him. The family name was later changed to "Baswitz."

The family is still in existence; one of its members, who died April 7, 1870, was president of the congregation of Berlin.

The genealogy of the family may be given as follows, with the period of their activity as printers stated in parentheses:



Bibliography: Steinschneider, *Cat. Bodl.* Nos. 7858, 7859; *idem*, in *Zeit. für die Gesch. der Juden in Deutschland*, iii. 270; Zedner and Roest, s.v. *Baschwitz*; *Allg. Zeit. des Jud.* 1870, pp. 3, 12.

G. A. F.

BASEL: Capital of the canton of Basel-Stadt, Switzerland, bordering on the grand duchy of Baden and on Alsace. Owing to its flourishing trade, it was inhabited by Jews as early as the middle of the thirteenth century, or perhaps even earlier. In 1223 Bishop Henry of Basel borrowed large sums from Jews living there. They were not confined to a ghetto, as was the case in German and in Spanish cities; most of them lived near the cattle-market. Many of them dwelt in houses of their own, built on plots of ground belonging to the monastery of St. Leonard, to which they had to pay 30 solidi every Christmas. Besides this they were compelled to loan on demand 5 pounds to the council of the city for half a year on security, but without interest. In proportion to the number of houses they acquired and inhabited, their taxes were increased. They had their synagogue and their slaughter-house in the cattle-market, near the furriers' stalls. If cattle killed in the "schale" (butchers' stalls) were not fit to be eaten according to their dietary laws (see Ṭerefah), the meat was to be sold outside of the schale, in order that it might not come in contact with other meat. The Basel Jews had to pay tribute not only to the city, but also to the emperor, under whose protection they stood, and whose "Kammerknechte" they were. In 1279 Rudolph I. pledged to the bishop of Basel, "for his faithful services," the protection money paid by all the Jews in the diocese of Basel and Strasburg, in consideration of 3,000 marks (Lichnowsky, "Regesten," i., No. 90; Wiener, "Regesten," p. 11).

In the Thirteenth Century.

The principal source of income of the Jews of Basel, in addition to trade, was the lending of money, of which Jews here, as everywhere else in Europe, possessed a monopoly, because usury was forbidden to the Christians by the canonical law. This drew upon them the hatred of the populace; and the more the burghers and the clergy became indebted to the Jews the greater became their hatred. In 1345 this had become so intense in Basel and Alsace that the bishop of Strasburg and many counts and gentlemen of the Alsatian cities, together with Basel and Freiburg, formed a league for five years for the repression of riots, "whether directed against priests or Jews" (Wiener, "Regesten," p. 50).

The Black Death.

Jews Expelled from Basel.

In 1348 the Black Death broke out; and the fable that Jews had poisoned the wells and springs was believed, since this was the best pretext for killing the Hebrews, and thus getting rid of the debts due to them. Like that of Strasburg, the town council of Basel wished to protect the Jews; but the gilds, accustomed to having their own way, attacked the council. In a riotous procession they appeared with their banners before the town hall, and compelled the council to deliver the Jews to their fury (Albrecht of Strasburg's "Chronicle," p. 147). On Jan. 9, 1349, without previous trial, the Jews were burned on an island in the Rhine, in a wooden house erected for the purpose. Many children were saved from death by fire, and baptized against the wishes of their parents. The Jewish cemetery, which was located below St. Alban, was destroyed; and the tombstones were used for the wall of the inner moat. In 1658 more than 570 tombstones were found; and in 1853, in the course of building some houses in the so-called "Petersgraben," then long since filled up, many of these stones bearing Hebrew inscriptions were exhumed. The property of the expelled Jews became the spoil of the citizens. King Wenzel presented the house of the Jew Rubin (called "Zum Hermelin") and the synagogue to the court clerk J. Kircheim, and to the knight Wilhelm von Erlybach. Long after these buildings had come into possession of a citizen of Basel, King Ruprecht presented them to the master of ceremonies of the duke Leopold of Austria, and had later to recall this gift, Feb. 15, 1404.

A decree, forced from the council in 1349, to the effect that no Jews were to settle in Basel for the next 200 years, did not remain in force very long. As soon as the excitement caused by the Black Death had subsided, the city again opened its gates to the Jews, and in 1361 they were once more living there. In 1365 the emperor Charles commanded the mayor, the council, and the citizens "to protect and to keep the Jews now living within Basel and those that will hereafter move there and settle, as the emperor's Kammerknechte, and to make the taxes as moderate as seems best to them." In 1366 Eberlin and his son, and Jutin the Jewess, were received under the protection of the city on payment of an annual sum. Eight years later, by a letter dated Nov. 25, 1374, Emperor Charles presented to Duke Leopold of Austria the taxes of the Jews at Basel. Most of the Jews who settled in Basel had come from Colmar and other Alsatian cities, and were wealthy. In 1367 they presented to the council 200 gulden "for the journey of the emperor." The expenses for the fortification of the city were defrayed by voluntary—probably also by involuntary—contributions and loans from the Jews. In 1374 the Jews of Basel loaned to the council 5,000 gulden, one Jew advancing 4,000. In 1375 the Jews Menlin and Helya gave 20 pounds; others, as much as 50 and 100. In 1385 the Jew Moses donated "for the wall" 50 gulden, and a year later another Moses gave 70 gulden. In general, the Jews were merely protected; but some were received as citizens, though only for a limited number of years. On being accepted as citizens, they received a so-called letter of protection (*Schirmbrief*), enumerating all the rights and privileges which were to be theirs (see letters of protection of 1386 issued for Slemme, wife of Moses de Colmar, the Jew, and for Joseph of Richenweiler, the Jew, uncle of the above-mentioned Slemme, in "Beiträge zur Vaterländischen Geschichte," vi. 279 *et seq.* Basel, 1857).

The franchise was in some cases revoked. For instance, in 1382 an order was issued that Umelin, the son of Menlerin the Jewess, should "never again become a citizen, nor is he to be accepted as a citizen; and he is forbidden to exchange or to buy horses." He was, however, again accorded citizenship on payment of 400 florins.

Religious Intolerance.

Religious tolerance was assured to the Jews. In 1370 they already had a synagogue in a house which until recently was called the "Judenschule." They were compelled to remove their dead from Basel and to bury them elsewhere. In 1394, four years after King Wenzel had again given the city the right to admit Jews, the council permitted them to lay out a cemetery in a garden bought by them in the neighborhood of the Spahlenthurm, in the suburb of Spitalschüren. For every interment they had to pay to the council a tax of a half-florin for a resident and of one florin for a stranger.

The legal and social position of the Jews differed here, as elsewhere, from that of the Christians. In a lawsuit of a Christian against a Jew there had to be a Christian and a Jewish witness. Jews could not be called before an ecclesiastical court, but only before the Schultheiss, or into the synagogue before the rabbi, who also acted as judge. They took an oath on the Pentateuch, according to a special formula, which included the following:

> "True shalt thou swear,
> Dathan and Abiram forget not,
> Their fate shalt thou share
> Whom the earth swallowed."

Even in outward appearance they were distinguished from the Christians by the so-called "Jew's hat." In 1374 a Jew was executed in Basel.

Mathys, the son of Eberlin the Jew, who spoke disrespectfully of the Christian religion in 1377, was exiled from the city. Another Jew who had spoken ill of St. Catherine in 1392 was fined no less than 500 florins. A Jew who had kissed the daughter of a Christian citizen of Basel was sentenced to remain three days in the pillory and to imprisonment for life. The girl was imprisoned for five years; and the servant who had kept at a distance, so as not to disturb the lovers, was imprisoned for two years.

In spite of their isolated social position, Jews were appointed by the council as town physicians. As such are named Master Josset in 1372 and Master Gutleben in 1379. The first received 25 pounds, the other 18 (or, according to others, 50) pounds, besides his fees.

Second Expulsion.

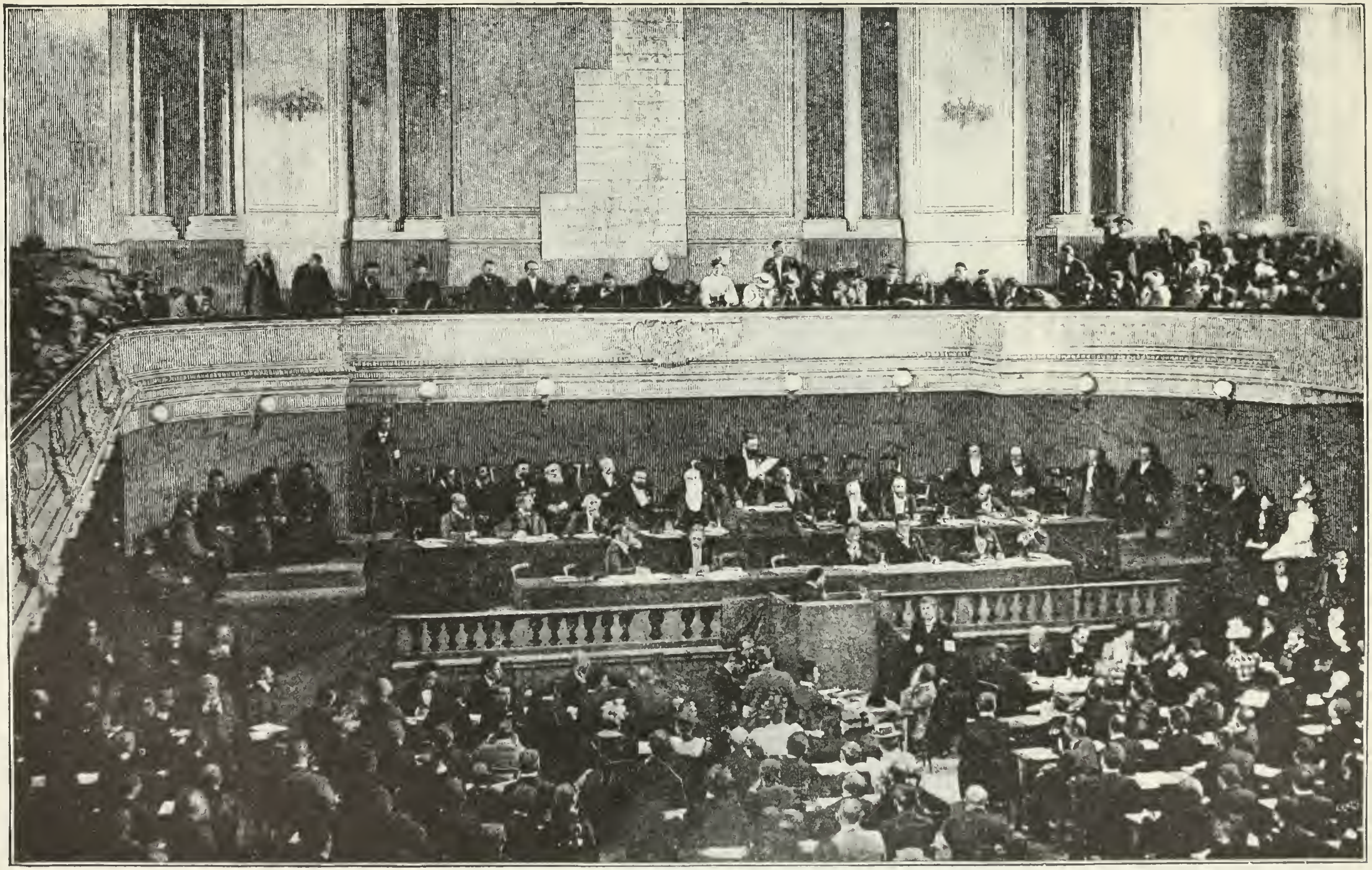
In 1543 the Jews were for the second time exiled from Basel; on this occasion, it is said, to please the citizens of Bern. At first they were permitted to enter the city accompanied by some official, but in 1549 this also was prohibited. In 1552 they were again allowed to enter the city once a month on payment of a body-tax of 5 batzen (= 10 cents) and 1 batz to the gatekeeper. In spite of this prohibition several Jews were employed as correctors of the press by the publishers Froben, Conrad Waldkirch, and Ludwig König, who printed a number of Hebrew works, among them the Babylonian Talmud. Abraham Braunschweig, the corrector of the large Buxtorf Bible, had special permission to live at Basel until the work was completed. Although no Jews were permitted to live in Basel until the beginning of the nineteenth century, the Jews who were expelled from Alsace at the time of the French Revolution were given temporary shelter and treated compassionately. This noble deed of the inhabitants of Basel was celebrated by Hartwig Wessely in a Hebrew poem printed in the "Meassef," 1789.

Basel for a long time resisted the readmission of Jews. Gradually a small number of Alsatian and French Jews settled there. In 1845 there were thirty Jewish families in the city. The law of 1849 decreed that no Jews were to settle in Basel beyond those already residing there and their children; and they might only remain at the pleasure of the government. Since 1862 residence has been freely accorded to Jews, and in 1872 full civic rights were granted to them. The Jewish community of Basel began the building of a synagogue in 1866, and held the dedication service on Sept. 9, 1867. In 1901 the congregation consisted of about 220 families, with a rabbi (Arthur Cohn) and several charitable organizations.

Bibliography: Ulrich, *Sammlung Jüdischer Gesch. in der Schweiz*, pp. 186 *et seq.*; Ochs, *Gesch. der Stadt Basel*, i. 297; ii. 67, 322, 466 *et seq.*; Heusler, *Verfassungsgeschichte der Stadt Basel im Mittelalter*, pp. 26 *et seq.*; idem, *Basel im 14. Jahrhundert*, Basel, 1856.

D. M. K.

BASEL CONGRESS: An international Zionist convention held at Basel on Aug. 29, 30, and 31, 1897, in the Stadt Casino, and which was called at the instance of Dr. Theodore Herzl. It was attended by Jews from all parts of the world, its purpose being to consider how best to relieve the misery of the Jews, particularly those of eastern Europe, Russia, Rumania, and Galicia, who had suffered so much, both morally and materially, through the anti-Semitic movement. The second Basel Congress met Aug. 28–31, 1898; the third, Aug. 15–18, 1899. The fourth Congress was transferred to London, where it took place on Aug. 13–16, 1900; the fifth was again held at Basel, Dec. 29–30, 1901.

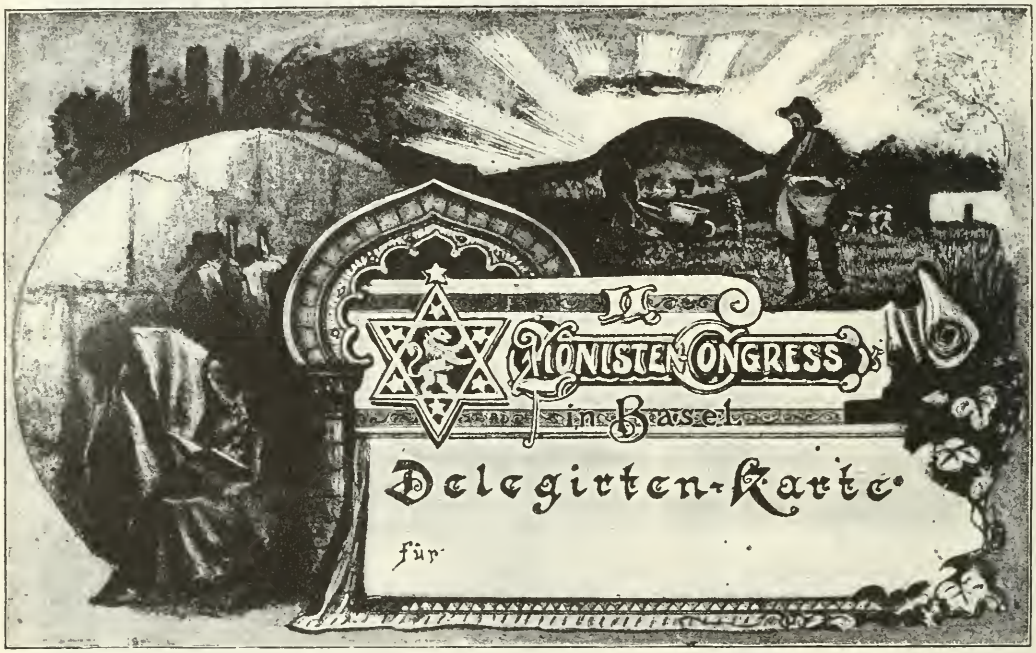


Meeting of the Second Zionist Congress at Basel.

(From a Photograph.)

Dr. Karpel Lippe of Jassy, Rumania, well known by his work in the Jewish colonization movement in Rumania, acted as honorary president of the first Congress; while Dr. Theodore Herzl was on each occasion unanimously elected as chairman. The resolutions as well as the reports of the meetings of each Congress were noted in the stenographic records and were soon afterward printed.

The first Basel Congress stated, in the Basel Program, the aim and purpose of Political Zionism. The Congress was attended by about one hundred and fifty delegates; the second and the third each by about two hundred and fifty. The fourth was held in London, but the fifth, held at Basel, was attended by 300 persons. These delegates were elected according to a statute of organization, which was accepted at the third Congress. This statute provides that every hundred contributors of one shekel are entitled to one representative. The minimum shekel for the various countries is as follows: one franc for every country using the franc as current coin; Germany, one mark; Austria, one crown; Russia, 40 copecks; America, 25 cents; Great Britain, one shilling; Holland, 50 cents. As most of the delegates were commissioned by more than one group, it may be said that they represented Jews from all parts of the globe, a unique occurrence in the history of the Jewish Diaspora. The reception given them by the inhabitants of Basel was in every respect excellent. This was largely due to the authoritative articles on the aim and purpose of the Congress and of the "Zionist Movement," which were published in the daily press; and still more to the fact that the proceedings were conducted publicly, under well-known leadership, and according to parliamentary rules. A Basel newspaper writes, at the close of the third Congress: "Every parliament might take this Jewish Congress as an example."



Delegates' Card at the Second Zionist Congress at Basel.

Bibliography: T. Herzl, *Der Basler Congress*, Vienna, 1897; *Stenographisches Protokoll* of the 2d–5th Congresses, Vienna (Verein Erez Israel), 1898–1902; and the reports published in *Die Welt* (Vienna), *The Jew. Chronicle* (London), *American Hebrew* (New York).

D. *

BASEL-LAND: A canton of Switzerland. It did not admit the French Jews, who had bought property in Liestal, the capital of the canton, notwithstanding the treaties existing between Switzerland and France. Jews have only recently resided in Liestal. The few Jews who had nevertheless settled there were expelled in 1839, in spite of the protests of the French government. Even as late as Nov. 17, 1857, a law was passed decreeing that "the rights of settlement, of plying a handicraft, and of trading are forbidden to every Jew without exception." Whoever received a Jew into business or into his family was liable to a fine of 300 francs, and on repetition of the act was to be imprisoned. Whoever rented a store to a Jew incurred a penalty of 50 francs. The Jews were, however, permitted to visit the regular fairs, to pass through the canton, and to stay there temporarily.

Bibliography: *Denkschrift der Gesandtschaft der Vereinigten Staaten von Nordamerika, Gerichtet an den Schweizerischen Bundesrath vom 26. Mai, 1859*, Bienne, 1863.

D. M. K.

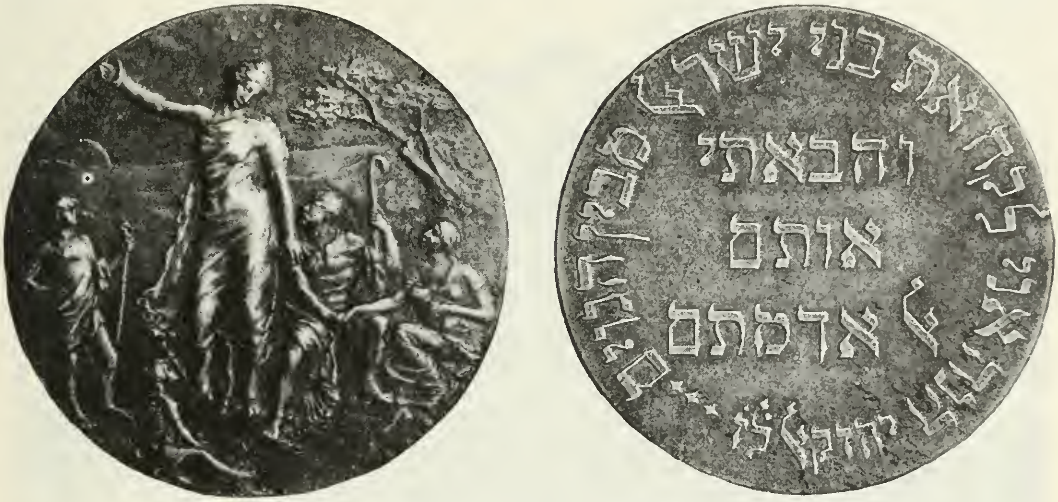
BASEL PROGRAM: By this term is understood the program of Political Zionism drawn up at the first Basel Congress, as the aim of the political-Zionist movement. The Basel Program was unanimously accepted at the morning session of the second day of the first Congress, after a report by Max Nordau, chairman of the executive committee. It is as follows: "Zionism aims at establishing for the Jewish people a publicly and legally assured home in Palestine. For the attainment of this purpose, the Congress considers the following means serviceable: (1) the promotion of the settlement of Jewish agriculturists, artisans, and tradesmen in Palestine; (2) the federation of all Jews into local or general groups, according to the laws of the various countries; (3) the strengthening of the Jewish feeling and consciousness; (4) preparatory steps for the attainment of those governmental grants which are necessary to the achievement of the Zionist purpose."

In the course of the proceedings it was found necessary to explain, first, that the struggle for a publicly and legally assured home was meant to be only for those Jews who either could not or would not assimilate in their respective dwelling-places; secondly, that (political) Zionism did not intend to take any steps that would offend the religious sentiment of any Jew, whatever his opinions.

The first statement was made for the reason that the opponents of the movement had used all conceivable means to prevent and to discredit the Congress and its aims. They had succeeded in frustrating the original intention to hold the Congress in Munich, and they made it a prominent argument that the assertions of the anti-Semites were confirmed by the holding of this Congress. They held that the entire idea was Utopian; that a transfer of all Jews to Palestine would be materially impossible if for no other reason than that Palestine could not hold them all. Furthermore, that in some countries Jews enjoy all political rights and privileges; that the emigration of these Jews would be therefore not only unnecessary, but highly ungrateful toward those countries in which they enjoy such rights, etc.

Others thought they found in the Basel Program a menace directed against the independence of Turkey. It was, however, repeatedly emphasized in precise terms by the leaders of the movement that political Zionism had nothing in view which in any way resembled a territorial menace to the Ottoman empire. It hoped to achieve its goal by rendering service to Turkey; thus procuring a Turkish charter, in order that it might secure for the Jewish Agricultural Colonies in Palestine already existing, and to be established there, an autonomous government under the suzerainty of Turkey.

The second statement was due to some fears expressed by the Basel rabbi Dr. Cohn. He voiced the sentiments of the Orthodox, and said "that the party, of which it is known that it does not subscribe to the opinions of Orthodoxy, might oppress the Orthodox." To this is due the declaration, made by the chairman of the Congress and reenforced on every occasion, that political Zionism aims exclusively at the *improvement* of the political condition of the Jews. It thinks that this improvement is to be found if those Jews who only possess political privileges in a limited measure or not at all, or who in any other way occupy an inferior position with respect to their fellow-citizens of other religions, are provided with better political, and thereby better social, conditions. The satisfaction of religious needs is left to the individual.



Bronze Medal Struck at the Second Zionist Congress at Basel, 1897. (Exact Size.)

On account of a question addressed to the president as to the meaning of the term "expedient settlement of Palestine" (Point 1 of the Basel Program), it was found necessary to discuss the question of colonization in the second Basel Congress. This was done through a resolution brought up by the Zionist executive committee and accepted by a majority vote. The resolution referred to a plan drawn up by the colonization committee, which was as follows:

"This Congress, in approval of the colonization already inaugurated in Palestine, and being desirous of fostering further efforts in that direction, hereby declares, that

1. For the proper settlement of Palestine, this Congress considers it necessary to obtain the requisite permission from the Turkish government, and to carry out such settlement according to the plan, and under the direction of a committee, selected by this Congress.

2. This committee to be appointed to superintend and direct all matters of colonization; it shall consist of ten members, and have its seat in London. England shall send three delegates to this committee; Russia, two; Galicia, one; Germany, one;

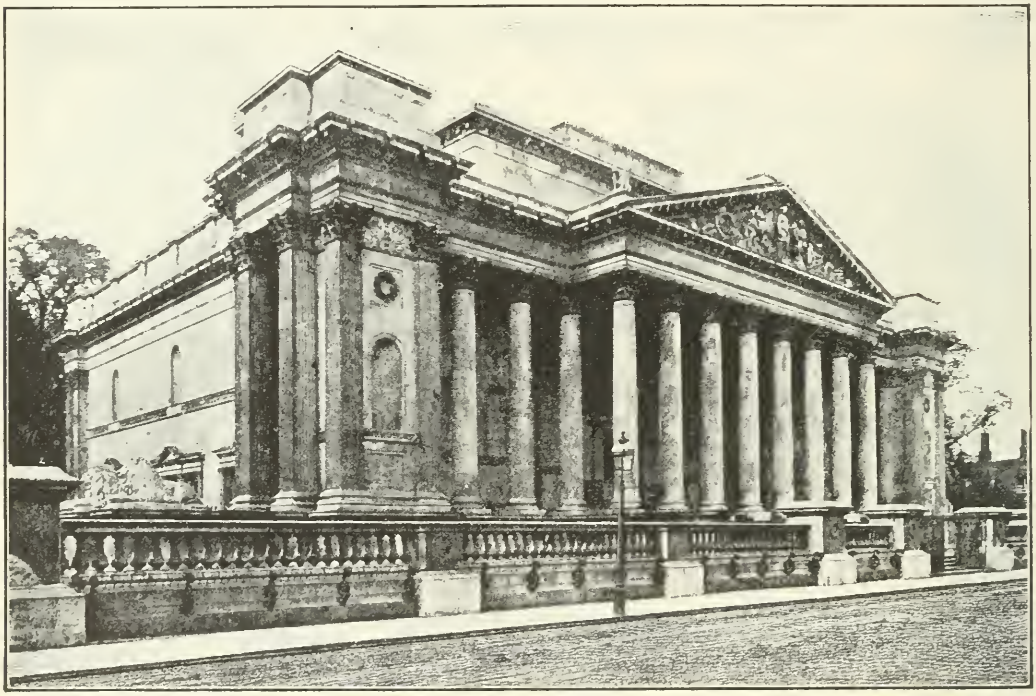
Rumania, one; and the executive committee shall appoint two. At least three of the members must reside in London. The executive committee will defray the necessary expenses of its administration.

3. The first action of this committee shall be taken in connection with the Jews now residing in Turkey.
4. The Colonial Bank shall cooperate in obtaining the desired permission for colonization from the Turkish government.
5. The Congress enjoins upon all Zionists the duty of influencing all colonization societies to work in harmony with the above plan.
6. The Congress requests the executive committee to undertake accurate investigations to ascertain the legal position of the Jews in Turkey, and particularly in Palestine.

Another important resolution of the second Zionist Congress was the founding of the Jewish Colonial Trust, which is to be the financial instrument of political Zionism. The second Zionist Congress also gave to the female delegates the right of voting and rendered them eligible to office in all Zionist matters.

The third Zionist Congress made the Zionist organization complete, by accepting a statute which regulates the organizations and elections. Finally, it drew up a definite order of business. The fifth Congress established the Jewish National Fund.

D. *



Fitzwilliam Museum, Cambridge, Eng., Designed by George Basevi.
(From a photograph.)

BASEMATH. See Bashemath.

BASEVI, ABRAMO: Italian composer and writer on music; born at Leghorn Dec. 29, 1818; died at Florence November, 1885. At first a physician in Florence (1858), he later devoted himself exclusively to the study of music, and achieved, after hard struggles (his first attempts as composer and as editor of the musical paper "L'Armonia" failed), some distinction as composer of operas ("Romilda ed Ezzelino," 1840; "Enrico Howard," 1847). He is widely known as the founder of the "Beethoven Matinées" (1859), which eventually culminated in the well-known Società del Quartette, which exerted a great influence upon the musical life of Florence, and of Italy in general; and in connection with which Basevi offered an annual prize for the best string-quartet. Basevi founded in 1863 the Concerti Populari di Musica Classica. He was a frequent contributor to musical periodicals, and is the author of "Studio sulle Opere di G. Verdi" (1859), "Introduzione ad un Nuovo Sistema d'Armonia" (1862), and "Compendio della Storia della Musica" (1866).

Bibliography: Riemann, *Musik-Lexicon*, Leipsic, 1887; Grove, *Dict. of Music and Musicians*, London, 1890; Boccardo, *Nuova Enciclopedia Italiana*, Supplement i.

S. J. So.

BASEVI, EMMANUELE: Italian physician and medical writer; born at Pisa in 1799; died in Florence Sept. 18, 1869. Basevi studied at the high school of his native city and later at the university there, obtaining his degree in 1817. He devoted the next six years to further study. In 1823 he published his first work "Discorso," following it in 1824 with "L'Esposizione della Medicina Fisiologica di Broussais."

His other works were "Cenni sulla Medicina Fisiologica Confrontata Colla Dottrina Medica Italiana" (1825); "Sugli Uffici del Medico" (1826); "Sul Magnetismo Animale" (1828), and "Sulla Conducibilità Electrica del Vetro Ridatto in Fili o Lamine" (1841).

In 1825 the grand duke of Tuscany appointed Basevi secretary of the Jewish community of Leghorn

Bibliography: Ignacio Cantu, *L'Italia Scientifica Contemporanea*, 1844, pp. 55, 56; Poggendorff, *Biographisch-Literarisches Handwörterbuch*, iii. 76.

s. E. Ms.

BASEVI, GEORGE (JOSHUA): Architect; born in London in 1794; died at Ely in 1845. He was the son of George Basevi, whose sister, Maria, had married Isaac Disraeli and was the mother of the earl of Beaconsfield. Educated at first by Dr. Burney at Greenwich in 1811, Basevi became a pupil of Sir John Soane, the architect and antiquary; made a tour in 1816 through Italy and Greece, and returned to England in 1819. In 1821 he was appointed surveyor to the Guardian Assurance Company, and for the next few years was engaged in the construction and superintendence of two churches, and of the houses in Belgrave square. He was almost the last and one of the best of the school that sought for inspiration in the architecture of imperial Rome, before the influence of Pugin turned the fashion in favor of Gothic. His best work was the Fitzwilliam Museum at Cambridge (see illustration on p. 572), and carried out in the best classical style (1837). He erected a prison at Wisbeach, and enlarged one at Ely. With Sydney Smith he was associated from 1843 to 1845 in the construction of the Conservative Club-House, London. In the latter year the same architects undertook the rebuilding of the Carlton Club premises. Basevi died from an accident Oct. 16, 1845, before he had started on the work. He was inspecting the bell-tower of Ely Cathedral when he fell and was killed instantly. He was buried in the chapel at the east end of the cathedral.

Bibliography: *Dict. of National Biography*, s.v.; Picciotto, *Sketches of Anglo-Jew. History*; *Dictionary of Architectural Publication Society*, 1853.

J. G. L.

BASEVI, JOACHIM: Italian jurisconsult; born at Mantua 1780; died at Milan 1867. His intelligence and culture procured him so much celebrity that he was chosen to defend Andreas Hofer, the Swiss patriot, before the court martial. When the Austrian government displaced the French government, Basevi went to Milan, where he remained till his death. His principal works are: "Dello Scioglimento dei Fendi nel Territorio della Repubblica Cisalpina" (1844); "Il Commento al Codice Civile Austriaco" (passed through seven editions from 1845 to 1857); "Il Trattato delle Leggi Astinenti al Processo Civile," 1850; and "Il Commento alla Legge di Cambio Austriaco."

Bibliography: Private sources.

s. B.

BASHAN or **HA-BASHAN** ("fertile, stoneless ground"): The tract of country north of Gilead, the Yarmuk being the dividing-line. It stretches eastward along this southern limit as far as Salchah or Salecah (Deut. iii. 10), the modern Salkhat; thence northward to Hermon (Deut. iii. 8, iv. 47), which may be inferred from the passage in Deut. xxxiii. 22, which speaks of Dan leaping from Bashan, and referring to the time when Dan had emigrated to the extreme north. In the west, Bashan did not extend quite to the Jordan; the territory of the Maachathites and the Geshurites intervening between it and the river (Deut. iii. 14; Josh. xii. 5, xiii. 11, 13). The land was probably rather well settled in early times, since Deut. iii. 4 speaks of sixty cities; there are many ruins remaining to this day. The names of very few cities have, however, been preserved. Edrei (Deut. i. 4; iii. 1, 10; Josh. xii. 4; Num. xxi. 33), apparently a royal city, was the scene of the battle which ended in the defeat of Og, and gave the Hebrews possession of the land. It is now known as "Ed-deraah." Generally mentioned in connection with Edrei is another royal city, Ashtaroth, perhaps the modern Tell-Ashtera. Golan was set aside by Joshua as a city of refuge (Josh. xx. 8), and was held by the Gershon branch of the Levites (Josh. xxi. 27; I Chron. vi. 56). Of Salecah nothing is known but the fact that it was a boundary city (Josh. xii. 5; Deut. iii. 10; Josh. xiii. 11).

The land of Bashan is characterized by its volcanic formation: the hills have craters and are picturesquely called "har gabnunnim" (mountain of summits; A. V. "high hills," Ps. lxviii. 16). The soil is very fertile and provides excellent pasture for flocks, which in ancient times were noted for their size and breed (Deut. xxxii. 14). The powerful cattle of Bashan are referred to in the orations of the Prophets as designations for the strong, overbearing inhabitants of Samaria (Amos iv. 1), and for wicked people in general (Ps. xxii. 13). In the eastern portion oaks grew quite plentifully (Isa. ii. 13), and were used in making oars for the Tyrian trade (Ezek. xxvii. 6). In figurative language, Bashan is often linked with the Lebanon and Carmel as designative of mourning (Zech. xi. 2), languishing (Nahum i. 4), or casting away its fruit (Isa. xxxiii. 9).

According to Biblical tradition, Bashan was conquered from the mythical Og by the Hebrews in the days of Moses, and was handed over to the half-tribe of Manasseh (Deut. iii. 13; Josh. xiii. 29; I Chron. v. 23). According to I Chron. v. 11, Gad also had some land in Bashan, but this late passage is hardly sufficient evidence. In Solomon's reign a commissariat officer was stationed in Bashan (I Kings iv. 13, 19). In the days of Jehu, Hazael began to devastate the land (II Kings x. 33), but in the invasion of Tiglath-pileser (II Kings xv. 29) it is not mentioned. See G. A. Smith, "Historical Geography of the Holy Land," ch. xxvii. The name gave rise to the Greek "Batanæa" and to the modern Arabic "Buthaniyatun."

J. JR. G. B. L.

BASHAR BEN PHINEAS. See Ibn Shuaib.

BASHEMATH, BASMATH (R. V., **BASEMATH**): **1.** One of the wives of Esau. In Gen. xxvi. 34 she is described as "the daughter of Elon the Hittite." According to the same source, Esau had another wife, Mahalath, the daughter of Ishmael, the sister of Nebajoth; but in Gen. xxxvi. 2 the first of Esau's wives is stated to be Adah, "the daughter of Elon the Hittite," and Bashemath is described as the daughter of Ishmael, the sister of Nebajoth. The Samaritan text avoids the conflict between the different narratives by substituting Mahalath for Bashemath in Gen. xxxvi.

2. A daughter of Solomon, and wife of Ahimaaz. The latter was one of the twelve purveyors for the royal household, and was assigned to the district of Naphtali (I Kings iv. 15).

J. JR. C. F. K.

BASHUYSEN, HEINRICH JACOB: Christian printer of Hebrew books and Orientalist; born at Hanau, Prussia, Oct. 26, 1679; died about 1750. He founded a printing-establishment in his native city between 1709 and 1712; and over 100 publications were issued from his press. He was a zealous promoter of Hebrew and rabbinical literature; and, among other works, he translated extracts from the rabbinical commentaries to the Psalms (Hanau, 1712). In one of his dissertations he translated a part of the "Mishneh Torah" of Moses Maimonides (Hanover, 1705; Frankfort, 1708); and it was his intention to translate the whole work, as well as the Hebrew grammar "Shoresh Yehudah," by Juda Neumark, director of Bashuysen's printing-office in Hanau. Bashuysen published Abravanel's commentaries on the Pentateuch, and intended to edit the entire work in four volumes. He also entertained the idea of amplifying Otho's "Historia Doctorum Mishnicorum" by adding the Amoraim.

Among Bashuysen's other works may be mentioned: "Panegyricus Hebr. de Ling. Hebr." (Hanover, 1706; also in German, *ib.* 1706); "Institutiones Gemarico-Rabbin." (Hanover, 1718); "Exercit. Paradoxa de Nova Methodo Discendi per Rabbinos Ling. Hebr." (Servestæ, 1720).

In 1701 he was appointed ordinary professor of Oriental languages and ecclesiastical history at the Protestant gymnasium of Hanau, and in 1703 became professor of theology in that institution (Bashuysen's father was preacher in the Dutch Reformed Church of the city). In 1716 he accepted the position of rector and "professor primarius" at the gymnasium of Zerbst. Bashuysen was a member of the Academy of Berlin and of the London Society for the Propagation of the Gospel.

BIBLIOGRAPHY: Bernhardi, in *Allgemeine Deutsche Biographien*, s.v. *Bashuysen*; Steinschneider, *Cat. Bodl.* Nos. 4521, 9338; idem, *Bibl. Handbuch*, p. 18; *idem*, in *Zeit. f. Hebr. Bibl.* ii. 51.

G. A. F.

BASHYAZI, ELIJAH B. MOSES B. MENAHEM OF ADRIANOPLE: Karaite ḥakam; born at Adrianople about 1420; died there in 1490. After being instructed in the Karaite literature and theology of his father and grandfather, both learned ḥakams of the Karaite community of Adrianople, Bashyazi went to Constantinople, where, under the direction of Mordecai Comtino, he studied rabbinical literature as well as mathematics, astronomy, and philosophy, in all of which he soon became most proficient.

Becomes Ḥakam at Adrianople.

In 1460 Bashyazi succeeded his father as ḥakam of the Karaite community at Adrianople. From the many letters addressed by him as representative of the Karaite community of Constantinople, from 1480 to 1484, to Karaite communities in Luska and Trok, Poland, Neubauer concludes that Bashyazi resided for the most of the time in Constantinople. In these letters he appears as a warm-hearted defender of the Karaite faith. He urges his coreligionists to send young men to Constantinople to study their religious authorities, lest their faith die out, and to lead a pious life; otherwise he would pronounce an anathema on those derelict in their duties. He devoted himself to the improvement of the intellectual condition of the Karaite sect, which, in consequence of internal dissensions on religious matters, was at that time very low. In order to settle the religious laws he compiled a code entitled "Aderet Eliyahu" (The Mantle of Elijah). This code, which contained both the mandatory and prohibitory precepts, is rightly regarded by the Karaites as the greatest authority on those matters.

His "Aderet Eliyahu."

In it Bashyazi displays a remarkable knowledge, not only of the earliest Karaite writings, but also of all the more important rabbinical works, including those of Saadia, Ibn Ezra, and Maimonides, whose opinions he discusses.

The "Aderet" is divided into subjects and these again are subdivided into chapters. The subjects treated are: (1) the fixation of the months (42 chapters); (2) the Sabbath (22 chaps.); (3) Passover (10 chaps.); (4) unleavened bread (7 chaps.); (5) the Feast of Weeks (10 chaps.); (6) New-Year (2 chaps.); (7) the Day of Atonement (5 chaps.); (8) the Feast of Tabernacles (5 chaps.); (9) prayer. This last subject comprises three parts: theology; ethics; and laws concerning prayers, synagogues, slaughtering, clean and unclean, prohibited degrees in marriage, women, the years of release and jubilee, the prohibition of mingled seed, and oaths. The last three subjects were completed, after Bashyazi's death, by his disciple, Caleb Afendopolo.

His Theological System.

Bashyazi's theological system is a masterpiece of clearness and logic. Following the example of Judah Hadassi and probably of still older masters of Karaism, he set up ten articles of belief, the veracity of which he demonstrates philosophically as follows:

(1) *All physical existence—that is to say, the spheres and all that they contain—has been created.*

His Views on Creation.

There are two kinds of creations: creation from something else, and creation from nothing. The things now existing are creations from something else, such as the chicken created from the egg; but creation from nothing is by the will of God alone. All compound beings have been produced from the elements and the first matter by the movement of the spheres. But the question is whether the spheres and the first matter were created. The philosophers assert that they are eternal, because, they say, "nothing can be created from nothing." In Bashyazi's opinion this is an error arising from judging the past by the present. The philosophers, knowing of no creation from nothing in their own experience, conclude that such a creation never could have been. Supposing then that they had never seen the chicken emerge from the egg, they might as well maintain that the chicken was eternal, because they could not explain how it lived in the egg. The fact is that inferior beings can not be compared with superior ones which the reason is unable to conceive. In these things reliance must be placed upon revelation, which even philosophy admits to be true; and all prophets declare that the spheres have been created from nothing.

Relies upon Philosophy.

However, not satisfied with religious proofs only, Bashyazi tries to give philosophical arguments, and being unable to furnish them in the strictly Peripatetic way, he demonstrates his article of belief by Avicenna's theory of "the necessary" and "the possible," which he wrongly attributes to Aristotle. Since philosophy proves that the existence of all beings, except God, is only "possible," the spheres, as well as the first matter, must have been created; otherwise their existence would be a "necessary" one like that of God.

(2) *That all beings have a creator who has not created himself.*

This is the corollary of the first article of belief. As it was demonstrated that beings were created, they must have had a creator. All movement presupposes a motor either physical or spiritual. As the heavens are moved by a physical motor, this motor in its turn must have another motor; and so forth until the Prime Mover, God, is reached.

(3) *That God has no likeness and is absolutely one.*

The fact that the existence of God only is necessary proves that He has no likeness. He must also be one; for if there were two beings whose existence was necessary, one of them must have been the cause of the other. In that case there would be only one whose existence was necessary. On the other hand, in supposing each of them to be his own cause, one must have a distinguishing quality which the other does not possess; for if both were identical in all things they would form one; and a being to whom qualities can be attributed is necessarily composed, and must therefore have a creator. As for the attributes of God found in the Bible they must be taken negatively.

(4) *That God sent Moses.*

Bashyazi examines prophecy from the philosophical point of view; and, demonstrating it to be true, he claims that there is no hindrance to a belief in Moses' mission.

(5) *That He gave through Moses His Law, which is perfect.*

(6) *That the believer should know the language and the interpretation of the Law.*

All the existing translations of the Law have in many passages altered the sense; therefore, the believer must learn the Hebrew language in order to be able to read the Law in the original.

(7) *That God inspired the other prophets.*

(8) *That God will raise up the dead on the Day of Judgment.*

Bashyazi did not undertake to prove article 8 philosophically, accepting the tradition as satisfactory. Moreover, it is made plausible by the fact that God made Adam of clay.

(9) *That God rewards and punishes every one according to his merits or demerits.*

This article of belief being in close connection with Providence and Omniscience, Bashyazi refutes the opinion of certain philosophers who assert that God's knowledge bears only upon the universalities and not upon individual things.

(10) *That God did not reject the exiled* [*Jews*], *and that although they are suffering, they should hope every day for their deliverance by the Messiah, the son of David.*

Bashyazi's Other Works.

The other works of Bashyazi are: (1) "Iggeret ha-Ẓom" (Letter on Fasting on Saturday), divided into three sections. This letter was directed against Solomon Sharbiṭ ha-Zahab, who opposed the opinion of Aaron b. Elijah the Karaite. (2) "Iggeret Gid ha-Nashh" (Letter on the Sinew Which Shrank, Gen. xxxii. 33), discussing the question whether the prohibition extends to fowl. This, too, was directed against Solomon Sharbiṭ ha-Zahab. (3) "Iggeret ha-Yerushah" (Letter on Inheritance). These three works have been published by Firkowitz (Koslov, Eupatoria, 1835) with the second edition of the "Aderet." (4) "Ḥaluḳat ha-Ḳaraim" (The Schism of the Karaite). (5) "Keli Neḥoshet" (Tool of Copper), on the use of the astrolabe and its construction, together with a treatise on astronomy. (6) "Meliẓat ha-Miẓwot" (The Precepts in Verses), imitated from the "Azharot" of Ibn Gabirol. This was published in the Karaite prayer-book, ed. Vienna, ii. 175. Bashyazi wrote also many prayers which were embodied in the Karaite prayer-book (ed. Vienna, iii. 226).

Bibliography: Fürst, *Gesch. des Karäerthums*, pp. 304-310; Gottlober, *Bikkoret la-Toledot ha-Karaim*, p. 158; Yost, *Gesch. des Judenthums*, ii. 331 *et seq.*; P. F. Frankl, *Karaiten*, in Ersch and Gruber, *Encyklopädie*, p. 18, note, 1883; Neubauer, *Aus der Petersburger Bibliothek*, 1866, pp. 60, 140 *et seq.*

K. I. Br.

BASHYAZI, HILLEL BEN MOSES: Karaite scholar; lived at Constantinople in the first half of the sixteenth century. He was the author of a commentary upon the Karaite prayer-book entitled "Tehillat Adonai" (The Praise of God). The work is still extant in manuscript and is quoted by Simḥah Yiẓḥaḳ Luzki in "Oraḥ Ẓaddiḳin."

Bibliography: Jost, *Gesch. des Judenthums und Seiner Secten*, ii. 370; Neubauer, *Aus der Petersburger Bibliothek*, p. 64.

K. I. Br.

BASHYAZI, MOSES BEN ELIJAH: Karaite scholar; great-grandson of Elijah Bashyazi; born at Constantinople in 1537; died in 1555. When but sixteen years of age, he displayed a remarkable degree of learning and a profound knowledge of foreign languages. He undertook for mere love of knowledge a voyage to Palestine and Syria in order to explore these countries and to collect old manuscripts. Though he died at such an early age, he had composed many works, four of which are extant in manuscript (Leyden, St. Petersburg, Paris): (1) "Sefer Yehudah" or "Sefer 'Arayot," on prohibited marriages. In this work he enumerates former authors who had written on the same subject, such as Al-Baṣir, Jeshua (Furḳan) ben Judah Abu al-Faraj Harun, Aaron ben Elijah. (2) "Zebaḥ Pesaḥ" (The Passover Sacrifice), on the celebration of the festival days, in which he quotes many passages from the Arabic originals of Jeshuah ben Judah's commentary upon the Pentateuch, from the commentary of Joseph Ḳirkisan, from Jeshua's other works, and from the "Sefer ha-Miẓwot" of Ḳumisi. (3) "Maṭṭeh Elohim" (The Rod of God), which contains a history of the Karaite schism; the chain of

Karaite tradition, which the author claims to have received from Japheth ibn Saghir; interpretation of the Law, and particularly of the precepts which are arranged in numbers according to the Decalogue. (4) "Sefer Reuben" (The Book of Reuben), on dogmas and articles of belief.

Bibliography: Jost, *Gesch. des Judenthums und Seiner Secten*, ii. 370; Fürst, *Gesch. d. Karäert.* iii. 316-322; Neubauer, *Aus der Petersburger Bibliothek*, pp. 63, 64; Gottlober, *Bikkoret le-Toledot ha-Karaim*, p. 202.

G. I. Br.

BASILEA, BASILA, BASSOLA, BASOLA, BASLA (איש באזולה, ב(א)סולה, באסל, באזילא, באזולה): A family originally from Basel in Switzerland (whence the name), but resident in the north of Italy and in Palestine from the fifteenth to the eighteenth century.

In 1489 **Mordecai Ẓarfati** (the Frenchman) **ben Reuben Bassola** corrected at Soncino the proofs of an edition of the Talmudical treatises Ḥullin and Niddah, with scrupulous exactness and knowledge (see Rabbinowitz, "Diḳduḳe Soferim"). His son **Moses ben Mordecai Bassola** (1480-1560), celebrated for his cabalistic attainments, was born at Pesaro, and was for a long time head of the Jewish Academy of Ancona. He was rabbi in Ancona when Paul IV. (1555-59) tried to take vengeance on Spain by persecuting the Maranos living in that city. A number of Maranos had fled to the East, and there conceived the idea of boycotting Ancona, and turning the Levantine commerce to Pesaro (Jew. Encyc. i. 572). It was Moses who wrote the letter to the Constantinople Jews, begging them not to carry out their threat, for fear of the reprisals that Paul might take (Grätz, "Gesch. der Juden," ix. 376, 378, 383, 444; x. 142; Kaufmann, in "Revue Etudes Juives," xxxi. 231; Zunz, "Gesammelte Schriften," i. 182). While at Pesaro he encouraged his pupil Emmanuel Benevento to print the Zohar (Mantua ed. 1558-60), and he published at the head of the "Tiḳḳune Zohar" his official approbation, an eloquent plea in behalf of the Cabala in general and of what claimed to be R. Simeon b. Yoḥai's work in particular. In his old age Moses journeyed to Palestine; his diary of the voyage, which Azariah dei Rossi examined with good results (see the Samaritan alphabet in ch. lvi. of "Imre Binah," part 3 of the "Me'or 'Enayim"), evidences his scientific inquisitiveness and the clearness of his thought. In Safed, Moses was welcomed with great honor by all the scholars there resident; and Moses Cordovero, it is said, on the authority of Leon de Modena ("Ari No'em," xxvi.), ostentatiously kissed his hands, much disconcerting the modest old man. Rabbi Menahem Azariah de Fano eulogizes Moses in No. 67 of his responsa, in connection with certain commercial printing-offices in Italy (compare "Toledot Gedole Yisrael," p. 248). He is also quoted by R. Moses de Trani in No. 304 of the first part of his collection, and by Katzenellenbogen of Padua, in No. 13 of his responsa (Conforte, "Ḳore ha-Dorot," ed. Cassel, 34*b*, 37*a*); see also responsa in manuscripts 9 and 228 of the Halberstamm Library ("Kehilat Shelomo," Vienna, 1890). His family established themselves at Safed.

His son **Azriel ben Moses Bassola** gave lessons to the infant prodigy Leon de Modena, who enjoyed likewise, especially between 1582 and 1584, the instruction of Moses, son of Benjamin della Rocca. The last-named, who was a grandson on his mother's side of the venerable Moses Bassola, whose family name he bore, came from Safed, where he had had as colleague Gedaliah, son of Moses Cordovero. When the latter also came to Italy, he associated him with himself, in pious tribute to the memory of Cordovero in the work "Or Ne'erab" (The Setting Luminary) (1587). In 1588 Moses Bassola received as a gift from the hands of R. Menahem Azariah de Fano, the manuscript of the work "Tomer Deborah" (The Palm-Tree of Deborah), which he also edited. His facility in writing is shown by the brief prefaces in prose and in verse, as well as by a homily preserved in the Italian manuscript of the Michael collection (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2192). He died soon after at an early age in the island of Cyprus, sincerely lamented by his pupil Leon of Modena (then thirteen years old), in the following elegy, which can be read both in Hebrew and in Italian:

קינה שמור. או. מה כפס אוצר בו.
"Chi nasce muor ohmè che pass' acerbo.
כל טוב עילוס כוסי. אור דין אל צלו:
Colto vien l'uom cosi ordin' il cielo.
משה מורי. משה יקר. דבר בו.
Mose mori Mose gia car de verbo.
שם הושיה און. יום כפור הוא זה לו:
Santo sia ogn' uom, con puro zelo.
כלה מיטב ימי. שן צדי. אשר בו.
Ch'alla meta, giammai senza riserbo.
יחריב אום. מות רע. אין כאן ירפה לו.
Arriv' uom ma vedran in cangiar pelo.
כפינה כים קל. צל עובר ימנו.
Se fin abbiam, ch'al cielo vero o'meno
הלום יובא שבי וישי ישמנו
Ah l'uom va, se viva assai se meno."

This "ḳinah" was first published (the Italian in Hebrew characters) in Leon's "Midbar Yehudah," Venice, 1602; then in his "Pi Aryeh," Venice, 1640. It has since been often republished, notably by Bartolocci in "Bibliotheca Rabbinica," iii. 34; by Wagenseil in "Soṭah," 50; in "The Occident," xiv., Philadelphia, 1856; and by N. S. Lebowitz, in "Leon Modena," 2d ed., 1901, p. 7. Compare Steinschneider, "Cat. Bodl." col. 1353; *idem*, in "Monatsschrift," xliii. 313, 315; Michael, "Or ha-Ḥayyim," No. 963; Grätz, "Gesch. der Juden," x. 142.

Another **Moses Basilea** or **Bassola** edited the "Or Ne'erab," Venice, 1587; and the "Tamar Deborah" of Moses Cordovero, Venice, 1589.

G.

A century later Rabbi **Ezekias de Basla** (דבאזלא) was sent to Carpentras as representative of the city of Safed, which was in distress at that time (see Luncz, ירושלים, iii. 108).

Mordecai ben Reuben designates himself in all his letters as belonging to the junior branch of the family. Contemporary with him was Azriel, who was related to Rabbi Joseph Colon (see Mortara, "Indice Alfabetico"), and who died in 1480. Among his posterity (the Trabotti) the name "Azriel" recurs frequently; there is one of that name also in the above-cited branch of the Bassola family. The celebrated Rabbi Jehiel, son of Azriel Trabot(to), mentions in the sixteenth century a certain **Abraham ben Abraham Basola** living in Cremona. Possibly the Azriel b. Abraham Zarfati in Solmona (Abruzzi) in 1535 (Mortara, "Indice Alfabetico," p.

70) is to be mentioned in this connection. In 1652 **Moses Simon,** son of **Shabbethai Basilea,** had charge of an edition of "Tikkun 'Olam" (System of the Universe), a commentary on Isaiah, edited by Ortona and published at the press of Fr. Rossi at Verona.

Quite a long line of rabbis and writers is connected with **Samson Basola** of the sixteenth century, whose son Solomon, rabbi at Mantua in 1570, was drawn into the controversy which raged in 1572 concerning the levirate marriage. His opinion, which is based essentially upon the Zohar, is incorporated in the "Paḥad Yizḥaḳ" (letter ח, p. 24). One of his descendants, **Menahem Samson ben Solomon Basila** of Mantua, was rabbi at Alessandria in Italy, and chief rabbi at Mantua in 1670, where he died in 1693. The center of a constellation of noted men, he was an intimate friend of R. Moses Zacuto, and was eulogized by his favorite pupil, Benjamin Cohen de Reggio, in his book, "Gebul Binyamin." He turned his attention to the calendar; and one for the years 5431–32 (1671–72), which he published at Venice, has been preserved, as has also a manuscript letter in Italian of great interest, in which astronomy is still called astrology, and which reveals very clearly the ingenious artifices to which recourse was had in 1675 for the purpose of harmonizing the differences of opinion concerning the true time of the moon's phases. His decisions are scattered through the best collections of the period (Nepi, 225); one of them, addressed to a grandson of R. Joshua Boaz of the Baruch family, author of the "Shilṭe ha-Gibborim," forbids the use of brandy distilled in retorts as being forbidden (NESEK); it is printed at the end of the large work written by his son, **Solomon Abi'ad Sar Shalom,** whom he instructed in religion and Cabala.

This son, who in his name bears testimony to the Messianic hopes of his kinsman, was reared under the eyes of Moses Zacuto, of Vital Norzi, of the Segrès; his chief teacher was Judah Bréal; and his fellow-student was Isaac Lampronti, the author of "Paḥad Yizḥaḳ." At the age of ten he commenced the study of the various sciences, and plunged with avidity into the theosophy of Moses Cordovero. He attempted poetry, and edited, with a commentary, the mystic poem of Moses Zacuto, "'Aruk Tofteh" (alluding to Is. xxx. 33), (Venice, 1715, 1744; Metz, 1777). That he acquired a profound knowledge of the Talmud and of the casuists is shown by his correspondence with Judah Bréal, Gabriel Pontremoli, and Abraham Segrè ("Bibliotheca Friedlandiana," No. 727); and his decisions are incorporated in No. 59 of the Halberstamm collection, in the "Paḥad Yizḥaḳ" by his fellow-student Lampronti, in the responsa of Jabez (R. Jacob Emden), and elsewhere.

Solomon enjoyed a deserved reputation for geometrical knowledge; he edited Euclid's "Elements" for the use of Abraham Segrè (Günzburg Collection, No. 215); and was also versed in astronomy. He exchanged letters in Italian with Samson Bachi the younger, of Casale, an uncle of R. Isaac Raphael Finzi (Nepi, 321), upon the principles of the calendar, between 1694 and 1701, and wrote a preface for his treatise entitled "Nayer ha-Yamim" (A Paper on the Years) (Günzburg Collection, Nos. 312, 579); in 1727 he commenced to publish "Luaḥ" or Pocket Daily Calendar: it appeared at Mantua in 32mo, and included the dates of the Christian festivals.

At the age of forty-four, in company with Samuel Norzi, Solomon initiated himself into the intricacies of the cabalistic system of Isaac Luria, which to-day takes precedence of all others. He carefully prepared a very remarkable work, in which he reproached all philosophers and exegetes who had not taken part in the mystical movement, and adduced specious arguments for the authenticity of the Zohar. His work, even before it appeared in print, aroused a most heated opposition. Gad dell'Aquila implored the author most earnestly not to insult the memory of Abraham ibn Ezra by the publication of his book (Günzburg Collection, No. 179). He took some time to revise it, rather to amplify, however, than to moderate its expressions; and it appeared in 1730 under the title of "Emunat Ḥakamim" (The Faith of the Wise). The work is a veritable mine of knowledge; the whole of Hebrew literature is passed in review; and there are quotations from Pythagoras, Plato, Aristotle, Alexander of Aphrodisias, Averroes, Avicenna, Copernicus, Fr. Piccolomini, I. Cotogno ("De Triplici Statu Animi"), and others. Jacob Emden attempted to refute the book in his "Miṭpaḥat Sefarim."

Abi'ad naturally took the part of M. H. Luzzatto when the latter was persecuted: it was probably owing to this that a search-warrant was issued against him on the ground that he possessed forbidden books in his library. Being convicted of owning non-expurgated works, he was thrown into prison in June, 1733; May 28, 1734, he was reported sick at his house, and on June 23, 1738, was sentenced to three years' domiciliary arrest, which penalty was commuted June 18, 1739, by the curia of Rome into confinement within the ghetto-walls (Mortara, in "Hebräische Bibliographie," 1862, p. 100). In 1742 he affixed his approbation to Solomon Norzi's work "Minḥat Shay," having examined an incomplete manuscript of the same (Letter 36 of the epistolary collection in the Friedländ library); but he died on the last day of Tabernacles, 1743, without having witnessed its completion.

His brother **Abraham Jedidiah** is especially known for having superintended, under the auspices of David Finzi and Judal Bréal, an edition of the Shulḥan 'Aruk (Mantua, 1723), which contained a short commentary by Gur Aryeh ha-Levi, one of his father's friends. He was assisted in the work by Gur Aryeh Finzi. The edition was published at the expense of the physician Raphael Vital of Italy. Finally, a son of Abi'ad, by name **Raphael Vital,** deserves mention for having superintended and revised, while still very young, an edition of the "Minḥat Shay," that monumental production of the Italian Masorah, printed at the press of the same Raphael Vital, and at the latter's expense. Jellinek accuses him (Introduction to Norzi's writings, Vienna, 1876) of having taken liberties with his author; but before passing judgment it would be necessary to know if the Mantua manuscript which was communicated to Jellinek was in reality that which belonged to Abi'ad, and whether, moreover, the unexpected death of the latter did not necessitate an abridgment of the work. Respect for the author is shown by the fact that he entitled his work "Minḥat Shay."

Bibliography: Mortara, *Indice Alfabetico*, *s.v.*; Steinschneider, *Cat. Bodl.* cols. 1353, 1725, 1795, 1992, 2286, 2826; Luncz, *Jerusalem*, iii. 55; S. Wiener, *Bibliotheca Friedlandiana*, No. 496.

K. V. C.—D. G.—G.

BASILISK: The translation in the Revised Version of the Hebrew "ẓefa'" and "ẓif'oni" (Isa. xi. 8, xiv. 29, lix. 5; Jer. viii. 17; Prov. xxiii. 32), for which the Authorized Version has "cockatrice." The Septuagint uses the word *βασιλίσκον* in Isa. lix. 5 for "ef'eh," and in Ps. xci. 13 for "peten." In all these places some variety of serpent is evidently meant, but the ancient versions do not indicate which. The rendering "basilisk"—so also Jerome and the Syriac Version—is correct in so far as that the Hebrew word likewise appears to designate some fabulous creature, though it is not known which was the particular kind of serpent that suggested the fanciful notions of the ancients. According to some, the Hebrew "ẓefa'" is the same species as "shefifon" (Gen. xlix. 17), the horned adder or cerastes, a very poisonous viper found in Arabia, in the Sinaitic peninsula.

J. JR. I. Be.

BASIN, or BASON: The following Hebrew words are rendered "bason" in English: "aggan," "kefor," "mizraḳ," and "saf." Of these "aggan" and "kefor" are rare, the former occurring in Ex. xxiv. 6 as the name of the vessel in which the blood of the sacrifice was put, before the people were sprinkled with it; the latter, in I Chron. xxviii. 17; Ezra i. 10, xxviii. 27 (A. V. "bason"; R. V. "bowl").

The common Biblical word for Basin is "mizraḳ." Three metals are mentioned in the Bible in connection with the basins, copper or brass, silver, and gold. Brass basins were used as sprinkling-bowls in sacrificing (Ex. xxvii. 3, xxxviii. 3; I Kings vii. 40, 45). Basins of silver were offered with the meal-offering to the tabernacle by the "princes" of the congregation (Num. vii. 11, 13, 19, 25 *et seq.*). Solomon made basins of gold for the Temple (I Kings vii. 50), and those of gold and of silver were taken by Nebuzaradan when he plundered Jerusalem (II Kings xxv. 15; Jer. lii. 18, 19). In Zech. ix. 15 sacred vessels of this kind are spoken of in a way that indicates that they were used for wine; and in Amos vi. 6 the "mizraḳ" is mentioned as a drinking-bowl. Fifty basins were among the gift of treasure to the Second Temple (Neh. vii. 70). "Mizraḳ" is translated in both A. V. and R. V. sometimes as "bason" and sometimes as "bowl."

"Saf" (A. V. "bason"; R. V. generally "cup," but twice "bason") seems to have corresponded in a great measure to "mizraḳ." It is mentioned (Ex. xii. 22) as being used for holding the blood of victims in connection with the Passover sacrifice before the Exodus, and as a utensil for the Temple (II Kings xii. 14 [A. V.]; I Kings vii. 50; Jer. lii. 19). "Saf" is also used as a general term for Basin or bowl (II Sam. xvii. 28; Zech. xii. 2).

J. JR. C. J. M.

BASKET-TAX: The most burdensome and annoying of the special taxes imposed upon the Jews of Russia by the government. The edict concerning this medieval tax—one of the legacies inherited by the Russian government from the Catholic monasteries—was issued Dec. 31, 1844. The tax is divided into a general tax and an auxiliary one. The general tax is raised from the kosher meat used by the Jews, which is, therefore, little accessible to the Jewish masses; and the tax has consequently been inimical to the physical development of the Russian Jews. This tax is levied (1) on every head of cattle killed for kosher meat; (2) on every fowl killed for the same purpose; and (3) on every pound of meat sold in the market.

The auxiliary tax is derived from various trade licenses, and, as a kind of probate duty, from money inherited by Jews. To the Basket-Tax also belongs the tax on old-fashioned wearing apparel, such as the old Polish caftan, the skull-cap, and women's head-gear and perukes.

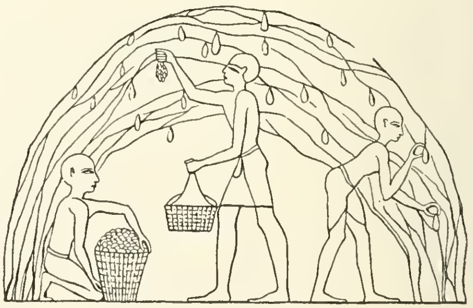
The Basket-Tax, because of its being leased by the government to the highest bidder, has always been a source of annoyance and corruption; and, notwithstanding the appointment of special commissions, and numerous protests published against it, it still exists, and exerts a demoralizing effect upon the Jews of the Russian empire. The income from this tax has been in part devoted to the maintenance of Jewish schools. It was formerly used also to pay for the transportation of Jewish agriculturists to the colonies, and for various other communal needs.

No complete statistics of the amount paid for the Basket-Tax by the tax-farmers are yet available; but the following figures may convey a general idea: Poltava (1889), 13,000 rubles; Nikolaiev (1895), 32,000 rubles; Kiev (1875), 40,000 rubles.

Bibliography: U. Morgulis, *Korobochny Sbor*, in *Yevreiskaya Biblioteka*, vi. 61-113, St. Petersburg, 1878; Mysh, *Rukovodstvo k Russkim Zakonam o Yevreyakh*, 2d ed., p. 434, *ib.* 1898; *Vtoroi Polny Svod Zakonov*, xix., No. 18,533; *Voskhod*, 1889, xi.-xii. 123 *et seq.*; *ib.* 1894, ii. 1 *et seq.*; *Khronika Voskhoda*, 1893, No. 42; *Budushchnost*, 1901, No. 7.

H. R. J. G. L.

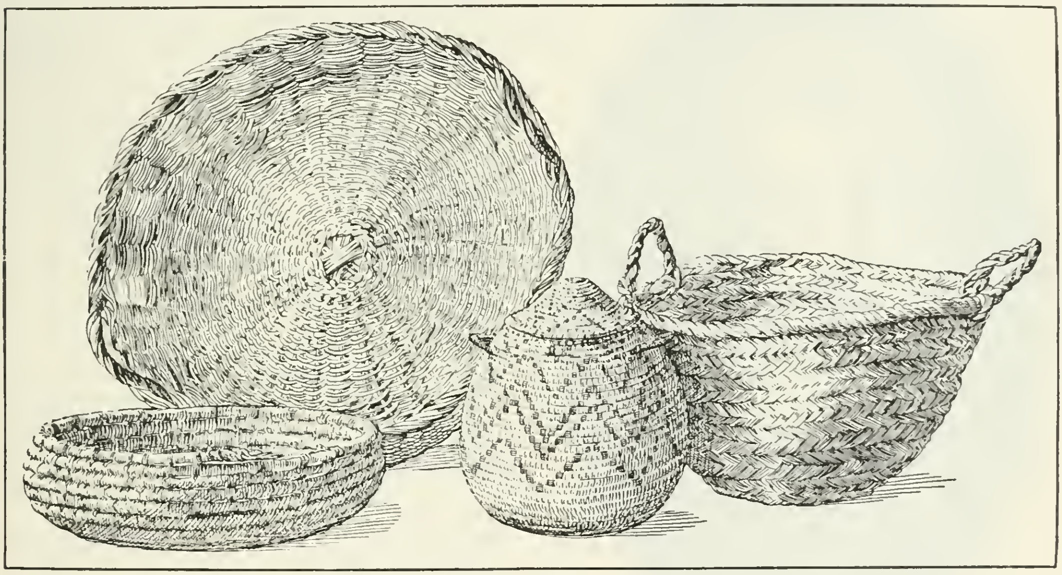
BASKETS: Four kinds of Baskets are mentioned in the Old Testament—"dud," "tene," "sal," and "kelub"—but unfortunately without any intimation whatever of the differences of shape or size between them; and even as to their uses only uncertain conclusions can be drawn. "Dud" ("pot," A.V.)



Egyptian Baskets.
(From Wilkinson, "Ancient Egyptians.")

is the carrying basket, borne in the hands (Ps. lxxxi. 7 [A. V. 6]; II Kings x. 7; Jer. xxiv. 2). It is used in Ps. lxxxi. 6 as a symbol of Egyptian bondage, connoting the basket in which the Israelites carried the clay for their bricks. This must therefore have been a large shallow basket such as the ancient Egyptians used for the purpose (Wilkinson, "Ancient Egyptians," i. 379). The term "dud" is applied also to the pot in which meat was boiled (I Sam. ii. 14), showing that not only the flat-formed basket but also a pot-shaped one was known by this name. "Dud" may possibly be a general expression for vessels of various kinds. "Sal" is the term for the basket in which the Egyptian court baker had his confectionery, and which he carried on his head (Gen. xl. 16). It is also the usual term for the basket in which was placed the meat of the offering (Judges vi. 19), and likewise the unleavened bread (Ex. xxix. 3; Lev. viii. 2; Num. vi. 15). It is expressly stated that these unleavened cakes must be placed in such a basket and offered therein. "Sal" refers without doubt, therefore, to a small dish-shaped basket, perhaps of finer texture. Different from this was certainly the "tene," the large deep basket in which grain and other field-products were kept (Deut. xxviii. 5, 17), and the tithes transported to the sanctuary (Deut. xxvi. 2). Possibly this form of basket resembled that used by the Palestinian peasantry to-day for keeping wheat or oats; it is made of clay and straw and called "ḥabya." This has somewhat the shape of a jar; at the top is the mouth into which grain is poured, and at the bottom a small orifice through which small quantities are taken out as wanted and the opening closed with a rag. The term *καρτάλλος*, with which the Septuagint translates "tene," denotes a basket of the shape of an inverted cone. The term "kelub," finally, found in Amos viii. 1 for a fruit-basket, is used in Jer. v. 27 ("cage," A. V. and R. V.) for a bird-cage. It was therefore no doubt a coarsely woven basket with a cover, such as a fowler would use to carry home his captives. The word *κοφίνος* used in the New Testament (Matt. xiv. 20 and elsewhere) seems to have meant a specifically Jewish utensil (compare Juvenal, iii. 14, "Quorum cophinus fœnumque suppellex," and Talmudic כפיפה and קופה; Jastrow, "Dict." *s.v.*). In "Corpus Inscriptionum Græcarum," 1625, 46, the word denotes a Bœotian measure of about two gallons, from which fact a conclusion may perhaps be drawn as to the size of the basket.

J. JR. I. BE.



BASKETS USED IN MODERN PALESTINE.
(From the Merrill Collection, Semitic Museum, Harvard University.)

BASMATH, daughter of King Solomon. See BASHEMATH.

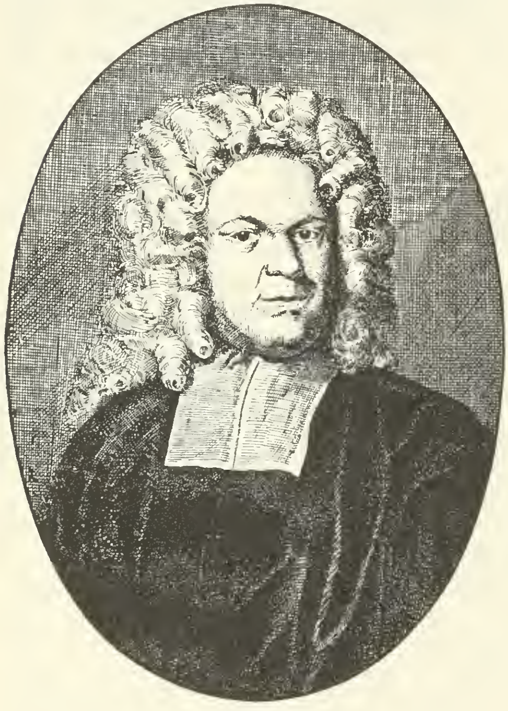
BASNAGE, JACOB CHRISTIAN (called also **Basnage de Beauval**): Protestant pastor; born at Rouen, France, Aug. 8, 1653; died in Holland Dec. 22, 1725. At the age of twenty-three he took charge of the Protestant Church of Rouen, succeeding Etienne Le Moine, who had been called to Leyden as professor of theology. After the revocation of the Edict of Nantes, and the consequent suppression of the Reformed Church in his native city, Basnage was called in 1686 to the pastorate of the Walloon Church at Rotterdam; and in 1691, at the instance of his friend Heinsius, grand pensionary of Holland, he was chosen pastor of the Temple of The Hague.

Is a Skilful Diplomat.

Though Basnage acquired a reputation as a skilful diplomat (see analysis of his letters of 1713 by M. Levesque, in "Les Mémoires de l'Académie des Sciences et Lettres de Rouen," 1859, pp. 269 *et seq.*), his interest for the present article consists in the fact that, like his friend Fontenelle, he employed his leisure hours in writing on theology and on the history of religion. His works on these subjects are enumerated as twenty-five in "La France Protestante" by Haag (Paris, 1846–58; 2d ed., 1877, vol. i., *s.v.*). Chief among them is "L'Histoire et la Religion des Juifs Depuis Jésus Christ Jusqu'à Présent," intended as a supplement and continuation to Josephus (Rotterdam, 1706–11).

His "History of the Jews."

This work is in five books, forming seven volumes, the sixth of which has the following title: "L'Histoire des Juifs Réclamée et Rétablie par Son Véritable Auteur, M. Basnage, Contre l'Édition Anonyme et Tronquée Qui s'en Est Faite à Paris, chez Roulland, 1710; avec Plusieurs Additions pour Servir de Tome VI. à Cette Histoire." The mutilated edition mentioned in this remarkable title was by Du Pin. A long preface to the sixth volume, in twenty-eight paragraphs, contains remarks on the criticisms passed upon Basnage's "History of the Jews" in the "Journal des Savants" of the time. Very justly Basnage protests against the accusation that he had "rejected the testimony of a contemporary author who states facts," whereas he had examined and discussed it ("Histoire des Juifs," 1st ed., book vi., ch. xiv. 1265), as he had done, for instance, in reference to the decree of Arcadius compelling the Jews to abide by the Roman laws (II Codex Theodosianus, i. 87).



Jacob Christian Basnage.
(From Basnage's French translation of Josephus.)

This pirated edition testifies to the success of the book, which on its appearance was translated into English by Taylor, London, 1706, and later condensed into two volumes by Crull, London, 1708. In the same year was published "Remarks upon Mr. Basnage's History of the Jews," London, 1708.

A second and enlarged edition was brought out some years later (The Hague, 1716–26; 7 books in 15 volumes), revised in accordance with the criticisms made upon the first edition, and enriched by the author's new researches. The changes are apparent even in the first book, to which was added the genealogy of the Hasmoneans and of the Herodians in three parallel columns, the first of which is according to the first edition of the "De Numeris Herodiadum" by P. Hardouin, disproved by Basnage; the second is the same changed by P. Hardouin in his reply to Basnage; the third is according to the system of Josephus, followed by Basnage.

Voltaire's Favorable Estimate.

Voltaire, in his "Siècle de Louis XIV.," 1830, xix. 55, in placing Basnage among the French writers of that period, says: "Among the most valued of his books is his 'History of the Jews.' Books on current events are forgotten with the events; books of general usefulness survive." This history is in fact the most important of Basnage's works, in quality as well as in bulk. At the beginning of the work he calls it "a survey of all that pertains to the religion and the history of the Jews since Herod the Great." And he goes on to say: "I have followed this nation into every corner of the world where it has sought refuge, and have brought to Light the Ten Tribes that seemed buried in the East. I have studied the schisms, the sects, the dogmas, and the ceremonials found in that religion."

The contents of the seven books of the history are as follows:

Book i.: The condition and the government of Judea under the Herodians.

Contents of the Work.

Book ii.: The history of the sects at the time of Jesus and the destruction of Jerusalem; the origin, dogmas, progress, and present condition of the Samaritans, the Sadducees, the Pharisees, the Essenes, and the Herodians.

Book iii.: The history of the patriarchs who ruled in Judea, the princes of the Babylonian captivity, and the successive generations of important rabbis since the destruction of Jerusalem; the character and works of the Talmudists, Amoraim, Pyrrhonists or Skeptics (perhaps he meant the Epicureans), "Excellents" or Geonim, Masoretes, and Cabalists, together with a description of the Cabala and of its famous teachers.

Book iv.: The Jewish dogmas and confession of faith, and the history of the Jewish religion from the destruction of the Temple.

Book v.: Jewish rites and ceremonies.

Book vi.: The dispersion of all the tribes in the Orient and the Occident, up to the eighth century.

Book vii.: The history of the dispersion from the eighth century to the eighteenth century.

Of these chapters, Richard Simon (according to Haag, "La France Protestante") praises especially those on the Karaites, the Masorites, and the Samaritans. It is a matter of regret that the portions relating to modern times are not more complete. Basnage apparently did not know that in his day there were already many European Jews in America, occasionally banded together in religious communities;

nor was he aware of the fact that Spanish Jews had accompanied Columbus to the New World; while he assumed, following Manasseh b. Israel (see the account of Aaron Levi, or Antonio de Montazinos, at the end of "L'Esperança d'Israel"), that the remnants of the Ten Tribes, after living in Tatary, had in the dim past crossed the Pacific to America. This defect is perhaps due to the motives which governed Basnage in his choice of sources. At the end of his preface Basnage says:

> "In writing this history, we have given preference to the writers of the Jewish nation, so long as reason and the love of truth have not constrained us to discard them. The dogmas and the religion we have gathered from the writings of Maimonides, Abraham ibn Ezra, Abravanel, Manasseh b. Israel, and the chief Cabalists. The Mishnah and its commentators have furnished us with the rites and ceremonies. It has been more difficult to deduce the history, since the authors of chronicles, both short and long, Abraham b. Dior, Gedaliah ibn Yaḥya, David Gans, and Solomon ibn Verga, dwell upon the names of the elders of tradition rather than on general and particular events. If Manasseh and Barrios ('Historia Universal Judaica,' Amsterdam, 1683) had fulfilled their promise to write this history, we should have found it most helpful. As they were not able to carry out their plans, we had to be satisfied with what we could find."

After this general résumé, Basnage gives a list of the authors he has cited, of which the following is a summary arranged according to subject-matter:

His Sources.

On Bible exegesis (of which, if he read English, he must have had first-hand knowledge): Henry Ainsworth, "Annotations upon the Five Books of Moses," London, 1639; John Edwards, "A Discourse Concerning the Authority, Style, and Perfection of the Books of the Old and New Testament," London, 1693; P. Alix, "The Judgment of the Ancient Jewish Church Against the Unitarians," London, 1699; Humphrey Hody, "Contra Historiam Aristeæ de LXX" (Oxford, 1685); *idem*, "De Bibliorum Textibus Originalibus Versionibus," etc., Oxford, 1705, in addition to the works of Everard van der Hoogt, Johann Heinrich Hottinger, and others. Here may be added the works on Hebrew philology cited by Basnage: Cappel, "Arcanum Punctationis Revelatum"; Drusius, "Quæstiones Hebraicæ"; Fagius, "Targum Hierosolymitanum"; Gousset, "Commentarii Linguæ Hebraicæ." The Hebrew writers, however, Basnage had to read in Latin versions, so far as they had been translated; and here again he made reservations in regard to dogmas contradictory to Christianity. Thus, in citing the commentary on Isaiah by "R. Moses Al-shik" he adduces for a corrective, as it were, C. L'Empereur (Leyden, 1631); and in order to provide a refutation of Abravanel, of whom he knew only his commentaries on Isaiah and Obadiah, he adduces C. L'Empereur against the former commentary (Leyden, 1613) and Sebaldi Snell (Nuremberg, 1647) against the latter. Moreover, for historic purposes he did not make use of the prefaces written by the exegete Snell to the commentaries on other books. Of Abraham ibn Ezra he knew only three short treatises, extracted by Buxtorf from his large Bible commentary, and appended to the version of the "Cuzari," Basel, 1660.

Whatever knowledge of the Talmud he could under these circumstances possess, he derived from the Latin version of the Mishnah by Surenhuys, with the commentaries of Maimonides and Obadiah de Bertinoro, Amsterdam, 1700; from a translation of the Pirḳe Abot; and from the Latin version of the two Talmudic treatises Sanhedrin and Makkot, by John Coch or Coccejus (Amsterdam, 1629). He had some knowledge even of the two Midrashim, one on the Book of Esther, the other on Lamentations; and he was well acquainted with all the works of Maimonides that had been translated into Latin, with the exception of "Yad ha-Ḥazaḳah."

Basnage's conception of Jewish theology and his interpretation of the religious controversies bear the marks of the same lack of direct knowledge. In this connection he cites Carpzov, "Introductio ad Theologiam Judaicam" (Amsterdam); Carret, "Judæus Convertus" (appended to the "Synagoga Judaica" of Buxtorf); "Colloquium Judæo-Christianum"; Fetchius, "Ecclesia Judaica," Strasburg, 1670; St. Augustine, "Altercatio Synagogæ et Ecclesiæ" (ed. Benedictine, viii., Antwerp, 1700); and Wagenseil, "Tela Ignea Satanæ." To these may be added, as a doubtful source, P. Alix, "De Adventu Messiæ, Dissertationes Duæ Adversus Judæos," London, 1701. Through such reading the most impartial mind must become biased.

Historical and Geographical Sources.

For purely historical material, Basnage consulted, in addition to the authors named in his preface, the writings of the bishop of Lyons, Agobard, Arias Montanus, Miguel de Barrios, Isaac Cardoso, "Las Excellencias de los Hebreos" (Amsterdam, 1683); Cunæus, "De Republica Hebræorum"; Frischmuth, "De Gloria Templi Secundi"; the works of Manasseh b. Israel, collections of the reports of councils, and the Roman codes, as well as others. For chronology, he cites, among others, Henry Dodwell, "De Veteribus Græcorum Romanorumque Cyclis, Obiterque de Judæorum Cyclo Ætate Christi," Oxford, 1701; P. Hardouin, "De Paschate," Paris, 1691, and Selden. As a historian he was therefore a popularizer.

For geography, Basnage carefully read: Adrichom, "Descriptio Terræ Sanctæ," Cologne, 1682; "The Travels of Benjamin of Tudela," translated with notes by Constantin L'Empereur (Leyden); William Baldensel, "Odœporicon ad Terram Sanctam," in the "Lectiones Antiquæ" of Canisius, v.; Bochart, "Phaleg" (Caen), and "Hierozoicon" (London). When he refers to the book of Eldad ha-Dani in only its Hebrew form, he confesses thereby his ignorance of its contents. In the same way he shows lack of knowledge with regard to Pethahiah of Regensburg, and Abraham Farissol he misnames "Peritsul."

Basnage profitably used the five volumes of the "Bibliotheca Rabbinica" of Bartolocci, Rome, 1675, together with all the works of the two Buxtorfs. He also studied the Karaite sect in the extract from the Bible commentary of the Karaitic Jew, Aaron b. Joseph, translated and annotated by Louis Frey of Basel, Amsterdam, 1705, and in Simonville's "Supplement to Leon of Modena"; and information concerning the Samaritans he obtained from Christoph Cellarius, "Collectanea Historiæ Samaritanæ" (Cizæ [Zeitz], 1688). He also could get a fair picture of Jewish rites and usages from the book of Rabbi Isaac Arias, "Tesoro de Preceptos Adonde se Encierran las Joyas de los 613 Preceptos que

Encomendos el Señor a su Pueblo con su Declaracion, Razon y Dinim Conforme a la Verdadera Tradicion," Amsterdam, 5449 (1689).

His One Deficiency in Reading.

Jewish philosophy Basnage knew only at second hand, through Buddeus' "Specimen," Halle, 1702. He was acquainted also with the works of Maimonides and his followers; but of Moses Naḥmanides, or of Ḥizzuḳ Emunah, he had at his command only the extracts given by Wagenseil in his "Tela Ignea." To judge from his knowledge of the mysticism of the Zohar, he must have read the analysis and the fragments found in Knorr von Rosenroth's "Cabbala Denudata," in four large volumes, containing a number of dissertations, including the "Sha'ar ha-Shamayyim" of Abraham Cohen Herrera (whom Basnage calls Irira). The "Sefer Yeẓirah," which he used in the translated and annotated form by Rittangel, Amsterdam, 1642, like all his forerunners, he ascribed unhesitatingly to the patriarch Abraham; and, probably, had he known the "Sefer Raziel," he would have ascribed it to Adam. This one deficiency in his wide reading and deep study need not prevent due acknowledgment of the depth of his researches.

Basnage's other books also cover the field of his Jewish studies. Before publishing his large history, he issued a "Histoire du Vieux et du Nouveau Testament, Representée par des Figures Gravées en Taille-Douce par Romain de Hooge, avec des Explications dans Lesquelles on Éclaircit Plusieurs Passages Obscurs," etc., Amsterdam, 1704. Under each one of these figures are verses by La Brune. The nine editions of this book prove its success. It was even pirated under the title "Grand Tableau de l'Univers." Basnage's part in the work, however, is confined to short explanatory notes on the pictures. In later editions he added annals of the Church and of the world, from the Creation to the death of the apostles, and a "Géographie Sacrée."

Later he published the "Antiquités Judaiques, ou Remarques Critiques sur la République des Hébreux," Amsterdam, 1713. Although this is hardly more than a sequel to G. Goerrée's translation and continuation of Cunæus' "De Republica Hebræorum" (three volumes), it yet reveals Basnage's personality and independence. He does not believe, for instance, that Moses was the first of the world's lawgivers, nor that men like Lycurgus, Solon, and Pythagoras borrowed from the Bible whatever was excellent in their laws.

Not confining himself to political history, he touches upon theology; he discusses the ideas of the Jews on demonology and divine inspiration; and examining the opinions of the fathers of the Church on the pagan oracles, the Sibylline Books, and other fictitious works, he does not hesitate to accuse them either of ignorance or of unfairness.

Voltaire, in "La Bible Enfin Expliquée par Plusieurs Aumôniers" ("Mélanges," xlix., ed. Beuchot, p. 366), in speaking of a captive priest of Samaria, who had returned and taught his countrymen how to worship God, adds in a note:

> "Basnage in his 'Jewish Antiquities' says that some scholars take this to be the Hebrew priest, sent to the new inhabitants of Samaria, who wrote the Pentateuch. They base their opinion on the fact that the Pentateuch speaks of the origin of Babylon and of other Mesopotamian cities which Moses could not have known; that neither the ancient nor the later Samaritans would receive the Pentateuch from the Hebrews of the kingdom of Judah, their bitterest enemies; that the Samaritan Pentateuch was written in Hebrew, the language of this priest, who would not have had time to learn Chaldee; and finally they point out the essential differences between the Samaritan and our Pentateuch. It is not known who these scholars are; Basnage does not name them."

Le Vier, the editor of one of Basnage's posthumous works, pays the following tribute to his character in the preface to the second volume of the "Annales des Provinces-Unies": "In his works his candor, frankness, and sincerity are no less evident than his great scholarship and sound reasoning."

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T. M. S.

BASON. See BASIN.

BASQUE PROVINCES: A district of Spain, including Guipuzcoa, Biscay, and Alava, extending along both sides of the Pyrenees, where the Basques or Vasconians lived. Under an old fuero, or ordinance, Jews were never allowed in Guipuzcoa and Biscay. A Jew visiting Guipuzcoa for business purposes was not permitted to stop at one place longer than three days, and in the whole province not longer than fourteen days at the utmost. At Vitoria, the capital of the province of Alava, Jews lived from the twelfth century, but after 1203 in a special street, the "Calle Nueva," or "New Street." They grew to a considerable community, which was under Castilian rule, and which in 1290 paid a tax amounting altogether to 11,392 maravedis. The Jews of Vitoria were chiefly money-brokers. In 1332 Alfonso XI. of Castile issued a decree forbidding Jews to take promissory notes from the Christians of Vitoria. During his stay in the city it is said that Vincente Ferrer converted four of the leading families to Christianity.

In the Thirteenth Century.

In the Fifteenth Century.

The enactments against the Jews of Vitoria during the ten years immediately preceding the expulsion were devised to bring about their complete separation from the Christian inhabitants. According to the decree of Aug. 21, 1482, no Jew or Jewess was permitted, under heavy penalty, to enter the Franciscan monastery until after mass. On May 28 and July 24 of the same year a decree had been issued to the effect that no Christian woman, or Christian girl under ten years of age, might enter the ghetto by day or night unless accompanied by a man, on pain of being fined or imprisoned; nor should a Christian woman, either alone or accompanied by a man, light a fire—either on the Sabbath, or on any other day—in the house of a Jew, or cook for him. Against this decree, which hindered the Jews in their religious observances, David Chacon appealed at once in the name of the community. The assembly of representatives forbade the Jews (June 16, 1486) "to bake their bread in the ovens of the Christians, to keep their shops open on Christian holidays, and to work in public on Sundays and festivals." Christians were forbidden to sell vegetables or fruit or any food whatever in the ghetto, to take service with Jews, or to live with them. In 1484 Christians were also forbidden, on penalty of being fined 2,000 maravedis, to allow the Jews to read the decrees of the ecclesiastical authorities, or to permit them to act as lawyers in lawsuits.

Among the richest and most eminent Jews of Vitoria were various members of the Chacon family (Gacon, Gaon), Eleasar Tello, and Moses Balid.

After the Edict of 1492.

The general edict of banishment from Spain naturally affected the Jews of Vitoria. On June 27, 1492, the above-mentioned Moses Balid, Ismael Moratan (the president of the community), Samuel Benjamin Chacon, his relations Abiatar and Jacob Tello, and Samuel de Mijaneas came before the councilors of Vitoria, and presented to the city, in the name of the Jewish community and in recognition of the friendly treatment received from the city, their cemetery, "Judemendi" (Jews' hill), adjoining the ghetto, together with all its belongings, on condition that no plow should ever furrow it. The town council accepted the gift, and the condition has been faithfully observed ever since.

Before the end of July, 1492, the Jews left Vitoria; many went into the neighboring province of Navarre; others, such as members of the family Chacon, took passage for the Orient; while a few only renounced their faith. A very clever Jew of Vitoria, **Zentolla** by name, was baptized by Bernaldez, the priest of Los Palacios, and named by him **Tristan Bogado**. By the end of 1492 there were no Jews in Vitoria. The synagogue became the property of the town and was converted into a classical school. The Jews' street was called "Calle de la Puente del Rey" (Kingsbridge street); but later on it again received its old name, "Calle Nueva." On Aug. 20, 1493, the Maranos were ordered to leave this street and to live among the old Christians, in order that they might not continue their Jewish practises. The inhabitants of Guipuzcoa did not suffer any Jews to live among them.

In some places in the Basque Provinces French Jews have recently settled.

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G. M. K.

BASRA. See Bassora.

BASS (called **Bassista** by Christians; in Hebrew, **Meshorer**), **SHABBETHAI B. JOSEPH:** Founder of Jewish bibliography; born at Kalisz 1641; died July 21, 1718, at Krotoschin. After the death of his parents, who were victims of the persecutions at Kalisz in 1655, Bass went to Prague. His teacher there in the Talmud was Meïr Wärters (died 1693); and Loeb Shir ha-Shirim instructed him in singing. He was appointed bass singer in the celebrated Altneuschule of Prague, being called, from his position, "Bass," or "Bassista," or "Meshorer." His leisure time he devoted to literary pursuits, more especially to improving the instruction of the young.

As Printer.

Between 1674 and 1679 Bass traveled through Poland, Germany, and Holland, stopping in such cities as Glogau, Kalisz, Krotoschin, Lissa, Posen, Worms, and Amsterdam, the centers of Jewish scholarship. He finally settled at Amsterdam in 1679, where he entered into friendly and scholarly relations with the eminent men of the German and the Portuguese-Spanish communities. That city was the center of Jewish printing and publishing, and Bass, becoming thoroughly familiar with the business, resolved to devote himself entirely to issuing Jewish books. With a keen eye for the practical, he perceived that the eastern part of Germany was a suitable place for a Jewish printing-establishment. The literary productivity of the Lithuanian-Polish Jews was at this time obliged to seek an outlet in Amsterdam or Prague almost exclusively; Bass accordingly fixed upon Breslau as a suitable place for his purposes, on account of its vicinity to the Polish frontier, and of the large commerce carried on between Breslau and Poland. Hence, after a residence of five years, he left Amsterdam; going first, it seems, to Vienna, in order to obtain a license from the imperial government. The negotiations between Bass and the magistrates of Breslau occupied nearly four years, and not until 1687 or 1688 did he receive permission to set up a Hebrew printing-press. Thereupon he settled at Dyhernfurth, a small town near Breslau founded shortly before (1663), whose owner, Herr von Glaubitz, glad to have a large establishment on his estate, was very well disposed toward Bass. In order the more easily to obtain Jewish workmen, Bass united into a congregation the small band of printers, typesetters, and workmen who had followed him to Dyhernfurth, for whose needs he cared, acquiring as early as 1689 a place for a cemetery.

At Dyhernfurth.

The first book from Bass's press appeared in the middle of August, 1689, the first customer being, as he had anticipated, a Polish scholar, Samuel b. Uri of Waydyslav, whose commentary "Bet Shemuel" on Caro's Shulḥan 'Aruk, Eben ha-'Ezer, was printed at Dyhernfurth. The books that followed during the next year were either works of Polish scholars or liturgical collections intended for the use of Polish Jews. Being issued in a correct, neat, and pleasing form, they easily found buyers, especially at the fairs of Breslau, where Bass himself sold his books. But the ill-will against Jews, apparent since 1697 in Silesia, and especially at Breslau, greatly injured Bass's establishment; he was himself forbidden to stay in Breslau (July 20, 1706). Another stroke of misfortune was the partial destruction of his establishment by fire in 1708. To this were added domestic difficulties. When an old man he had married a second time, to the great dissatisfaction of his family and neighbors, his wife being a young girl. He finally transferred his business to his only son, Joseph, in 1711. His trials culminated in his sudden arrest, April 13, 1712, on the charge of having spread abroad incendiary speeches against all divine and civic government. The Jesuits, who looked with an evil eye upon Bass's undertaking, had endeavored, in a letter to the magistrate of

Breslau, as early as July 15, 1694, to have the sale of Hebrew books interdicted, on the ground that such works contained "blasphemous and irreligious words"; and they had succeeded. As the magistrate saw, however, that the confiscated books contained no objectionable matter, they were restored to Bass. In 1712 the Jesuit father Franz Kolb, teacher of Hebrew at the University of Prague, succeeded in having Bass and his son Joseph arrested, and their books confiscated. The innocent little book of devotions, Nathan Hannover's "Sha'are Ẓion" (Gates of Zion), which Bass reprinted after it had already gone through several editions, was transformed in the hands of the learned father into a blasphemous work directed against Christianity and Christians. Bass would have fared ill had not the censor Pohl, who had been commissioned to examine the contents of the books, been both faithful and competent. In consequence of his decision, Bass was released after ten weeks' imprisonment, at first on bail, and then absolutely. The last years of his life were devoted to the second edition of his bibliographic manual, which he intended to issue in enlarged and revised form. He died without completing the work.

Literary Activity.

Bass's works have the constant characteristic of answering practical needs. In 1669 he reprinted Moses Särtels' Judæo-German glossary on the Bible; adding a grammatical preface, a work intended to supply the lack of grammatical knowledge among teachers of the young, and to furnish the latter with the correct German rendering in translating the Bible. Bass was greatly interested in improving the instruction of the young, and recommended the German-Polish Jews to imitate the methods of instruction obtaining in the Portuguese community of Amsterdam (Introduction to "Sifte Yeshenim," p. 8, translated by Güdemann, in "Quellenschriften zur Gesch. des Unterrichtswesens," pp. 112 *et seq.*), describing in detail their curriculum. His subcommentary on Rashi's commentary on the Pentateuch and the five Megillot (Amsterdam, 1680, and many times reprinted) is also intended for elementary instruction. In this little book he has summed up with admirable brevity and clearness the best work of his fifteen predecessors, who had commented on Rashi; the book being even to-day a most useful and almost indispensable aid toward understanding and appreciating Rashi. A most interesting and somewhat amusing little work is Bass's itinerary, entitled "Masseket Derek Ereẓ," a treatise on the roads of the country (Amsterdam, 1680); the book, written in Judæo-German, contains also tables of all the current coins, measures, and weights in European countries, and a list of routes, post connections, and distances. Bass's chief work, however, is his bibliographical manual "Sifte Yeshenim" (Lips of the Sleepers; compare Cant. R. to vii. 10) (Amsterdam, 1680, frequently reprinted). This work contains a list of 2,200 Hebrew books, in the alphabetical order of the titles, conscientiously giving the author, place of printing, year, and size of each book, as well as a short summary of its contents. The majority of the books described he knew at first hand; the description of the others he borrowed from the works of Buxtorf and Bartolocci (from the latter only in the first part).

As Bibliographer.

Bass's work is distinguished not only by its brevity and accuracy, but by an entirely original feature, in respect to which he had no predecessor, and almost no successor; namely, a classification of the entire Jewish literature, as far as he knew it. He divides the whole into two chief groups, Biblical and post-Biblical, and each group again into ten subdivisions. Thus, dictionaries, grammars, and translations form a subdivision of the Biblical group; while Talmud commentaries and novellæ are included in the Talmudic group. Although this classification is still very superficial and primitive, it indicates its author's wide knowledge and astonishing range of reading. In addition to the list and classification of the books, Bass gives an alphabetical index of authors, including one of the Tannaim, Amoraim, Saboraim, and Geonim.

Bass's introduction to his work is most characteristic of the spirit prevailing among German Jews at that time: he cites ten "religious reasons" for the usefulness of his work. Not only was Bass's undertaking new to the German Jews, but it also appeared strange to them; and only the Portuguese Jews of Amsterdam, who had a leaning toward methods and systems, knew how to appreciate him. Christian scholars, however, were at once impressed by the scholarship, style, usefulness, and reliability of the bibliography. Latin as well as German translations, some of which are still extant in manuscript, were undertaken by Christian Orientalists. The greatest proof of Bass's merit lies in the fact that Wolf's "Bibliotheca Hebræa" is based chiefly on the "Sifte Yeshenim."

Bibliography: Brann, *Monatsschrift*, xl. 477–480, 515–526, 560–574; *idem*, in Liebermann's *Jahrbuch für Israeliten*, 1883, pp. 105 *et seq.*; Fürst, *Bibl. Judaica*, Introduction to Part iii. 76–83; Oelsner, *Shabbethai Bassista*, Leipsic, 1858; Steinschneider and Cassel, in Ersch and Gruber, *Encyklopädie*, xxviii. 87; Steinschneider, *Cat. Bodl.* col. 2229; Wolf, *Bibl. Hebræa*, i. 1023, ii. 957, iii. 1000, iv. 769.

L. G.

BASSAI. See Bezai.

BASSANI, HEZEKIAH MORDECAI B. SAMUEL: Rabbi of Verona, Italy; lived at the end of the sixteenth century and at the beginning of the seventeenth. He was the author of "Miktab le-Ḥizkiyahu" (Letter of Hezekiah), on divorce, and "Ma'amar Mordekai" (Mordecai's Words), on the levirate marriage, both published under the title "Pene Yiẓḥaḳ" (Face of Isaac), Mantua, 1744. Bassani also wrote "Sefer Biḳḳurim" (Book of Visits), Verona, 1710, dealing with prayers to be recited on visiting the sick. It is partially based on Aaron Berechiah's "Ma'abar Yabboḳ" and on Isaiah Horwitz's theme, "Luḥot ha-Berit."

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 82; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 112; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 78.

L. G. M. B.

BASSANI, HUGO: Italian poet and composer; born in Padua June 5, 1851. He studied in Milan and was one of the favorite scholars of Anthony Bazzini, director of the Milan Conservatory. Bassani's romances—compositions for piano or orchestra—are highly appreciated and have been published by Lucca and Ricordi in Milan. Bassani is now living in Venice.

Bibliography: Private sources.

S. B.

BASSANI, ISAIAH: Italian rabbi, of the first half of the eighteenth century; the son of Israel Hezekiah Bassani, who was a pupil of Moses Zacuto and of Judah Briel of Mantua. From 1702 to 1707 he was rabbi at Cento, as appears from the documents of the fraternity Shomerim Laboker at Reggio. In 1712 he was at Padua, as is proved by the approbation ("haskamah") he wrote to the "Hon 'Ashir" of Immanuel Ricchi, and he was still living there in 1716 (Lampronti, "Paḥad Yiẓḥaḳ," א 34); from Padua he went to Reggio, where he died, some time after 1736. Moses Ḥayyim Luzzatto was one of his pupils.

The writings that Isaiah Bassani left prove him to have been a man of immense learning, with a wonderful versatility of mind. Many of his rabbinical decisions are contained in Lampronti's "Paḥad Yiẓḥaḳ." One of his poems, written when Zebulon Conegliano passed his examination in medicine at Padua, Aug. 14, 1716, has been published by Abraham Baruch Piperno in his collection of Hebrew poems by Italian-Jewish authors (קול ענב, 9*a*). Two of his letters have been published in "Kerem Ḥemed," iii. 163. In the library of the Talmud Torah of Ferrara is preserved the manuscript of an unpublished work by Isaiah Bassani, "Mishpaṭ la-'Ashuḳim" (Judgment for the Oppressed; see Psalm cxlvi. 7).

Bibliography: *Capitoli della Fraternita di Reggio, Shomerim la-Boker*; Lampronti, *Paḥad Yiẓḥaḳ*, as above; Kaufmann, in *Revue Etudes Juives*, xxxix. 133; Steinschneider, in *Monatsschrift*, xliii. 566.

L. G. V. C.

BASSANI, ISRAEL BENJAMIN: Rabbi at Reggio, Italy; born in 1703; died at Reggio Jan. 20, 1790 (5 Shebaṭ, 5550); son of Isaiah Bassani. He was a skilful poet, both in Hebrew and in Italian. In honor of Francisco III. of Este, duke of Modena, Bassani composed eighty elegant Hebrew poems, to which he affixed Italian versions, in ottava rima (Venice, 1750). Many other poems of his are contained in the "Kol 'Ugab" of A. B. Piperno; among them may be mentioned especially the thirty sestinas on electricity (*ib.* 36*b*, below; 37*b*), Bassani is also the author of "La Corona Estense," Venice, 1753, a collection of sonnets in Hebrew, with a translation into Italian verse, dedicated to Francisco III., duke of Este; and "Moda'ah" (Announcement), Leghorn, 1771, a letter concerning the case of I. Natof. He also published "Todat Shelamim" (Thank-Offerings,) Venice, 1741, a collection of various halakic writings. In the archives of the Jewish community of Reggio, there are hundreds of Bassani's Hebrew letters and several volumes of responsa and Hebrew sermons, besides a work on the principles regulating the Jewish calendar. A eulogistic biographical sketch of Bassani was written by Benedetto Frizzi (Ferrara, 1791).

Bibliography: A. B. Piperno, *Kol 'Ugab*, p. 84*b*; Zedner, *Cat. Hebr. Books Brit. Mus.*

L. G. V. C.

BASSANI, JEHIEL B. ḤAYYIM: Casuist and rabbi of Constantinople in the seventeenth century. His responsa (Constantinople, 1737) are valued for their keen analysis and terse style. Bassani maintained a learned correspondence with the great Oriental teachers of his time; and he is several times mentioned in the responsa of Joseph di Trani and Meïr de Boton. Judah Lerma, rabbi of Belgrade, was one of his pupils.

Bibliography: Conforte, *Ḳore ha-Dorot*, ed. Cassel, pp. 44, 48, 51.

L. G. M. B.

BASSANO: City in the province of Venice, Italy. Here, as in all the surrounding places, Jews were living at a very early period, engaged in commerce and industry, and especially in money-lending, as is shown by contemporary documents dating back to 1264. In the first half of the fifteenth century, they formed a large and prosperous community. Subsequently they were persecuted; and, in 1468, a decree of perpetual banishment was issued against them. Nevertheless they returned, only to be again banished by the city council in 1481.

No documents are extant to show the existence of a Jewish congregation, recognized and regulated by law. The Jews were obliged to live huddled together in one little street, still called "Callesella dei Zudii"; but, as their numbers increased, more spacious quarters were assigned to them, which popular tradition still calls "Il Ghetto."

While some of the Jewish families, Bassan, Bassano, Bassani, may have been called from this city, the name is more probably of Hebrew origin. Some slight notices of the Jews of Bassano may be found in the rare pamphlet of Brenteri, "Fondazione del Monte di Pietà," 1882. There are no longer any Jews at Bassano, nor are there any traces of a synagogue or a cemetery.

G. V. C.

BASSEVI, HENDEL: Daughter of Ebert Geronim, and second wife of Jacob Bassevi, son of Abraham Bassevi and president of the congregation of Prague. She died in the summer of 1628. Her tomb is embellished with the family coat of arms—a blue lion with eight red stars upon a black field—which was bestowed upon her husband in recognition of his services by the emperor Ferdinand in 1622. Bassevi was also accorded free choice of residence, was allowed to engage in any form of trade, was exempt from taxes, and was permitted to enter the imperial dwelling. His family was ennobled and received the title "von Treuenberg."

Hendel was very charitable. She adopted orphans, endowed brides, supported needy scholars, paid for the illumination of synagogues, and equipped schools with books. Indeed, at the beginning of the Thirty Years' war, when Hebrew books were ruthlessly confiscated, Hendel did much to provide for the endowment of synagogues and the distribution of prayer-books in Austria, Moravia, and other countries.

Bibliography: Hock, *Gal 'Ed*, p. 23, Prague, 1856; idem, *Die Familien Prags*, s.v. *Bassevi*; Porges, *Alterthümer der Prager Josefstadt*, p. 63.

G. A. F.

BASSEVI VON TREUENBERG, JACOB (called also **Jacob Schmieles** ["son of Samuel"]): Court Jew and financier; born in 1580; died at Jung-

Buntzlau May 2, 1634. He entered business early in life, ultimately became very wealthy, and stood in high favor with the emperors Rudolph II., Matthias, and Ferdinand II., to whom he, with other Jewish capitalists, frequently rendered financial assistance, particularly to Ferdinand, who needed large sums of money for the prosecution of the Thirty Years' war (1618-48).

Bassevi, in recognition of his services, was raised to the nobility by Ferdinand, receiving the title "von Treuenberg," and a coat of arms consisting of a blue lion with eight red stars on a field of blue (according to Graetz; or of black, according to Lieben). Ferdinand also bestowed upon him the right "to engage in any business whatever, in any part of the empire, whether cities, towns, or market-places, in Prague and Vienna, and other places where Jews are allowed to reside or are not; to acquire property and to reside anywhere he pleases. His property in any form to be free from taxes, imposts, and duties; he is allowed to reside in the imperial quarters; and he is responsible to no tribunal, except that of the marshal of the court." Privileges were also granted to him by Rudolph and Matthias, all of them being hereditary. The supposition that he was minister of finance to Ferdinand is unfounded.

As a representative of the Jewish community, reference to Bassevi is first found in 1616. He always exerted his influence in behalf of the Jews of the empire and of Italy; and it was due to his efforts, combined with those of other Jewish capitalists, that the Hebrew quarter in Prague was protected by a military guard against the attacks of the soldiery after the decisive battle of White Mountain, Bohemia, in 1621.

Bassevi was a warm friend of Rabbi Lippman Heller, and befriended him during the latter's arrest (July 5, 1629) and dismissal from office (Aug. 14, 1629); contributing from his own funds one-fifth of the fine of $12,000 imposed upon Heller. Bassevi was very charitable, and gave large sums for the support of the poor of Palestine.

On account of some trouble, the nature of which is not known, Bassevi in 1631 removed from Prague to Gitschin, where he lived for a year.

Bibliography: Grätz, *Gesch. der Juden*, x. 40 *et seq.*, 47 *et seq.*; Lippman Heller, *Kos Yeshuot*, pp. 4, 5, 9; Lieben, *Gal 'Ed*, pp. 23-27; G. Wolf, *Die Juden Unter Ferdinand II.*, in *Jahrbuch für die Gesch. der Juden und des Judenthums*; i. 238-239; Rietstap, *Armorial Général*, 2d ed. i. 128 (where Bassevi's title is given as "von Treuenfeld").

D. A. R.

BASSIN, ELIEZER: Missionary at Jassy, Rumania; born about 1840 in the government of Mohilev, Russia. In 1869 he went to Constantinople, where he made the acquaintance of English missionaries who persuaded him to embrace Christianity. He was the author of a work entitled "The Modern Hebrew, and the Hebrew Christian," London, 1882. The work opens with an interesting autobiography relating the difficulties the author had had to overcome, after having been transferred from Constantinople to Russia as a deserter. One part of the book deals with the Jewish religion and Jewish ritual ceremonies. In many passages the author gives information concerning the religious opinions of the Jews of Russia, and especially of those of the sect Ḥabad, founded at the end of the eighteenth century by Solomon Sneerson.

In September, 1881, Bassin published a German paper entitled "Eintracht," pleading the cause of the Jews against the anti-Semitic agitation in Germany.

Bibliography: *The Modern Hebrew and the Hebrew Christian*, as above.

S. I. Br.

BASSORA: City in a vilayet of the same name in Asiatic Turkey, about 54 miles from the Persian gulf and 1¼ miles west of the Shaṭṭ al-'Arab; founded by the Arabs in 636. Nothing is known of the early history of the Jews in this city, but the eminence to which it rose, especially as a center of learning, must have early attracted them thither. Together with Wasiṭ it was under the spiritual jurisdiction of the school at Sura. Of the names of the learned Jews who lived there very few are known. Masarjawaih, one of the leading physicians and the oldest translator (883), was a Baṣrian; also probably Mashallah, one of the first Arabic astrologers (770-820), if his pupil Al-Khayyat is to be trusted, who calls him "Al-Baṣri" ("Z. D. M. G." liii. 428, 434). R. Joseph bar Saṭyah (942) settled in Bassora when the school at Sura was finally closed (Sherira, "Letter," ed. Neubauer, i. 40).

Benjamin of Tudela (twelfth century) gives the number of Jews there as about 2,000; and he found these to be learned men and rich merchants. They seem to have suffered with the other inhabitants during the Tatar invasion. It is said that 10,000 of them in Bassora, Mosul, and Ḥisn-Kef fell before the sword of Tamerlane (fourteenth century; see Jost's "Annalen," 1839, p. 197). Texeira, at the beginning of the seventeenth century, does not mention Jews there at all.

The modern community seems to date from the middle of the eighteenth century. According to local tradition, the new settlement was made by Jews from Bagdad. In 1854 Petermann found only thirty Jewish families, in a population of 5,000. On Shabuoth, he relates, all the inhabitants make pilgrimages to the grave of Ezra ("Reisen," i. 152; compare Pethahiah of Regensburg, "Travels," p. 51). Benjamin II. ("Eight Years in Asia and Africa," p. 137) relates that "a devastating epidemic decimated the population, so that a whole portion of the city is empty and the houses fallen into ruins. In the middle of these ruins stand four synagogues, of which, however, three are unused and empty." According to the latest official statistics, there are 1,900 Jews in the city of Bassora and its surrounding villages, and 4,500 in the vilayet, which has a general population of 950,000. There are Jewish rabbis in the cities of Bassora, Amara, and Muntefik of the vilayet; there are two schools at Bassora, two at Amara, and one at Naṣiriyyah (Cuinet, "La Turquie d'Asie," iii. 209, 220). The chief trade of the Jews is in dates. The Alliance Israélite Universelle gives to the Talmud Torah school at Bassora (attended by about 150 pupils) an annual subvention of five hundred francs ("Bulletin All. Isr." No. 24, p. 137). The rabbis in 1900 were Ḥakam Judah and Ḥakam Ezra.

Bibliography: Graetz, *History of the Jews*, iii. 98, 147, 202, 437.

G.

BASSUS, LUCILIUS: Governor of Judea after the conquest of Jerusalem by Titus (70). He had formerly been prefect of the fleet at Ravenna, and took the oath of allegiance to Vitellius; but, dissatisfied with not having been promoted to the dignity of prefect of the pretorium, he betrayed his master and delivered the fleet into the hands of Vespasian (compare Tacitus, iii. 12, 36, 40). Such a service could not remain unrewarded, and Vespasian appointed him governor of Judea and gave him the task of subjugating the fortresses that were still in arms, Herodium, Macherus, and Masada. Bassus displayed in this exploit more courage than strategical skill. Herodium surrendered at once without fighting. Macherus, however, offered a stubborn resistance, and Bassus would have been unable to conquer this place, but for the fact that the young commandant, Eleazar, was captured by the Romans. Bassus ordered him to be scourged before their eyes; and the besieged, desiring to save their chief, offered to give up the citadel if his life should be spared. Bassus agreed to this proposal and spared the garrison; but he inhumanly butchered the inhabitants, to the number of 1,700, and sold the women and children into slavery.

Bassus died at the siege of Masada; and the difficult task of subduing that fortress devolved upon his successor, Silva.

Bibliography: Josephus, *B. J.* vii. 6; Grätz, *Gesch. der Juden*, 3d ed., iv. 548.

G. I. Br.

BASTARD: In the English use of the word, a child neither born nor begotten in lawful wedlock; an illegitimate child. There is no Hebrew word of like meaning. The mamzer, rendered "bastard" in the A. V., is something worse than an illegitimate child. He is the offspring of a father and mother between whom there could be in law no binding betrothal: issuing either from adultery between a married woman and a man other than her husband, or from incest within the forbidden degrees of kinship or affinity defined in Lev. xviii. and xx. The child of a marriage simply forbidden, as that between a cohen and a divorced woman, is legitimate but "profane"; that is, a son can not officiate as a priest, a daughter is not eligible to marry a priest. But a mamzer, according to Deut. xxiii. 3, must not "enter the congregation of the Lord," that is, marry an Israelite woman, "nor shall his tenth generation enter," etc., which includes also the female mamzer (Kid. iii. 12; Mak. iii. 1). The older Halakah, however, was more rigorous, Akiba declaring any child of a forbidden connection a mamzer (Yeb. iv. 12, 13; Yer. *ib.* 6*b*; Bab. *ib.* 44*a*, 49*a*).

Whether the child of a daughter of Israel and of a Gentile or bondman is a mamzer or not, was hotly disputed both among the early sages, down to Rabbi Judah the Patriarch, and among the later teachers in Palestine and in Babylonia (Yeb. 23*a*, 45*a*). But the rule finally adopted is that such a child is not a mamzer, even when the mother is a married woman. This is the decision in the modern code (Shulḥan 'Aruk, Eben ha-'Ezer, 4. 19), though it is admitted that the child is unfit for the priesthood. Maimonides decides to the same effect (Issure Biah, xv. 3). The law laid down in Deuteronomy against the mamzer and against his distant offspring seemed so harsh that every opportunity was taken to confine it to the narrowest limits.

Where incest or adultery takes place among Gentiles, and the offspring embraces Judaism, the flaw in his descent is ignored. He is not deemed a mamzer (Shulḥan 'Aruk, Eben ha-'Ezer, 4, 21). The child of an Israelite by an unconverted Gentile mother is a Gentile, and when converted becomes an Israelite to all purposes, without regard to his father.

As shown under Agnates, the illegitimate child of a Jew (unless born of a Gentile woman or a bondwoman), even a mamzer, inherits from his natural father and other kindred (for example, his father's legitimate sons), just as if he were legitimate; the words of Scripture, "if he have no son" (Num xxvii. 8), being taken literally "a son from any source," except the son of a Gentile or bondwoman, who follows the status of his mother (Yeb. ii. 5); and the child being bound by all duties flowing from his or her natural kinship.

This construction of the law runs counter to ancient popular sentiment, which crops out in the historic books. The legitimate sons of Gilead drove Jephthah from his home because he was the "son of another woman" (Judges xi. 2). Where a child is born in wedlock, the presumption in favor of its being the offspring of the husband is very strong, as in other systems of law. The Roman law says: "pater est quem justæ nuptiæ demonstrant." But the Jewish law, unlike the English common law, does not uphold this presumption when the child is born so soon after the nuptials ("nissu'im") that it must have been begotten before them. Even when the date of birth points to conception after the betrothal ("erusin")—which in olden times preceded the wedding by several months—the presumption of the betrothed man being the father is comparatively weak, as a connection between him and the bride while she is "at her father's house," though not a deadly sin on the part of either, is an act of lewdness (Shulḥan 'Aruk, Eben ha-'Ezer, 4, 27; see Ket. 36*a*).

On the general principle that a person's confession of his or her own turpitude is not admissible as legal testimony, the wife and mother can not, by her assertion, stamp her offspring as an adulterine Bastard. For the rules of presumption and evidence in cases of doubt, see Shulḥan 'Aruk, Eben ha-'Ezer, 4, 14–16.

J. Sr. L. N. D.

BASURTO, DIEGO ENRIQUEZ: Marano poet of the seventeenth century; born in Spain. Like his father—the poet Antonio Enriquez Gomez—he resided several years at Rouen, and finally settled in Holland. The following curious description of him is given by the Marano poet Miguel de Barrios:

> "Basurto had a broad nose, which was never clean; small sunken eyes, hidden behind a large pair of spectacles; and a mouth comparable to a mill in constant motion. He was short and stout; very carelessly attired, and always carried a cane."

Basurto was the author of "El Triumpho de la Virtud y Paciencia de Job" (Rouen, 1646), a poem constructed in various meters and inscribed to the mother of Louis XIV.

Bibliography: Kayserling, *Sephardim*, pp. 243 *et seq.*; idem, *Biblioteca Españ.-Port.-Jud.* p. 26.

G. M. K.

BAT: This well-known winged mammal (in Hebrew עטלף, Lev. xi. 19; Deut. xiv. 18; Isa. ii. 20) was considered by the Hebrews as belonging to the class of birds. The ancients in general considered it as a creature belonging both to the birds and to the mammalia, and partaking of the nature of both classes (Bochart, "Hierozoicon," *s.v.*). Like all night-birds, the Bat was considered unclean by the Hebrews. The numerous caves and ruins of Palestine afford shelter to innumerable swarms of bats; and Tristram ("Natural History of the Bible," pp. 45, 46) enumerates no less than seventeen species indigenous to that country. Several of these are also found in Europe and America.

J. JR. I. Be.

BAT ḲOL (Hebrew, בת קול; Aramaic, ברת קלא): A heavenly or divine voice which proclaims God's will or judgment, His deeds and His commandments to individuals or to a number of persons, to rulers, communities, and even to whole nations. The meaning of the word is "sound," "resonance." In this sense it is used in Syriac and in the following Midrash and Talmud passages: "As oil has no Bat Ḳol [that is, gives no sound], so Israel is not heard of in this world; but, as it is said in Isa. xxix. 4, 6, Israel will enjoy great fame in the world to come" (Cant. R. i. 3). The most significant passage is Ex. R. xxix., end (compare xxviii., end):

> "Johanan said, 'When God revealed the Torah, no sparrow chirped, no bird flew, no ox lowed; the heavenly Ofanim [wheels] moved not; the Seraphim did not chant the Thrice Holy; man spoke not; the sea roared not; no creature uttered a sound; and the world was silent, while God's voice resounded, "I am the Lord Thy God."' This is the meaning of the words, 'With a great voice: and he added no more,' in Deut. v. 19 [A.V. 22] (ולא יסף). 'These words,' says Simeon ben Laḳish, 'are to be taken as follows: If one man calls to another, his voice has a Bat Ḳol; but the voice proceeding from God has no Bat Ḳol. If you marvel at this, think of the story of the prophet Elijah and the priests of Baal. God bade the upper and the lower world keep silence; and the world became like an empty desert, as if no living creature existed: there was neither voice, nor answer, nor attention' [I Kings xviii. 29, Hebrew]. For if a sound had been heard, the priests would have said: 'Baal has answered us.' On Sinai God caused the whole world to be silent, in order that mankind might know there is none besides Him."

Bat Ḳol Not an Echo.

It is clear that in this passage Bat Ḳol does not mean an echo, as is the general opinion (Lampronti, "Paḥad Yiẓḥaḳ"; Levy, "Neuhebräisches Wörterbuch"; Kohut, "Aruch Completum," *s.v.*); but it means the reverberation or hum, caused by the motion of all things, which fills the whole world and which accompanies the human voice and every other sound. Of old the belief in the music of the spheres was universal; and the Talmud says (Yoma 20*b*) that the noises of Rome would be heard all over the world but for the music of the spheres. Echo is called "ḳol habarah" (R. H. iii. 7; Yoma 19*b*). Nor is an echo referred to in the dispute between the schools of Shammai and Hillel as to whether a woman may marry if a Bat Ḳol has been heard saying that her husband is dead (compare Yeb. 122*a*; Tosef., Nazir. i. 1). As Rashi remarked in his commentary (compare Lippman Heller, in "Tosafot Yom-Ṭob" to Yeb. xvi. 6), the Bat Ḳol here is more probably the same as when a voice is heard and no man is seen. A parallel is afforded in the case of Paul, when he heard a voice saying: "Saul, Saul, why persecutest thou me? . . . And the men which journeyed with him stood speechless, hearing a voice, but seeing no man" (Acts ix. 4, 7; compare xxii. 7, 9; xxvi. 14). On this account Bat Ḳol was called a voice which is heard behind the back (Meg. 32*a*). The same idea is expressed in Rev. i. 10: "And I heard behind me a great voice, as of a trumpet." In the Greek there is no adequate expression for Bat Ḳol [unless the *φημαὶ μαντικαί* in Sophocles' "Œdipus," 723, are comparable; see S. Louis, in "Trans. of Soc. for Biblical Archeology," ix. 182 *et seq.*—K.]; consequently the New Testament renders it by *φωνή*, but not by *ἠχώ* [see Matt. iii. 17; Mark i. 11; Luke iii. 22; and John xii. 28: *φωνὴ ἐκ τοῦ οὐρανοῦ* ("a voice from heaven"); Matt. xvii. 5; Mark ix. 7; and Luke ix. 35: "a voice out of the cloud"; Acts x. 13, 15: "a voice"; compare Lightfoot to Matt. iii. 17—K.].

According to the Talmud (Yer. Soṭah ix. 24*b*; compare Tosef., Soṭah, xiii. 5) the high priest Johanan hears a Bat Ḳol in the sanctuary; according to Josephus ("Ant." xiii. 10, § 3), he hears a *φωνή*.

A Voice.

The expression בת קול ("daughter of a voice"; that is, a small voice) is intended to distinguish it from the usual voice. Originally, however, it was also in the Hebrew called "ḳol" (voice) as is shown by the Aramaic קל מן שמיא נפל. "There fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee" (Dan. iv. 28 [A. V. 31]); and here and there in the Talmud it is briefly given as קול ("voice") (Sanh. 96*b*; compare Ta'anit 21*b*; B. M. 85*b*, Rashi). In the Aramaic versions of the Bible, in the Midrash and Talmud, the heavenly revelation is usually introduced with the formula: "A voice fell from heaven," "came from heaven," "was heard," or "proceeded from heaven." The New Testament has the same formula, *Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ* (John xii. 28; compare Rev. x. 4, 8; xviii. 4, etc.), which is the equivalent of the Hebrew יצאה בת קול מן השמים, and the Aramaic נפקת ברת קלא מן שמיא. Through frequent use the formula was abbreviated into Bat Ḳol; and it is not correct to differentiate between the longer and shorter expressions. The fact probably is that the fuller form is used generally in the older sources. Since God permits His glory to abide in the Temple at Jerusalem, it results that a voice is also heard from the sanctuary (Yerushalmi and Josephus, *l.c.*; Rev. xiv. 14, 17: "the temple which is in heaven"; *ib.* 18, "another angel came out from the altar").

The characteristic attributes of the Bat Ḳol are the invisibility of the speaker and a certain remarkable quality in the sound, regardless of its strength or weakness. A sound proceeding from some invisible source was considered a heavenly voice, since the revelation on Sinai was given in that way: "Ye heard the voice of the words, but saw no similitude;

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only ye heard a voice" (Deut. iv. 12). God reveals Himself to man through his organs of hearing, not through those of sight. Even Ezekiel, who sees many visions, "heard a voice of one that spake" (Ezek. i. 28); Elijah recognized God by a "still, small voice," and a voice addressed him (I Kings xix. 12, 13; compare Job iv. 16); sometimes God's voice rang from the heights, from Jerusalem, from Zion (Ezek. i. 25; Jer. xxv. 30; Joel iv. 16, 17; Amos i. 2, etc.); and His voice was heard in the thunder and in the roar of the sea.

Quality of the Bat Ḳol.

The Bat Ḳol was loud or soft according to circumstances; but the quality of the tone was peculiar. Rab said: "God roars like a lion, and says: 'Wo unto the children on whose account I have destroyed My house, and burnt My Temple, and whom I have dispersed among the nations.'" Jose entered a ruin at Jerusalem and encountered there the prophet Elijah, who asked him: "My son, what voice didst thou hear in the ruins?" He answered: "I heard a Bat Ḳol; it murmured like a dove (מנהמת כיונה) and exclaimed: 'Wo unto the children,' etc." In the course of the conversation God is spoken of instead of the Bat Ḳol (Ber. 3*a*). Elisha b. Abuyah heard a voice chirping behind the Temple (מצפצפת ואומרת, Eccl. R. vii. 8).

When God wishes to announce harm, He uses the Bat Ḳol; but good proceeds from His own mouth (Targ. on Lam. iii. 38). Nebuchadnezzar hears a Bat Ḳol which sounds like the shout of a nation (Ex. R. xxx. 20). When Moses died, a Bat Ḳol rang through the camp of twelve square miles and proclaimed: "Moses is dead!" (Sifre ii. 357; Soṭah 13*b*, below, etc.).

Josephus in telling the portents of the destruction of the Temple says ("B. J." vi. 5, § 3; compare Rev. xix. 1, 6): "Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner [court of the] Temple, as their custom was, to perform their sacred ministrations, they said that in the first place they felt a quaking, and heard a noise, and after that they heard a sound as of a great multitude, saying, 'Let us remove hence.'"

Ḥullin 59*b* tells of the great strength of God's voice. From these passages it is evident that the strength of the Bat Ḳol was adapted to circumstances, as the divine word of the Ten Commandments on Sinai was spoken with a strength that adapted itself to children, youths, etc. (Tan. on Deut., in Grünhut, "Liḳḳutim," v. 111*b*, 112*a*: "The word called from heaven"). The original conception undoubtedly was that the heavenly voice whispered or chirped, as is indicated by the expression which Isaiah (viii. 19; compare x. 14, xxix. 4, xxxviii. 14) uses in regard to the veiled voice of the familiar spirit, and several times in regard to the Bat Ḳol.

Parallel Instances.

A Bat Ḳol could come from under the earth and from the nether world, and is heard on heights (Targ. Yer. Num. xxi. 6). Since such sounds supposedly came from the spirit world, Jewish monotheism could conceive of it as springing only from heaven, from the Holy Spirit, from angels, or from God Himself. All nations regarded such sounds as the voices of spirits (Tylor, "Primitive Culture," i. 469; Blau, "Altjüdisches Zauberwesen," p. 65, n. 2). The troubled mind, the soul in despair, would hear sounds promising comfort in sorrow and misfortune. The Arabs tell of a voice, "hâtif," which calls to lost travelers in the wilderness. The "munadi," a similar voice, came in the solitude of night to the Persian poet Nizami when discontented with his lot (Bacher, "Leben und Werke Nizamis," p. 11; Goldziher, "Abhandlungen zur Arabischen Philologie," i. 6).

As shown by the name, this heavenly voice was often considered divine. In the course of the narrative in Ber. 3*a*, "God" is put instead of "Bat Ḳol"; and not infrequently God, when using the Bat Ḳol, is represented as speaking in the first person. Sometimes Bat Ḳol is identified with the Holy Spirit. In Sifra, Lev. x. 5 (ed. Weiss, 46*a*), it is the Holy Spirit which speaks; while in Ker. 5*b* and Hor. 12*a*, which give the same account, it is the Bat Ḳol. "At three courts of justice the Holy Spirit beamed forth: at the courts of Shem, of Samuel, and of Solomon. At the first a Bat Ḳol cried: 'She [Tamar] hath been more righteous than I' (Gen. xxxviii. 26); at the second: 'I am a witness' (Mak. 23*b*, referring to I Sam. xii. 5); and at the third: 'She is the mother'" (I Kings iii. 27; Mak. 23*b*; Gen. R. xii., lxxxv. *et seq.*).

Voice of the Holy Spirit.

The Bat Ḳol usually makes its announcements by means of a passage from the Law or the Scriptures; and, to judge from the instances that are related, it was heard oftenest in Biblical times, when the Holy Spirit rested upon the chosen people. At the death of Moses a Bat Ḳol was heard saying: "Fear thou not, Moses! I myself will care for thy burial" (Deut. R., end). When R. Bannaa visited the graves of the Patriarchs, and wished also to see Adam's grave, a Bat Ḳol called out: "Thou hast seen the likeness of My image, but My image thou mayest not see" (B. B. 58*a*). When Israel at Sinai said: "We will do and we will hear" (Ex. xxiv. 7, Hebrew), a Bat Ḳol called out: "Who has revealed to My children the secret which the angels alone possessed"; that is, to do before hearing (Shab. 88*a*; compare Soṭah 10*b*).

From the foregoing it is evident that the Bat Ḳol was identified with the Holy Spirit, even with God; but it differed essentially from the Prophets, though these spoke as the medium of the Holy Spirit. The Holy Spirit rested upon the Prophets, and the intercourse was personal and intimate; while those that heard the Bat Ḳol stood in no relation whatever to the Holy Spirit. The Prophets again possessed the Holy Spirit; but the Bat Ḳol could not be possessed: God spoke through it as He did through the Prophets. For this reason the Bat Ḳol addressed not only favored mortals, but sinners, individuals, or multitudes, within or without the Holy Land (B. M. 86*a*; B. B. 73*b*, 74*b*). It revealed the higher Will, not in the unintelligible speech of the Christian gift of tongues, but in perfectly intelligible words. "After the death of the last three prophets, Haggai, Zechariah, and Malachi, the Holy Spirit departed from Israel; but the Bat Ḳol was yet heard" (Tos., Soṭah, xiii. 2, where משמיעין is nearer the original than Soṭah 48*b*; Bab. Sanh. 11*a*, משתמשין). Prophecy was a

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gift of which not only the prophet but his generation had to be worthy. A Bat Ḳol pronounced Hillel and Samuel the Little to have been worthy of having the Holy Spirit rest upon them, were it not for their generation (*ib.*). From this point of view the Bat Ḳol was explained as a lesser gift to Israel than prophecy, but not, as some said, as a lower degree of prophecy (Yoma 9*b*; Pes. R. 160*a*).

Instances of Its Action.

According to rabbinical tradition, the Bat Ḳol coexisted with prophecy; that is, at a time when the Holy Spirit rested upon Israel, as well as at other times. When Abraham was beset with doubt as to whether Isaac had not been rejected because he was unworthy to be sacrificed, a Bat Ḳol quieted him with Eccl. ix. 7 (Lev. R. xx. 2). When Esau thought that his father would soon die, a Bat Ḳol proclaimed: "The hide of many a foal has served to cover its dam" (Gen. R. lxvii. 8; compare Pes. 173*a* and the parallel passage, Sanh. 52*a*, where the words are quoted as the saying of men, היינו דאמרי אינשי; and this gave rise to the erroneous conclusion that by Bat Ḳol was meant the same as "vox populi vox Dei"). A Bat Ḳol spoke the words, "She hath been more righteous than I," in the story of Tamar and Judah (Soṭah 10*b*; Targ. Yer. on Gen. xxxviii. 26). When the Israelites, in their flight from Egypt, saw the Red Sea before them while Pharaoh pressed close behind, a Bat Ḳol comforted them with the words of the Song of Songs ii. 14 (Targ. *ad loc.*). When, according to Ps. lxviii. 17, the mountains disputed with Sinai, a Bat Ḳol cried out: "Ye are all deficient as compared with Sinai" (Meg. 29*a*). A Bat Ḳol pronounced the words (Ex. xxiv. 6): "Here is the half of the blood" (Lev. R. vi. 5). A Bat Ḳol reassured Moses and Aaron when they were in doubt about using the anointment oil too freely (Sifra, Lev. x. 5, etc.). When Israel was cured by the brazen serpent (Num. xxi. 8) a Bat Ḳol was heard moralizing (Targ. *ad loc.*). At the offering of the firstlings (Deut. xxvi. 2) the Bat Ḳol said: "Thou shalt be able to make an offering again next year" (this alludes to verse 16; Grünhut, "Liḳḳuṭim," v. 153*a*, 7). At the promulgation of the terrible threats of Deut. xxviii., the anxious Patriarchs who listened were calmed by a Bat Ḳol (Targ. Yer. on Deut. xxviii. 15). When Moses died, a Bat Ḳol drew the attention of the world to his suffering (Targ. Yer. on Deut. xxxiv. 5); and, as already mentioned, the Bat Ḳol is frequently connected with Moses' death (Sifre, Deut. 357; Soṭah 13*b*; Num. R. xiv. 10; Yelamdenu, in "Liḳḳuṭim," v. 104*b*; Jellinek, "B. H." i. 120–128, etc.). When Saul reasoned speciously about his expedition against the Amalekites, a Bat Ḳol quoted to him the words of Eccl. vii. 16 (Yoma 22*b*). A Bat Ḳol pronounced judgment in the cases of David and Uriah (M. Ḳ. 16*b*) and of David's attitude toward Mephibosheth (Shab. 56*b*, above). At the dedication of Solomon's Temple, during which the celebration of the Day of Atonement was omitted, a Bat Ḳol promised to all present a portion in the life to come (M. Ḳ. 9*a*; Gen. R. xxxv. 3; in Shab. 30*a* the Bat Ḳol is not mentioned). Upon the favorable reception of Solomon's offering, a Bat Ḳol uttered the verse, Cant. iv. 1 (Targ.); and it used Prov. xxiii. 15 and xxvii. 11 to approve Solomon's institution of the 'Erub and of the washing of the hands (Shab. 14*b*, below). When Solomon wanted to place himself on a level with Moses a Bat Ḳol warned him in the words of Eccl. xii. 10 (R. H. 21*b*, below). When Israel separated from Judah and chose Jeroboam as king, a Bat Ḳol gave warning in the words of Micah i. 14 (Sanh. 102*a*); and when Ahab doubted the piety of Obadiah, the governor of his house, a Bat Ḳol upheld his piety, quoting I Kings xviii. 3 (Sanh. 39*b*, below). It spoke concerning the reason why King Hezekiah would not be the Messiah and said: "This is My secret" (Sanh. 94*a*). When King Manasseh criticized the Torah, it recited to him Ps. l. 20 (*ib.* 99*b*). For eighteen years it whispered into Nebuchadnezzar's ears: "Destroy My sanctuary" (Cant. R. ii. 13); when he said: "I will ascend above the heights of the clouds; I will be like the Most High," it cried: "Into the nether world must thou go" (following Isa. xiv. 13, 14; Pes. 94*a*, the dictum of R. Johanan b. Zakkai). When he waxed arrogant because he had succeeded in destroying the Temple, it called to him: "Thou hast killed a people already dead; thou hast burned a sanctuary already burned. Yea, thou hast ground meal already ground" (Sanh. 96*b* with reference to Isa. xlvii. 2; but this is lacking in the parallel passage, Yer. Ta'anit 69*b*, above). When he descended into Sheol, all the inmates feared that he would tyrannize over them, until a Bat Ḳol calmed them with the two Biblical verses: Ezek. xxxii. 19 and Isa. xiv. 4 (Shab. 149*b*). When the water-drinkers (Rechabites) in Jer. xxxv. brought an offering, a Bat Ḳol, proceeding from the Holy of Holies, declared it was acceptable (Mek., Yitro, 2). When Haman tested the gallows intended for Mordecai, a Bat Ḳol called out: "It fits thee!" (Targ. on Esth. v. 14; Esth. R. v. 3). At the feast of Ahasuerus the wine was served in the vessels carried off from the Jerusalem Temple, and a Bat Ḳol warned the feasters (Meg. 12*a*). Whenever there is no law, no high-priesthood, no Sanhedrin (II Chron. xv. 3), a Bat Ḳol cries: "Strengthen ye the weak hands" (Lev. R. xix. 5, following Isa. xxxv. 3).

When the men of the Great Synagogue counted Solomon among those kings who would not have a portion in the life to come, flames flashed forth out of the Holy of Holies, and then a Bat Ḳol uttered the words of Prov. xxii. 29: but they did not harken to this; nor did they abandon their resolution until the Bat Ḳol repeated Job xxxiv. 33 (Yer. Sanh. 29*b*; Num. R. xiv., beginning, and parallels). It happened that the high priest, John Hyrcanus, heard a voice from the Holy of Holies, announcing that the youths who had proceeded against Antioch had obtained a victory; the hour was noted, and it transpired later that the victory had been won at that very hour (Tosef., Soṭah, xiii. 5 and parallel passages; Josephus, "Ant." xiii. 10, § 3). A remarkable parallel to this story is afforded by the legend on the martyrdom of Polycarp: it is said that on the day and at the hour that he suffered death at Smyrna, Irenæus, who was at Rome, heard a voice like a trumpet proclaiming: "Polycarp has become a martyr" (Weimel, "Die Wirkungen des Geistes und der Geis-

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ter," p. 166, Freiburg-in-Breisgau, 1899). Once Herod heard a Bat Ḳol saying that fortune should attend every slave who would then rise in rebellion against his master; thereupon he destroyed the house of the Hasmoneans (B. B. 3*a*). In four cases the Temple-court itself called out against or in favor of the priests ministering in the Temple (Pes. 57*a*). When Jonathan ben Uzziel translated the Scriptures into Aramaic, a Bat Ḳol cried: "Who reveals My secrets to My children?" And when he was about to translate the Hagiographa, it cried: "Let this suffice, lest he betray the time of the Messiah" (Meg. 3*a*). A Bat Ḳol announced that the legal norm should be established according to the views of the school of Hillel in cases in which they conflicted with those of the school of Shammai (Yer. Ber. 3*b*, below and elsewhere). But the Tosefta on the same question (Yeb. i., end; 'Eduy. ii. 3) does not mention a Bat Ḳol. When a Bat Ḳol called out that the views of Rabbi Eliezer should be adopted, R. Joshua declared: "The Torah is not in heaven; we pay no heed to the Bat Ḳol." That is to say, the Bat Ḳol deserved no consideration in giving legal decisions (Yer. Ḥag. lxxxi. 11; Bab. B. M. 59*b*; Ḥul. 44*a*, and frequently elsewhere). Hillel devoted his life to study of the Law, while his brother Shebna, who was engaged in business, supported him, thinking they should share as well everything in common in the life to come; but a Bat Ḳol called out (Cant. viii. 7): "If a man would give all the substance of his house for love, it would utterly be contemned" (Soṭah 21*a*). "Every day," says Rab (see Bacher, "Die Agada der Babylonischen Amoräer," p. 11, note 58), "a Bat Ḳol resounds from Mt. Horeb, proclaiming: 'Wo unto man, that he neglects the Law!'" (Ab. vi. 2). A Bat Ḳol announces: "The whole world is fed because of the merit of My son, Ḥanina; and he himself is content with a peck of locust-beans from one Friday to another" (Ber. 17*b*, etc.). While a heretic was with the patriarch Judah, a Bat Ḳol called out: "To pronounce the benedictions of the grace after meals is worth as much as forty gold dinars" (Ḥul. 87*a*). A Bat Ḳol proclaims daily: "This and this maid, this and this house, this and this field, are destined for such and such a man" (Soṭah 2*a*, etc.). Simon ben Yoḥai and his son had hidden themselves for thirteen years in a cave. When they came out, everything on which they turned their eyes took fire, and a Bat Ḳol called to them: "Have ye come out in order to destroy My world?" When Simon was once watching a bird-catcher, he heard a Bat Ḳol saying, as each bird passed: "Let this bird be caught; let this bird go free"; and the bird was caught or allowed to escape accordingly (Shab. 33*b*; Yer. Sheb. ix. 1, p. 39*d*, and elsewhere. In later sources the legend is changed).

Psychological Basis.

From these examples it is evident that the Bat Ḳol was heard under various conditions—in the interest of a whole nation or of a favored individual; either as a plaintive cry or as a voice of admonition. As a rule, the accounts are merely embellishments of the Biblical narrative: at times they are clearly legendary in character. The question arises whether the Bat Ḳol was not a psychological fact, especially in those cases in which it was repeated by the person who actually heard it. The psychological possibility must be admitted in cases where the imagination may have been stimulated by the solitude of a desert or of ruins, or by the impressiveness of the mountain where God gave His revelation; or again by the overwhelming consciousness of sin, or, when face to face with death, that great mystery of man's existence. An inner voice may have made itself heard. The same is the case when the voice of the national and religious conviction impelled leaders of the people, men beloved and almost worshiped by their fellows, to a martyr's death. Thus the prominent Talmud teacher Elisha ben Abuya, who became an apostate, told his favorite pupil, R. Meïr, that once, when the Day of Atonement fell on a Sabbath and he was violating both, a voice behind the sanctuary whispered to him: "Let every sinner return to Me except Elisha, who knows Me and yet sins against Me" (Yer. Ḥag. 77*b*, near end; Bab. Ḥag. 15*b*; Ruth R. on iii. 13; Eccl. R. on vii. 8).

Bat Ḳol and Death.

Supernatural phenomena are also accompanied by a Bat Ḳol. Thus Johanan related: "Once, when on a ship, we saw a chest of gems and diamonds in the water surrounded by fish. When a man sprang into the sea to get it, a sea-monster was about to swallow half of him; but he drove it away with vinegar. A Bat Ḳol then resounded, saying: 'What dost thou want with the chest in which the wife of Ḥanina ben Dosa keeps the purple which the pious will wear in the future world?'" Rabba bar bar Ḥana, among his many mythical stories, relates that he saw from a ship a bird standing only ankle-deep in water. When the travelers wanted to cool themselves in the sea, a Bat Ḳol called out: "Seven years ago a carpenter's ax fell into the water and has not yet reached bottom!" Rabba bar bar Ḥana also tells of a Bat Ḳol he heard in the wilderness at Mt. Sinai saying: "Wo is Me that I have sworn to send Israel into exile!" (B. B. 73*b*, 74*a*, 74*b*.) R. Perida having taught his pupil one thing four hundred times, a Bat Ḳol called to him to choose between two rewards for his patience; and God Himself proclaimed that he should receive both ('Er. 74*b*). When Joshua ben Levi wrested the knife from the Angel of Death, the dying man heard a Bat Ḳol saying: "Give it back to him; for mankind needs it" (Ket. 77*b*). When Judah I. lay in the agonies of death, a Bat Ḳol said, in the words of Isa. lvii. 2: "He shall enter into peace!" (Ket. 104*a* and elsewhere.) The Sabbath was violated for his burial; but excepting a laundryman who had failed to do him honor, those present were comforted by a Bat Ḳol that assured to all a portion in the life to come. When, in consequence of this, the laundryman threw himself from a balcony, the Bat Ḳol was again heard, saying that even the laundryman was assured of a portion in the life to come (Yer. Kil. ix. 3, 32*b*).

When R. Jose b. R. Eleazar died, a serpent at the mouth of his father's grave prevented the burial, until a Bat Ḳol declared: "The father was no greater than the son!" As Rabba bar Naḥmani expired, he muttered "Clean! Clean!" and a Bat Ḳol called out: "Happy art thou, Rabba bar Naḥmani, clean is thy body, clean thy soul!" At Pumbedita slips fell from the skies, bearing the words, "Rabba bar Naḥmani has been called away," etc. A Bat Ḳol went forth and exclaimed: "Wo! wo! Samuel, son of R. Isaac, is dead!" (B. M. 85*a*, 86*a*; Yer. 'Ab. Zarah 42*c*.) Simeon ben Laḳish marked the graves of the rabbis, but could not find R. Ḥiyya's. When he grieved over this, feeling that he had not so keen an intellect as R. Ḥiyya, a Bat Ḳol said: "Thou art as keen of intellect as he; but thou hast not spread the Torah as he did" (B. M. 85*b*; Yer. Kil. 32*b*, below, does not mention a Bat Ḳol). Those who occupied themselves in mystic teachings heard a Bat Ḳol promising them great honor in the future world. Johanan b. Zakkai in a dream saw himself and his colleagues on Mt. Sinai and heard a Bat Ḳol there (Yer. Ḥag. 77*a*, below; Bab. Ḥag. 14*b*). When a drought drove the inhabitants of Palestine to despair, and R. Eliezer's prayers did not bring rain, while Akiba's did, the rabbis believed there must be some stain upon R. Eliezer's character; but they heard a Bat Ḳol saying: "Akiba is not a greater man than Eliezer, but less severe" (Ta'anit 25*b*).

A Bat Ḳol was often heard at the death of a martyr. In the story of the mother with her seven sons a Bat Ḳol exclaimed, "A joyful mother of children!" (Ps. cxiii. 9; Giṭ. 57*b*, below.) A Bat Ḳol blamed Bar Kokba when he killed Eliezer of Modi'in (Yer. Ta'anit 68*a*, below). When at Bar Kokba's rebellion Ḥanina ben Teradion was horribly burned, a Bat Ḳol called out: "Ḥanina and the one Roman who made his death easy are destined to the future life" ('Ab. Zarah 18*a*, and elsewhere, but a Bat Ḳol is not mentioned in Sifre ii. 357). R. Akiba suffered a dreadful death—his flesh was torn from his body with brazen tongs. And as with his last breath he said the final words of the Jewish confession of faith, "The Lord is one," a Bat Ḳol came forth and said: "Hail to thee, R. Akiba, that thy soul left thee with the word 'One.'" Then the angels protested, saying: "Is this the Torah and this its reward?" Whereupon God replied: "They have their portion in the life to come"; and a Bat Ḳol again resounded and said: "Hail to thee, Akiba, thou art destined for eternity!" (Ber. 61*b*; two other instances in 'Ab. Zarah 10*b*, below, and 17*a*.) When a Roman official prevented the execution of R. Gamaliel II. by offering his own life, the deed was proclaimed by a Bat Ḳol (Ta'anit 29*a*). The Bat Ḳol spoke to two later conquerors of Judea as it had once spoken to Nebuchadnezzar. When Titus returned to Rome, after the destruction of the Temple, the sea was stormy, and he remarked that the God of Israel is strong only upon the waters, whereupon a Bat Ḳol said to him: "Blasphemer and son of a blasphemer, I possess an insignificant little creature, a midge; take it with thee to the land." And the midge penetrated through his nose into his brain (Giṭ. 57*b*). Hadrian wanted to plumb the ocean: for three and a half years he tied ropes together until finally he heard a Bat Ḳol telling him to desist (Midr. Teh. xciii. 418*b*).

Later Views.

In later times, the Bat Ḳol is heard in the synagogue when the devotion lacks harmoniousness; and it proclaims, in the words of the Song of Songs, "Flee away, my beloved," addressing the Shekinah (Cant. R. to viii. 14). Regarding the nature of the Bat Ḳol it is said (Meg. 32*a*) that it sounds like a man's voice when heard in the city, and like a woman's in the desert; that it repeats words, like "Yea, yea," and "Nay, nay." According to Soṭah 33*a*, it was taken to be the voice of angels, particularly of Gabriel, who knows all the world's seventy languages. (See Rashi: "The divine power ["middah"] residing in the Bat Ḳol makes its announcements in each language according as circumstances demand.") Maimonides ("Moreh," ii. 42; see commentaries) compares it with the voice of the angel heard by Hagar or by Manoah and his wife, it being a degree of prophecy. The same view is also expressed by Judah ha-Levi, in "Cuzari," iii. 11, 41, 73; Naḥmanides, Ex. xxviii. 30; Baḥya ben Asher to Deut. xxxviii. 7; Tosafot Sanh. 11*a* explains the Bat Ḳol as the sound of a voice issuing from heaven, whence the name "the daughter of the voice" (compare Lippman Heller to Yeb. xvi. 6). In apocalyptic literature, the Bat Ḳol is a special being whose function it is to lead the song of the celestial beings in praise of the Most High around His throne (see Jellinek, "B. H." ii. 45). Concerning a kind of Bat Ḳol which, in view of its aims, falls into the category of omens, see AUGURY.

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K. L. B.

BAT-SHEBA: A family of printers, in the sixteenth and seventeenth centuries, whose name originates from the feminine name "Bath-sheba." The printer **Mattathia Bat-Sheba,** who died at Salonica toward the close of 1600, is the first known representative of the name. His two sons, **Joseph Abraham** and **Abraham,** continued the business of their father at Salonica from 1592 to 1605. The printing-establishment was founded with the support of many patrons in Venice, and numerous important and beautiful specimens of printers' work were issued from it. The mark of the establishment was a figure, half lion, half eagle, with crowns; and this sign recurs in the prints at Verona, in the production of which Abraham Bat-Sheba participated (1594–95). It is probable that the latter subsequently lived at Damascus. There is a single book published at Damascus, in 1606, entitled "Kesef Nibḥar," by Josiah Pinto; and this was issued from the house of Abraham ben Mattathia Bat-Sheba. The Bat-Shebas who later achieved distinction in Prague were probably members of the same family. Among the best known of these was Jacob BASSEVI VON TREUENBERG, who in 1622 was elevated to the Austrian nobility.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* Nos. 7860–7862; Ersch and Gruber, *Encyklopädie*, ii. 28, 41; Hock, *Gal 'Ed.* p. 24.

G. A. F.

BAṬALYUSI, AL-HAFIZ ABU MOHAMMED ABD ALLAH IBN MOHAMMED IBN AL-SID AL: Arabian philologist; born at Badajos (whence his name Al-Baṭalyusi = native of Badajos) in the second half of the eleventh century; died at Valencia in 1127 (compare Hartwig Derenbourg in "Revue Etudes Juives," vii. 274–279; Steinschneider, "Hebr. Uebers." § 156). According to the Arabian biographers, Baṭalyusi was head of the philological school at Valencia, where "his lectures attracted crowds of pupils" (Ibn Ḥallikan, ed. Slane, ii. 61; Ḥaji Ḥalifa, ed. Flügel, vii. 1666, No. 6259). Besides many works on grammar and philology, which are enumerated by his biographers, there is ascribed to him a philosophical treatise entitled "Al-Ḥada'ik" (The Orchard), on the resemblance of the world to an intellectual circle ("dairat al-wahamiyat"). This work, translated from Arabic into Hebrew by Moses ibn Tibbon under the title, "Ha-'Aggulot ha-Ra'yoniyot" (The Intellectual Circles), was edited by D. Kaufmann (Budapest, 1880), with a long introduction in which he attempts to show the traces of Baṭalyusi's theories in Jewish philosophy. In Kaufmann's opinion, Hai Gaon used Baṭalyusi's work, as appears from a passage quoted by Moses Botarel in his commentary on the "Sefer Yeẓirah" (iv. 2). Baḥya copied the very words of Baṭalyusi in speaking of the numbers ("Hobot ha-Lebabot," viii.). The expression "intellectual circles" (העגולות המושכלות) is found in Gabirol's "Meḳor Ḥayyim" (Munk, "Mélanges de Philosophie Juive et Arabe," iv. 1). Judah ha-Levi expresses himself in a similar way to Baṭalyusi on the gradation of the intelligences ("Cuzari," ed. Hirschfeld, v. 20). Abraham ibn Ezra, in his commentary on the Pentateuch (Ex. iii. 15), takes the same view that Baṭalyusi does on the decimal numeration. Ibn Ẓaddiḳ speaks also of the symbolic signification of the numbers ("'Olam Ḳaṭan," ed. Jellinek, p. 49). Abraham ibn Daud was influenced by Baṭalyusi when he says that the non-existence of the number one can not even be supposed ("Emunah Ramah," ed. Weil, p. 48). The whole system of the negative attributes, the theory of the omniscience of God, and the doctrine of free-will expounded in the "Moreh" are borrowed from "The Intellectual Circles." The Jewish philosophers that directly quoted Baṭalyusi's work, or used it without mention, are Joseph ibn Kaspi, Kalonymus ben Kalonymus, Samuel ibn Zarzah, Frat Maimon, Simon Duran, Joel ibn Shoeib, Moses ibn Ḥabib, and Isaac Abravanel. Gazzali's work, "Al-Ḳistas al-Mustaḳim," is, in Kaufmann's opinion, a simple plagiarism of "The Intellectual Circles." Derenbourg, in an article on Baṭalyusi ("Revue Etudes Juives," *l.c.*), demonstrates that the latter lived in the second half of the eleventh century, and not in the tenth century, as Kaufmann thought; consequently Hai Gaon, Ibn Gabirol, and Baḥya, in spite of the parallels, could not have made use of Baṭalyusi's work.

Credited with Philosophical Treatise.

Kaufmann's Comment.

Reasons Against His Authorship.

There are, however, many reasons for believing that Baṭalyusi never wrote the work in question. First, the very fact that none of the Arabic biographers and bibliographers mention "The Orchard," but represent Baṭalyusi as a grammarian only, is alone sufficient to cast doubt upon the assertion that he was the author of a valuable philosophical work; while in his own field—that is, in his philological works, several of which are extant—he evidences a lamentable mediocrity. As Kaufmann does not mention that the translator converted quotations of the Koran and of the Islamic traditions into Biblical and Talmudical ones—which would, moreover, be a difficult task, beyond the power of Moses ibn Tibbon—it must be supposed that these Biblical quotations are in the original, and consequently could not have been written by a Mussulman. References to the sacrifices (which occur in several passages; for example, p. 48) are also entirely of a Jewish character.

Further, the arrangement of the book and the treatment of the subjects bear a Jewish stamp. But even if the original had Koranic quotations, it would be difficult to assign this book to the beginning of the twelfth century; for it would naturally have been mentioned by some writer before the thirteenth century, especially by Ibn Daud, who in using it would have quoted its author as he quotes Al-Farabi, Ibn Sina, and others. It may safely be asserted that this work was written at the beginning of the thirteenth century by a Jew, or at least by an Arab, who, like Al-Tabrizi, was well acquainted with Jewish philosophy, especially with that expounded in the "Guide of the Perplexed"; and the association of Baṭalyusi's name with this book can be easily explained.

Confusion with the "Almagest."

As Kaufmann states in his introduction, the greater part of the existing manuscripts of "The Intellectual Circles" bears the name of Ptolemæus (בטלמיום), which Kaufmann considers to be a corrupted spelling of Baṭalyusi (בטליוסי). Joseph ibn Kaspi (born 1280), who was the first to quote this work, has also "Ptolemaus" ("'Ammude Kesef," ed. Werbluner, p. 10). The British Museum MS. (Cod. Add. 21, 140) bears at the head, "Book of the Intellectual Circles of Ptolemæus" (לבטלמיום), and at the colophon, "End of the Book of the Intellectual Circles of Ptolemæus [לבטלמי], or, According to Others, of Abu Naṣr" (Al-Farabi). The doubt concerning the authorship expressed in this colophon proves that there were copies which bore either Al-Farabi's name, or, what is more probable, no name at all. The fact that there is not a single word of introduction in the book by the author seems to confirm the last supposition. It is therefore probable that some one, in superficially examining the book, on finding representations of circles, thought of Ptolemæus' astronomical work, "Almagest," and accordingly inserted the name of Ptolemæus (לבטלמיום) as author. This Ptolemæus became later Baṭalyusi (בטליום) through the error of some copyist, who, by chance, knew the name of the philologist Baṭalyusi, but not that of Ptolemæus, and considered the "mem" as a repetition of the "yod" and "waw," the "mem" being in many manuscripts easily confounded with "yod" and "waw."

"The Intellectual Circles."

"The Intellectual Circles" are treated of in seven chapters. The leading idea of the first four is this: The world with all its beings forms a circle of which God is the point of departure and that of conclusion. In descending from God, one finds beings in the following order: the nine intellects that govern the nine spheres; the active intellect, which created the sublunary world; the soul; form; and matter. By means of form, matter became animated, and after having given birth to the four elements and to minerals, it served for the production of plants, animals, and, finally, man. The latter by means of his intelligence, which is his distinctive attribute, ascends the series of beings, and returns to God. Consequently the universe is a circle. Further, man, who is the last of the series of the creations made by the active intellect, becomes himself, after his death, an active intellect in ascending the series of creations.

The mind of man moves in a circle. It takes the following course: man, animals, plants, minerals, elements, matter, form, soul, and active intellect, from the last-named of which man comes and whither he returns after his death. Consequently, the sphere composed by the mind of man is a circle.

Gradation of Creation.

In the natural order of things, man, as the noblest being of all sublunary creations, must have been created before all other beings; but he was nevertheless the last, in order that he might investigate and comprehend all that came before him. The partial intellect of man is able to understand the universal intellect. Man partakes both of the intellectual and the material world. It is on account of this fact that he is called "microcosmus," and that his mind surveys both the intelligible world and the material.

The series of numbers also forms a circle. It starts from unity, unfolds itself, and returns to its point of departure through ten, which is again a unity. God is the unity par excellence. As the numerical unity produces all numbers, so God produces the world.

The fifth chapter deals with God's attributes. The author develops there the theory of the negative attributes, a theory he certainly borrowed from Maimonides.

The sixth chapter treats of the omniscience of God, and refutes the arguments of the philosophers that limit God's knowledge to generalities alone.

In the seventh chapter the author expounds eight proofs of the immortality of the soul. The greater part of this proof has been drawn from Baḥya's "Ma'ani al-Nafs" (Reflections on the Soul).

Bibliography: Kaufmann, *Die Spuren des Baṭaljusi in der Jüdischen Philosophie*, 1880; Steinschneider, *Hebr. Uebers.* § 156; H. Derenbourg, in *Rev. Et. Juives*, vii. 274-279.

K. I. Br.

BATANAEA. See Bashan.

BATE, JULIUS: English Biblical and Hebraic scholar; born about 1711; died at Arundel Jan. 20, 1771. He was educated at St. John's College, Cambridge, where he received his master's degree in 1740. He took unusual interest in Old Testament studies, and entered with zest into controversy with Bishop Warburton on his "Divine Legation of Moses," and with Kennicott on the *variæ lectiones* of the Hebrew text that the latter had published.

Among the works of Bate that call for mention are: "Critica Hebræa, or a Hebrew and English Dictionary Without Points"; "Translation of the Pentateuch, and of the Historical Books to the End of the Second of Kings, from the Hebrew," 1773.

Bibliography: Nichols, *Literary Anecdotes*, iii. 52; Spearman, *Life of Hutchinson*; *Dictionary of National Biography*, iii. 391.

T. E. Ms.

BATH: City, borough, and capital of the county of Somersetshire, England. Though as old as Roman times—in which it was known as "Aquæ Solis," from its hot springs—Jews do not appear to have resided there until quite recently. It is not mentioned in the twelfth century; and the French Jew who recommends a lad to go to England warns him against Bath as "clearly at the very gates of Hell" (Richard of Devizes, "Chronicon," ed. Howlett, p. 436). In the thirteenth century there was no archa at Bath, and therefore no Jews could live there (see Archa). The present congregation was founded about 150 years ago, but has always been overshadowed by the more flourishing congregations of the neighboring city of Bristol. The synagogue is in Corn street.

Bibliography: *Jewish Year Book*, 1901, p. 104.

J.

BATH. See Weights and Measures.

BATH-RABBIM: A term found only once in the Bible (Cant. vii. 4), apparently as the name of a gate at or near Heshbon. The passage is obscure; but of the various emendations that have been proposed—by Grätz, "Schir ha-Schirim" ("Rabbath Ammon"); by Winckler, "Altorientalische Forschungen," i. 293 *et seq.* ("Helbon"), and by Cheyne, in "Jew. Quart. Rev." 1899 ("wood of Beth Cerem")—none is entirely satisfactory.

J. Jr. G. B. L.

BATH-SHEBA.—Biblical Data: The daughter of Eliam (II Sam. xi. 3; but of Ammiel according to I Chron. iii. 5), who became the wife of Uriah the Hittite, and afterward of David, by whom she became the mother of Solomon. Her father is identified by some scholars with Eliam mentioned in II Sam. xxiii. 34 as the son of Ahithophel. The real meaning of the Hebrew form of the name "Bath-sheba" is not clear. The second part of the name appears in I Chron. iii. 5 as "shua" (compare Gen. xxxviii. 2).

The story of David's seduction of Bath-sheba, told in II Sam. xi. *et seq.*, is omitted in Chronicles. The king, while walking on the roof of his house, saw Bath-sheba, who was the wife of Uriah the Hittite, and immediately fell in love with her. Hearing that her husband was with the army, David temporarily abducted her; but fearing the consequence of his act, he summoned Uriah from the camp as the bearer of a message. He hoped to hide the consequence of his own complicity in Bath-sheba's condition, and dismissed Uriah to his wife with a portion from the royal table. But Uriah, being probably unwilling to violate the ancient Israelitish rule applying to warriors in active service (see Robertson Smith, "Religion of the Semites," pp. 455, 488), preferred to remain with the palace troops. The king in desperation gave the order to his general, Joab, that Uriah should be abandoned to the enemy in battle. After Uriah's death David was left free to make Bath-sheba his wife.

According to the account in Samuel, David's action was displeasing to the Lord, who accordingly sent Nathan the prophet to reprove the king. After relating the parable of the rich man who took away the one little ewe lamb of his poor neighbor (II Sam. xii. 1-6), and exciting the king's anger against the unrighteous act, the prophet applied the case directly to David's action with regard to Bath sheba. The king at once confessed his sin and expressed sincere repentance. Bath-sheba's child by David was smitten with a severe illness and soon died, which the king accepted as his punishment.

Bath-sheba soon became the favored wife, and, with the aid of Nathan, was able to obtain the succession-rights for her son Solomon (I Kings i. 11-31).

J. JR. J. D. P.

——**In Rabbinical Literature:** Bath-sheba, the granddaughter of Ahithophel, David's famous counselor, was only eight years and eight months of age when her son Solomon was born, while some maintain that she was not older than six (Sanh. 69*b*).

The influence of the evil tempter of humanity brought about the sinful relation of David and Bath-sheba. Bath-sheba was making her toilet on the roof of her house behind a screen of wickerwork, when Satan came in the disguise of a bird; David, shooting at it, struck the screen, splitting it; thus Bath-sheba was revealed in her beauty to David (*ib.* 107*a*). Bath-sheba was providentially destined from the Creation to become in due time the legitimate wife of David; but this relation was immaturely precipitated, and thus he became Bath-sheba's partner in sin (*ib.*).

Bath-sheba is praised for her share in the successful effort to secure the succession to Solomon. Thus the verse in Eccl. iv. 9, "Two are better than one," is applied to David and Bath-sheba; while "the threefold cord" which shall not be quickly broken (*ib.* verse 12) is applied to the activity of Nathan the prophet, who joined in the effort (Eccl. R. iv. 9). For further details see DAVID IN RABBINICAL LITERATURE.

J. SR. H. M. S.

——**In Mohammedan Legend:** The only passage in the Koran which has been brought into connection with the story of Bath-sheba is sura xxxviii. 20-25:

> "And has the story of the antagonists come to you; when they climbed the wall of the upper chamber, when they came in to David? And when he feared them, they said, 'Fear not; we are two antagonists, one of us hath wronged the other, so judge justly between us. . . . This my brother had ninety-nine ewes and I had one. Then he said, "Give me control of her," and he overcame me in his plea.' David said, 'Verily he hath wronged thee by asking for thy ewe as an addition to his ewes, and verily most partners act injuriously the one to the other, except those who believe and work righteous works; and such are few.' And David supposed that we had tried him; so he sought pardon of his Lord and fell, worshiping, and repented. And we forgave him that fault, and he hath near approach unto us and beauty of ultimate abode."

From this passage one can judge only that some echo of Nathan's parable had reached Mohammed. The Moslem world has shown an indisposition, to a certain extent, to go further, and especially to ascribe sin to David. As the commentator Baidawi (*in loc.*) justly remarks, this passage signifies only that David desired something which belonged to another, and that God rebuked him by a parable. At the very most, Baidawi continues, he may have asked in marriage a woman who had been asked in marriage by another, or he may have desired that another should abandon his wife to him—a circumstance which was customary at that time. The story of Uriah is regarded as a slander.

What to Mohammed was probably only a somewhat mysterious exhortation to just dealing was made the foundation of an extensive legend. The subject is called emphatically "the Sin of David." Filled with spiritual pride, he asked a trial from God. One story is to the effect that he wished to gain the same rank that the Patriarchs had enjoyed, and that God told him that he must be tried as they had been. Another is that he thought he could endure a whole day without sin. God accepted the challenge, and Satan came upon him and allured him from his devotions with a dove of gorgeous plumage. It led him to where he caught sight of Bath-sheba bathing. The story then follows the Biblical model, with the following changes: There is no sin with Bath-sheba before the death of Uriah, nor is there the episode of the return of Uriah and his sleeping in the king's house. There is no child that dies, and in the Koranic narrative the part of Nathan is taken by the two angels. After the death of Uriah, David marries Bath-sheba, and she becomes, according to most sources, the mother of Solomon.

To Moslem legend Bath-sheba herself is a very shadowy figure, being generally called simply the wife of Uriah. See Al-Tha'labi, "Ḳiṣaṣ anbiyya," pp. 243 *et seq.*, ed. Cairo, 1298; and Ibn al-Athir, i. 95 *et seq.*, ed. Cairo, 1301.

G. D. B. M.

——**Critical View:** Her name, which perhaps means "daughter of the oath," is in I Chron. iii. 5 spelled "Bath-shua" (בַּת־שׁוּעַ), but since this is probably to be pointed בַת־שֶׁוַע, the form becomes merely a variant reading of "Bath-sheba." The passages in which Bath-sheba is mentioned are II Sam. xi. 2-xii. 24, and I Kings i., ii.—both of which are parts of the oldest stratum of the books of Samuel and Kings. It is part of that court history of David, written by some one who stood very near the events and who did not idealize David. The material contained in it is of higher historical value than that in the later strata of these books. Budde would connect it with the J document of the Hexateuch.

The only interpolations in it which concern the story of Bath-sheba are some verses in the early part of the twelfth chapter, that heighten the moral tone of Nathan's rebuke of David; according to Budde ("S. B. O. T."), the interpolated portion is xii. 7, 8, and 10-12; according to Schwally (Stade's "Zeitschrift," xii. 154 *et seq.*) and H. P. Smith ("Samuel," in "International Critical Commentary"), the whole of xii. 1–15*a* is an interpolation, and xii. 15*b* should be joined directly to xi. 27. This does not directly affect the narrative concerning Bath-sheba herself. Chronicles, which draws a kindly veil over David's faults, omits all reference to the way in which Bath-sheba became David's wife, and gives only the names of her children.

The father of Bath-sheba was Eliam (spelled "Ammiel" in I Chron. iii. 5). As this was also the name of a son of Ahithophel, one of David's heroes (II Sam. xxiii. 34), it has been conjectured that Bath-sheba was a granddaughter of Ahithophel and that the latter's desertion of David at the time of Absalom's rebellion was in revenge for David's conduct toward Bath-sheba.

J. JR. G. A. B.

BATHORI, STEPHEN: Prince of Transylvania 1571–76; king of Poland 1575–86, in succession to Henry of Anjou, who had left the kingdom in order to occupy the throne of France as Henry III. At this election Solomon Ashkenazi, the physician and adviser of Sultan Selim II., made his master's influence felt in behalf of Bathori.

Bathori instituted an eminently liberal policy with regard to the Jews. In 1576 he issued two orders prohibiting the charges brought against them of ritual murder and of the profanation of the host. In 1575 he issued a decree abolishing all restrictions on Jewish commerce, and permitting the Jews to buy and sell goods even on Christian holidays. In the same decree he also abolished the older law which placed Jewish minors under the guardianship of Christians, and put them instead under that of the Jewish rabbi and alderman. He enforced the old decree of Sigismund I. (1506–48), making municipalities liable for losses incurred by Jews during riots He also decreed that the murder of a Jew should be punished by death, just as the murder of a Christian.

In the same year, when the Jewish community of Posen was threatened by a Christian mob, Bathori sent strict orders to the city council to take measures for the preservation of order, but without effect. Three months after the issue of this decree, a riot broke out in the Jewish quarter of Posen, accompanied by pillage and several cases of murder. Bathori imposed a heavy fine on the town council, but the members testified under oath that they had not been aware of the contemplated attack, and the fine was remitted. At the diet of Warsaw, Jan. 2, 1580, Stephen confirmed the former privileges of the Jews and granted them some additional advantages in trade and commerce, instructing the city authorities to guard their legal rights.

Further decrees provided that Jews should have the same rights and privileges in the cities as Christians; that they should be under the jurisdiction of the king, except in civil suits; that the citizens should be warned against disturbing Jews in their trade and other occupations; that the children and widows of converted Jews should be warned not to assail the rights of those heirs who remained in the Jewish faith; that Jews should take their oaths only on the scroll of the Law or at the door of the synagogue; and the courts were forbidden to summon Jews on Saturdays and Jewish holidays.

Bathori was the last Polish king who maintained and practised the principle that the Jews constitute a fundamental element in the population and, being a class composed mainly of tradesmen and artisans, should enjoy equal rights with the corresponding non-Jewish classes of the nation. He deserves great credit for preserving the spirit and traditions of a liberal epoch at a time when the Jesuit influence had already begun to assert itself in Poland.

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H. R.

BATHS, BATHING: The clean body as an index and exponent of a clean soul, and thus of an approximation to holiness, is so natural a conception in the human mind that the records of early Jewish legislation accept the theory without any very definite exposition asked or given. Thus, when Jacob prepared his household to visit the shrine of God in Beth-el, he bade them "purify" themselves (Gen. xxxv. 2). When the people were bidden to prepare themselves for the reception of the revelation on Sinai, they were commanded to "sanctify" themselves; that is, wash themselves and wash their garments (Ex. xix. 10). David, anxious to be pardoned for his transgression (Ps. li., superscription), prays: "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (verses 4 [A. V. 2], 9 [A. V. 7]); and the harlot nation, as Jeremiah designates Judah, is so deeply stained with sinfulness that though it wash with niter "and take much soap," its iniquity is still marked before God (Jer. ii. 22). In all these periods, then, patriarchal, Davidic, prophetic, the symbolical and spiritually purificative side of Bathing was already recognized, so that Bathing was ordained in preparation for holy rites, upon recovery from sickness, etc. When it is considered how valuable water is in the Orient, and how the average Bedouin of to-day looks upon the use of water for cleansing purposes as an extravagant waste of a valuable necessary of life (see Benzinger, "Hebräische Archäologie," p. 108, note), the free prescription of water for ritual purposes in this fashion becomes remarkable.

Symbolic Significance.

In the Torah.

Turning to enactments of a general character, the Law ordained that various states and degrees of corporeal defilement (see ABLUTION) were to be remedied by the purification of the bath. So, too, he who ate of that which was found dead, whether torn of beasts or from other causes (Lev. xvii. 15, 16), and he who had come into contact with a corpse, a bone, or a grave (Num. xix. 19), were alike required to bathe themselves in water and become clean. The priests, who, as it were, approached closer to the Deity, would naturally be required to exhibit in eminent degree the virtue of cleanliness as a means to godliness; there was, therefore, a laver of brass set in the Tabernacle between the court of the congregation and the altar, and the priests were required to wash hands and feet therein upon entrance (Ex. xxx. 18–21). The high priest on the solemn Day of Atonement was required to bathe himself repeatedly in token of spiritual purification (Lev. xvi. 24); while the messenger who took away the sin-laden scapegoat (*ib.* verse 26), as well as other attendants at the rite (verse 28), was required to bathe and be clean after contact with the sin-offerings of the day. For various other cases requiring Bathing as a purificative rite, see Ablution.

Cognate with the idea of purification prior to appearing before God is naturally that of cleansing oneself before visiting a king or person of prominence (Ruth iii. 3; Judith x. 3). Possibly something of the religious aspect of the practise obtained, in addition to the material one of bodily refreshment, when washing the hands and feet was performed before meals (Gen. xviii. 4, xix. 2; Luke vii. 44). The dusty soil of Palestine and the customary open footgear (sandals) necessitated the frequent Bathing or washing of the feet (Gen. xxiv. 32, xliii. 24; Judges xix. 21; I Sam. xxv. 41; II Sam. xi. 8; Song of Solomon v. 3).

Public Bath-Houses.

For all purposes of Bathing, the streams and ponds constituted the usual resort (II Kings v. 10); possibly the rain-water supply held by the cisterns in large cities may have been utilized to some extent for Bathing purposes, as in II Kings xi. 2, although, as Benzinger (*l.c.*) observes, no traces of bath-rooms have been found in the houses of the people or even in royal palaces. In Babylon there were possibly bathing-pools in the gardens (Susanna 15), though this passage may refer to simple washing in the open air. It was only when later intercourse brought the Jews into contact with Greek civilization that public Baths were instituted; the Hellenic origin of such is clearly discernible in such Talmudical words as בלן, בלנא, בלניות, בלנרי (denoting "bathing-master," "bathing-attendant," "bathing-towel," etc., derived from the Greek *balancion;* see Jastrow, "Dictionary," for citations). Some reminiscence of the older custom of utilizing rivers and streams for Bathing purposes is preserved, at least for the religious or ritual bath, in the ruling regulation that all such Baths must be taken in water that is continually running and of the minimum capacity of 40 seahs, about 120 gallons (according to Num. R. xviii., the seah [= 3 gallons = 700 cubic inches] was the cubic measure of 144 eggs; according to Yoma 31*a*, the cubic contents of a space one cubit wide, three cubits long, and one cubit deep, the bulk of the average human body). Some bath-houses were artificially heated (Yer. Ber. ix. 14*b*). Some idea of the value set upon Bathing in Talmudical times may be gained from the remarkable comment on Lam. iii. 17, "I forgat that which is good" (A. V. "prosperity"), according to which the especial "good" neglected and referred to by the prophet was the use of the bath-house (Shab. 25*b*). The benefits of the warm Baths of Emmaus ("Ḥammath"), near Tiberias (Josephus, "Ant." xviii. 2, § 3); at Callirrhoe, near the Dead Sea (*ib.* xvii. 6, § 5); and at Gadara, in Peræa, were known and appreciated.

The Miḳweh.

In medieval times, Bathing naturally concerned the Jews, as Jews, from the ritual standpoint only; and one of the first cares of every community was to maintain the "miḳweh," as it was called. The purificative bath ordained in Lev. xv. 19–33 was always held to be one of the most essential of observances; and great stress was laid upon its punctual observance by the women, the above-named requisites of running water and sufficient volume being carefully provided. Indeed, the repeated prohibitions against Jews or Jewesses Bathing in the rivers (see Abrahams, "Jewish Life in the Middle Ages," p. 73, note) necessitated the provision of a special bath-house. The oldest miḳweh now existing seems to be that of Andernach, near Coblenz, Germany (see Andernach, where a good typical description of the miḳweh is given). For diagrams (section and plan) of the similar institution at Speyer, see Meyer's "Konversations-Lexikon," 5th ed., ii. 311, plate ii.

Bibliography: Benzinger, *Hebräische Archäologie*, pp. 108, 168, Freiburg in Baden, 1894; Spitzer, *Baden und Bader bei den Alten Hebräern*, 1884.

A. F. de S. M.

BATHYRA: Fortress and city founded by Zamaris, a distinguished Jew of Babylon, who about the year 20 crossed the Euphrates with 500 mounted archers, and requested a dwelling-place from the Roman governor of Syria, Cn. Sentius Saturninus. When Herod the Great learned of this expedition, he assigned to the troop a piece of land in the toparchy of Batanea, and in this way Zamaris founded the city of Bathyra, which he garrisoned. As freedom from taxation was granted to the colony, many people immediately settled there. The fort not only protected the Jews living in Trachonitis, but at the same time safeguarded the pilgrims going from Babylon to Jerusalem against the attacks of the Trachonites. When the Romans got possession of the land, they respected the authority of the regent, but taxed the people.

The brave Zamaris left an equally distinguished son, Jacimus; and the latter's son Philip formed a friendship with Agrippa the younger, and held a command in his army ("Ant." xvii. 2, § 3). When the revolution in Jerusalem threatened to break out, Agrippa sent the hipparchus Darius and the strategus Philip with 2,000 horse, among whom were some Batanians, to restrain the people ("B. J." ii. 17, § 4). The Zealots carried the day, and Philip was glad to escape in disguise (Josephus, in his "Vita," xi., has a more correct and detailed account than in "B. J." ii. 18, § 6). Fortunately for him, he was seized with a fever in a village under his control near Gamala, probably in territory belonging to Bathyra. Had he proceeded to Cæsarea Philippi, over which Varus had been appointed governor by Agrippa when the latter went to Berytus (not to Antiochia), Varus (not Noares, as in "B. J."), who had designs upon the kingdom, would certainly have put Philip to death as a faithful adherent of Agrippa.

Varus, however, entrapped Philip's countrymen, the Babylonians of Bathyra (the editions have "Ekbatana"), killing seventy of them. The inhabitants of Bathyra took up arms, and went with their wives and children to Gamala, a little further north, where Philip joined them and persuaded them to remain faithful to Agrippa and the Romans ("Vita," *l.c.*). During the absence of Philip the Gamalites threatened the Babylonians, killed Chares, and maltreated his brother Jesus, because they were relations of Philip. King Agrippa quickly despatched Philip with some horse to Gamala, with instructions to take his relations away and resettle the Babylonians in Batanea (*l.c.* xxxv., xxxvi.).

The city of Bathyra, which was probably called after some person of that name, is not mentioned in rabbinical literature; but probably the eminent Talmud teachers called by that name were natives of this city. Ritter ("Erdkunde," xv. 226) thinks "Bathyra" is identical with the "Bethora" mentioned in the "Notitia Dignitatum"; but the *Βαιθωρά*, *Βηθωρά* found in Josephus is the ancient Beth-Choron. According to Richter and Schumacher, the name is still preserved in that of the village Beterre.

Bibliography: Grätz, in *Monatsschrift*, i. 115-120; idem, *Gesch. der Juden*, 4th ed., iii. 199, 480; Boettger, *Lexikon zu Flavius Josephus*, p. 53; Schumacher, *Across the Jordan*, p. 52; Buhl, *Geogr. des Alten Palästina*, p. 246.

G. S. Kr.

BATHYRA (commonly called **Betera, Beterah** [בתירה, בתירא]): A family whose name is probably identical with that of the city of Bathyra. The name is so rare that all persons called "Bathyra" in the Talmud and Midrash are included in the one family, although there are no data to prove their relationship. Bacher remarks that it is one of the most difficult questions of tannaitic history to distinguish the several members of this family from one another. According to Z. Frankel, the following can be distinguished:

1. The Children of Bathyra (בני בתירא, Pes. 66*a*) or **The Elders of Bathyra** (זקני ב, Yer. Pes. vi. 33*a*): It is commonly assumed that they were two brothers, heads of the Sanhedrin under Herod I. But as near relations were not allowed to belong to the same judicial college, they probably were merely compatriots; so that the phrase "Sons of Bathyra" was not a patronymic, but a family name (*nomen gentilicium*). Whether the phrase included two or more persons can not be ascertained. They, however, gave a definite character to the Sanhedrin. Herod favored them probably because they were not Judeans but Babylonians, perhaps forerunners of the colonists for whom the city of Bathyra was founded under Herod. When their ignorance was revealed in reference to the question whether the Paschal lamb may be sacrificed on the fourteenth of Nisan when that date falls on a Sabbath, they modestly resigned their position in favor of the more worthy Hillel. The children of Bathyra who disputed with Johanan b. Zakkai in reference to the New-Year falling on a Sabbath (R. H. 29*b*), can not be identical with Hillel's opponents, as about one hundred years lie between them; the latter must have been descendants of the earlier leaders of the Sanhedrin who probably still retained some of their ancestors' reputation.

2. R. Judah b. Bathyra (also known as **R. Judah Bathyra**): Eminent tanna. He must have lived before the destruction of the Temple, since he prevented a pagan in Jerusalem from partaking of the Paschal offering. Thereupon he received the message: "Hail to thee, Rabbi Judah ben Bathyra! Thou livest in Nisibis, but thy net is spread in Jerusalem" (Pes. 3*b*). Since R. Judah was not present himself at the Passover in Jerusalem, it may be concluded that he was far advanced in years, although as a citizen of a foreign land he was not bound by the law which demanded the celebration of the Passover at Jerusalem (Tos. to Pes. *l.c.*). At Nisibis in Mesopotamia he had a famous college, which is expressly recommended together with other famous schools (Sanh. 32*b*).

R. Eleazer b. Shammua, and R. Johanan, the sandal-maker, started on a journey to Nisibis in order to study under him, but turned back when they reflected that they were giving preference to an alien country over Palestine (Sifre, Deut. 80). R. Judah b. Bathyra himself undertook a journey to Rome with some colleagues. No sooner had they landed at Puteoli than they returned home weeping (*ib.*). R. Judah once arrived at Nisibis just before the beginning of the fast of the Ninth of Ab, and although he had already eaten, he was obliged to partake of a sumptuous banquet at the house of the chief of the synagogue (Lam. R. iii. 17, ed. Buber; "Exilarchs" in other editions is incorrect). The Mishnah quotes seventeen, the Baraita about forty, Halakot by R. Judah; and he was also a prolific haggadist. Since controversies between him and R. Akiba are frequently mentioned, these being chronologically impossible, the existence of a second R. Judah b. Bathyra must be assumed (Tos. to Men. 65*b*; "Seder ha-Dorot," ed. Warsaw, ii. 110), who was probably a grandson of the former, and Akiba's contemporary; it is possible that there existed even a third R. Judah b. Bathyra, who was a contemporary of R. Josiah (Sifre, Num. 123) or of R. Judah I. (Ḥul. 54*a*; Shab) 130*a*; see also Midr. Sam. x.); he also seems to have lived at Nisibis (Sanh. 96*a*; but the version "R. Judah ben Bathyra" is doubtful; see Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*, note 10). It is evident from the cases quoted in Tosef., Yeb. xii. 11 (compare Yeb. 102*a*), and Tosef., Ket. v. 1 (Yer. Ket. v. 29*d*; Bab. Ket. 58*a*; compare Weiss, *l.c.*, 158, and Ḳid. 10*b*), that R. Judah b. Bathyra (probably the earliest one by that name) did not quite keep pace with the Halakah as it was formulated in Palestine, and represented rather the earlier standpoint. This R. Judah is probably also the one who now and again is mentioned simply as "Ben Bathyra"; compare Tosef., Pes. iii. (iv.) 8, where R. Judah and R. Joshua dispute with Ben Bathyra. Here again the first and last names, "R. Judah" and "Ben Bathyra," probably belong together, making one name; so that R. Joshua was the only other person concerned (compare Zeb. 12*a*). In Mishnah, Pes. iii. 3, the editions have "R. Judah ben Bathyra," while the Yerushalmi has only "ben Bathyra." There is one passage, however, where R. Judah b. Bathyra and b. Bathyra are reported as entertaining different opinions (Ta'anit 3*a*); hence Maimonides takes "ben Bathyra" to be identical with "R. Joshua b. Bathyra."

3. R. Joshua b. Bathyra: Mentioned in Mishnah Shab. xii. 5; Yeb. viii. 4; 'Eduy. viii. 1; Parah ii. 5. The names "R. Judah" and "R. Joshua b. Bathyra" being abbreviated in the same way (ר"י ב"ב), they are often confounded on being written out after the abbreviation. Frankel has endeavored to distinguish the two tannaim on the basis of the inner peculiarities of their respective teachings. The chronological difficulties may perhaps best be solved, not by assuming the existence of two or three men by the name of R. Judah b. Bathyra, but by substituting "R. Joshua" for the name of the younger "R. Judah."

4. R. Simon b. Bathyra: Occurring in 'Eduy. viii. 1, somewhat earlier than R. Akiba, since the latter adds to R. Simon's words.

5. R. Johanan b. Bathyra: Mentioned in Zeb. 63*a*; probably only a misreading for "R. Judah b. Bathyra" (see Rabbinowicz, "Diḳduḳe Soferim," note 50), or "R. Joshua b. Bathyra."

R. Judah b. Bathyra sent from Nisibis three warnings to the scholars in Palestine or Babylonia (Sanh. 96*a*): the same warnings are in part also attributed to Joshua b. Levi (Ber. 8*b*), which again increases the confusion. The later compilers ("Pirḳa" of Rabbi the Holy, ed. Schönblum, 20*b*, and "Ma'ase Torah," in Jellinek, "B. H." ii. 95) mention respectively five and four warnings by R. Judah b. Bathyra. The pseudepigrapha ascribe to R. Judah b. Bathyra the mystic "Sefer ha-Biṭṭaḥon" (Book of Trust).

The name "Bathyra" or "Beterah" is variously spelled פתירה (Tosef., Naz. v. 1, ed. Zuckermandel); פתירויט (Tosef., Oh. iv. 14); פתר ראיט (Naz. 56*b*); פטורי or פטירי (Tosef., Soṭah, v. 13, and vi. 1); פתורא (Yer. Sheḳ. iii. 47*c*).

Bibliography: Z. Frankel, *Hodogetica in Mischnam*, p. 94; Bacher, *Agada der Tannaiten*, i. 379-385; Weiss, *Dor Dor we-Dorshaw*, i. 156; M. Braunschweiger, *Die Lehrer der Mischnah*, pp. 100-102, 119, 255.

J. SR. S. Kr.

BAṬLANIM (literally, "unemployed men," "idlers"): Title of the ten men of leisure who, unoccupied by business of their own, devote their whole time to communal affairs and are particularly relied upon to attend divine service regularly at the synagogue. Only such places are regarded as worthy of the name of town as have ten Baṭlanim for the maintenance of the daily service (Meg. i. 3, p. 5*a*; Yer. Meg. i. 70*b*; B. Ḳ. 82*a*; Sanh. 17*b*). Rashi (see especially B. Ḳ. 82*a*) explains the word in the following passage:

> "These ten Baṭlanim abstained from every other work, being supported by the community for the purpose of attending to all congregational work, but especially to be in time for the regular service"—an allusion to the saying, "When on entering the synagogue God fails to find the ten that form a congregation of worshipers, His anger is aroused" (Ber. 6*b*).

R. Nissim on Alfasi (Megillah) raises objections to the remark that the Baṭlanim were supported by the community; but Rashi seems to follow an old tradition.

In Sanh. 17*b* they are counted among the hundred and twenty elect of a city. It is of especial interest to find that Benjamin of Tudela as late as in the twelfth century met in Bagdad with the institution of the ten Baṭlanim; he states that "they are the presidents of the ten colleges and are called Baṭlanim because their sole occupation consists in the discharge of communal business. They give decisions on legal and religious questions for all the Jewish inhabitants of the country, during every day of the week, except Monday, which is set aside for assemblies under the presidency of R. Samuel, master of the college Gaon Jacob, who on that day dispenses justice to every applicant, and is assisted therein by the ten Baṭlanim, presidents of the colleges" (Benjamin of Tudela, ed. Asher, Hebrew text, pp. 60 *et seq.*; English translation, p. 101). Levy ("Neuhebräisches Wörterb." ii., *s.v.* בן and בטלן) correctly identifies the Baṭlanim with the "bene-ha-keneset," (the men of the synagogue) (Bek. v. 5, p. 36*b*). This would make them a survival of the Hasideans, the original founders of the synagogue. Modern times made the institution of ten Baṭlanim, receiving some compensation from the congregation for regular attendance at divine service, again a necessity, in view of the fact that private men could not always be relied upon; hence many synagogues adhering to the olden ("orthodox") ritual employ hired worshipers, called "Minyan-men."

Bibliography: Levy, *Neuhebr. Wörterb.* s.v.; Israel Abrahams, *Jewish Life in the Middle Ages*, p. 57, note 4

J. SR. K.

BATOR (BREISACH), SZIDOR: Hungarian composer; born at Budapest Feb. 23, 1860. He passed through the realschule and polytechnic in his native city, and at the same time attended the National Conservatory and the Academy of Music. His teacher in composition was Robert Volkmann, who recognized the musical talent of his pupil and encouraged him to follow a musical career. Bátor has composed a number of operettas, which have been successfully performed at the Volkstheater in Budapest; as also accompaniments to a large number of Hungarian songs, pianoforte pieces, ballet music, etc. His works are: "A Milliomosnö," operetta, in collaboration with Béla Hegyi; "Uff Kiraly," operetta in three acts; "A Titkos Csök," operetta in three acts; "A Bor," ballet in three acts; songs to the folk-piece "Az Arendás Zsidó"; "Falun" and "Alkonyatkor"; ten Hungarian folksongs; a string quartet; a trio; a piano quartet; a sonata for cello; and a suite for a stringed orchestra. Among his more recent compositions the trio for harp, violin, and cello established his fame in Germany and secured a publisher for him there. In 1901 he published an overture performed at the philharmonic concert in Budapest.

Bibliography: *Pallas Lexicon*; *Ságh Zenészeti Lexicon.*

S. M. W.

BATTERY. See Assault and Battery.

BATTLEMENTS. See House.

BAUER, BRUNO: Christian theologian, philosopher, and historian; born Sept. 6, 1809, at Eisenburg, duchy of Saxe-Altenburg; died April 13, 1882, at Rixdorf, near Berlin.

While Bauer regarded emancipation from the thraldom of medievalism as the object of modern civilization, he had no sympathy whatsoever with the Jews' struggle for political, social, and religious emancipation. At the time when the Jews of Germany strove hard to obtain their long-withheld political freedom and equality, and when many, in order to assert their full claim to citizenship, went so far as to urge the rejection of every vestige of Orientalism from their religious life. Bauer published an article in the "Deutsche Jahrbücher," 1842, on the Jewish question, afterward republished with additions, as a separate book under the title "Die Judenfrage," Brunswick, 1843, in which he sides with the bitterest enemies of the Jews He finds the continual oppression of the Jews by the Christian state perfectly justified. He declares that by their loyalty to their own history they stand in opposition to the powers that be, because religion and race force them to live in perpetual separation from the rest of mankind, and that the fact of their being Jews prevents them from being perfect men. Judaism, whether it be based on the Mosaic or the Talmudic law, has, in Bauer's opinion, no claim to a share in the world's progress and freedom; since, by its very nature, it is "stability immovable as the hills." Nor, indeed, says he, have the Jews ever contributed anything to the work of civilization; Spinoza was no longer a Jew when he wrote his "Ethics"; and Maimonides and Mendelssohn were no thinkers at all. He ridicules the Reform movement among the modern Jews, and denies them the very right of modernization. Thus, in his opinion, there is absolutely no salvation for the Jew, not even if he should join the Christian majority. Bauer's mode of dealing with the Jewish question is significant as an instance of German liberalism. A similar article by him in Wagener's "Staatslexikon," reprinted in pamphlet form under the title "Das Judenthum in der Fremde," Berlin, 1863, is characterized by the writer of the article on Bauer in Herzog-Hauck's "Real-Encyklopädie," 1897, as "rich in contents and noteworthy"; whereas Steinschneider, in his "Hebräische Bibliographie," vi. 6, deplores the fact that "a liberal man of originally eminent talent could sink so low as to lend his name to such twaddle."

Bauer's attack on the Jews evoked replies from Gabriel Riesser in Weil's "Constitutionelle Jahrbücher," ii. and iii.; Samuel Hirsch, "Das Judenthum, der Christliche Staat und die Moderne Kritik, Briefe zur Beleuchtung der Judenfrage," Leipsic, 1843; G. Salomon, "Bruno Bauer und Seine Gehaltlose Kritik," 1843; W. Freund, "Zur Judenfrage," 1843; S. Holdheim, in his "Autonomie der Rabbiner," 1843; K. Gruen, "Gegen B. Bauer," Darmstadt, 1844; and last, but not least, from Abraham Geiger, in his "Wissenschaftliche Zeitschrift für Jüdische Theologie," v. 199–259, 325–371—a rich literature which contains valuable material for the history of Jewish emancipation and reform.

Bibliography: Herzog-Hauck's *Real-Encyklopädie*, s. v. *Bauer, Bruno*; Jost, *Neuere Gesch. der Israeliten*, i. 301–304; M. Isler, in Gabriel Riesser's *Gesammelte Schriften*, 1867, i. 364–366. For a very instructive critique by Steinthal of Bauer's *Philo und Christus*, from a Jewish point of view, see Lazarus and Steinthal, *Zeitschr. für Völkerpsychologie und Sprachwissenschaft*, 1878. x. 409–469.

S. K.

BAUER, GEORGE LORENZ: Christian author of a theology of the Old Testament; born at Hippolstein, Bavaria, Aug. 14, 1755; died Jan. 13, 1806. In 1789 he was appointed professor of philosophy and Oriental languages at the University of Altdorf, and in 1805 professor at the University of Heidelberg, where he died. He was one of the most scholarly and active advocates of the rationalism of the "Period of Enlightenment." He published twenty-three volumes on Old Testament subjects alone. These, though meritorious for their time, were essentially compilatory and lacking in original ideas, and consequently did not exert a lasting influence.

Bauer's name deserves to be rescued from oblivion because he was the first scholar to produce a theology of the Old Testament. His work, "Theologie des Alten Testaments," appeared anonymously in 1796, and was based on the program of his Altdorf colleague, Johann Philipp Gabler, "De Justo Discrimine Theologiæ Biblicæ et Dogmaticæ Regundisque Recte Utriusque Finibus" (1787). It was followed by "Beilagen zur Theologie des Alten Testaments (1801); "Hebräische Mythologie" (1802); "Biblische Moral des Alten Testaments"; and "Breviarium Theologiæ Biblices," the last-named work being a summary of the conclusions contained in his other works.

Bibliography: Herzog-Hauck, *Real-Encyklopädie*; *Allgemeine Deutsche Biographie*, ii. 143–145.

T. K. H. C.

BAUER, JULIUS: Austrian humorist; born at Raab-Sziget, Hungary, Oct. 15, 1853. Bauer was educated at home until 1873, when he went to Vienna to study medicine. Being poor, he wrote for the local comic papers, and, to his surprise, did so well that he forsook medicine for journalism. For some time he lived in quiet obscurity, when one of a series of satirical articles in a Vienna paper, signed "Don Spavento," drew attention to Bauer and enabled him to gain a firm foothold in the literary world. In 1879 he became the dramatic editor of the "Wiener Extrablatt," in which he published among other articles a satire on Jókai's "Der Goldmensch," which induced Director Jauner, of the Theater an der Wien, to engage Bauer as librettist.

In this capacity he wrote jointly with Hugo Wittmann the libretti for Millöcker's "Der Hofnarr"; "Die Sieben Schwaben"; "Der Arme Jonathan," and "Das Sonntagskind"; as well as "Die Wienerstadt in Wort und Bild" (farce); "Zur Hebung des Fremdenverkehrs" (farce); "Im Zeitungsverschleiss." He wrote also a number of topical satires and poems.

Bibliography: Meyer, *Konversations-Lexikon*, p. 567; Eisenberg, *Das Geistige Wien*, p. 20.

S. E. Ms.

BAUER, MARIE-BERNARD: Chaplain of the Tuileries, Paris; born 1829 at Budapest, Hungary; died 1898. Through the Carmelite priest Augustin (whose actual name was Hermann Cohen), Bauer, after an adventurous youth in which he tried all sorts of *métiers*, including painting and photography, became a convert to Catholicism in Paris and a member of the Carmelite Order, which he, however, left later. He distinguished himself as a pulpit orator, first at Vienna, where he delivered a series of addresses, which were published (1866) under the title "Le Judaïsme Comme Preuve du Christianisme." Eventually he attained to the rank of a bishop. In 1867 he became father confessor to the Empress Eugenie. On Nov. 17, 1869, he delivered the dedicatory address at the opening of the Suez canal. After the downfall of the empire, Bauer exchanged the bishopric for the turf, and became a fancier of race-horses. Besides the lectures mentioned, he published a series of sermons, "Le But de la Vie" (1869), and a pamphlet, "Napoléon III. et l'Europe en 1867."

Bibliography: Sammter, in *Allg. Zeit. des Judenthums*, 1896, p. 270; *La Grande Encyclopédie*, s.v.

s. A. F.

BAUER, MORITZ: Austrian physician; specialist in vaccination; born at Vienna Feb. 25, 1844. He received his education at his native town, where he attended the gymnasium and university. After obtaining his doctorate in 1870, he was appointed physician of the Wiedener Hospital, but resigned the position in 1872 to engage in private practise. He was a member of the chamber of aldermen for the district of Margarethen from 1882 to 1885, and since 1883 has been secretary of the Medizinische Doctoren-Collegium. Bauer has paid especial attention to vaccination, in which field he is recognized as an authority. He has added to his local reputation by the establishment of an institute for animal vaccine. Bauer's manifold experiences in vaccination have been embodied in his work "Die Schutzpocken-Impfung und Ihre Technik, mit Besonderer Berücksichtigung der Impfschäden, Ihrer Verhütung und Behandlung," Stuttgart, 1890.

s. F. T. H.

BAUMGARTEN, B. KÁROLY: Hungarian jurist; born at Budapest Sept. 21, 1853, where he also finished his education; brother of Isidor Baumgarten. From 1876 to 1892 he practised law in Budapest, at the same time editing the technical journal "Buntetö Jog Tára." In 1892 he became judge of the Court of Commerce and Exchange in Budapest and president of the Appellate Council, in which capacity he exercised a powerful influence upon the development of the judicature. In 1898 he was appointed a judge of the Supreme Court at Budapest.

Bibliography: *Pallas Lexicon*.

s. M. W.

BAUMGARTEN, EMANUEL: Austrian author and communal worker; born in Kremsier Jan. 15, 1828. In his youth he frequented various yeshibot, acquiring secular learning in private; and in 1848 he went to Vienna, where he devoted himself to commercial life, at the same time attending lectures at the university. Baumgarten was elected to the Sechshaus municipal board in 1861, being one of the first Jews in Austria to be elected to such an office; he was made warden of the temple of Vienna in 1870; and was in 1872 elected a member of the board of the Jewish congregation of that city, in which capacity he displayed a great and beneficent activity. A prominent part was taken by him in the foundation of the Bet ha-Midrash in Vienna, in which such men as Isaac H. Weiss and M. Friedmann found an opportunity to develop their talents; and he was one of the founders of the Israelitische Allianz and represented the congregation in the state's boards of education. The emperor honored him by granting him an order of merit; and on the occasion of his seventieth birthday he was the recipient of enthusiastic ovations.

Baumgarten is the author of a Hebrew poem on the occasion of the escape of Emperor Francis Joseph from assassination, Vienna, 1853; a German translation of Baḥya's "Duties of the Heart," with the Hebrew text, Vienna, 1854; "Ruth, a Hebrew Epic," Vienna, 1865; "Einige Worte über den Weinhandel und die Weinkultur in Oesterreich," Vienna, 1866. He edited: "Blutbeschuldigung Gegen die Juden, von Christlicher Seite Beurtheilt," Vienna, 1883; "Megillat Sedarim," being Abraham ben Mordecai's memoirs, relating the history of the synagogue of Aussee, which was destroyed because of false accusations preferred by a Catholic priest, Berlin, 1895; "Gutmeinung über den Talmud der Hebräer von Carolus Fischer," Vienna, 1883; Benjamin Israel Fränkel's "Yeshu'at Israel," memoirs relating the history of the Jews in Moravia during the wars between Frederick the Great and Maria Theresa, Berlin, 1898; "Maria Theresia's Ernennungsdekret für den Mährischen Landesrabbiner Gerson Chajes," Berlin, 1899; "Zur Mährisch-Ausseer Affaire," Breslau, 1901. He was also a frequent contributor to the daily press of Vienna and to Jewish periodicals printed in German and Hebrew.

Bibliography: *Neue Freie Presse*, Vienna, January 14, 1898; *Ha-Ẓefirah*, Warsaw, Feb. 12, 1898.

s. D.

BAUMGARTEN, ISIDOR: Hungarian jurist; born March 27, 1850, at Budapest, where he completed his education. Upon his graduation as doctor of law he resided abroad for several years. In 1882 he was admitted to the bar, and in 1885 became a lecturer on criminal jurisprudence at the University of Budapest. He later entered the service of the state as assistant district attorney; and in 1886 was appointed judge (Gerichtshofrichter) of the Court of Budapest, and in 1896 district attorney, which position he held until 1898, when he received the appointment of chief of division (Sectionsrath) in the royal Ministry of Justice. As such he actively participated in the formulation of the new process of legal procedure, particularly distinguishing himself in the debates on the projected supplementary laws to the penal code, and in the organization of the International Congress on Criminal Procedure, held at Budapest in 1899.

Baumgarten is one of the most distinguished jurists of Hungary. His works are: "A Kisérlet Tana," 1885, highly praised by the Hungarian Academy of Sciences; "A Tett Azonosság Kérdéséhez," 1889; "A Kettös Házasság Elévülésének Kérdéséhez," 1886; "Az Elözetes Letartóztatás és Vizsgálati Fogságról," 1890; etc., etc. Baumgarten is also a frequent contributor to publications on jurisprudence.

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s. M. W.

BAUSK or **BAUSKE**: District town, government of Courland, Russia. According to the census of 1897 the population was 6,543, including some three thousand Jews. The principal occupations of the latter are commerce and handicrafts, Jewish artisans numbering 295. About 150 families yearly receive alms at Passover. Two government and three private schools are attended by 50 Jewish pupils;

the Talmud Torah, by 70 children. Besides, private teachers give instruction to about 130 children.

S. J.

[The following is a list of the rabbis of Bausk in the nineteenth century:

1. Rabbi Mordecai ben Abraham Rabbiner.
2. Rabbi Aaron, 1830–33.
3. Rabbi Jacob, 1833–62; died at Bausk 1862. Author of "Zikre Ya'akob," published in Wilna.
4. Rabbi Mordecai ben Joseph Eliasberg, 1862–92; a descendant of Mordecai Jaffe, and prominent in the Zionist movement.
5. Rabbi Ezekiel ben Hillel Lifschitz, 1892–95. He held the office of rabbi at Suwalki and Lublin, and is now (since 1895) rabbi of Plotzk.
6. Rabbi Abraham Isaac ben Solomon Kook, since 1895. Some of his novellæ on the Talmud are published in "Tebunah," a periodical devoted to Talmudic literature, edited by Israel Lipkin.

Among the other members of the Jaffe family in Bausk, the most prominent were: Lazar Rosenthal, the most celebrated cantor (ḥazan) in Russia in the last quarter of the eighteenth and the first quarter of the nineteenth century; died at Bausk in 1831; and Jedidiah Jaffe, who was awarded a medal by Emperor Nicholas I. for useful educational work among the Jews of Courland. See Jaffe Family. H. R.]

BAVARIA: Kingdom in southern Germany. The settlement of Jewish merchants in Bavaria dates from the very earliest times. The legend that they dwelt in certain cities—as, for instance, Regensburg and Augsburg—before the Christian era, is undoubtedly fictitious; having been invented to prove that their ancestors had not been among those Jews who killed Jesus. For, while the old Germanic legislation of the sixth and seventh centuries abounds with regulations concerning the Jews, there is not the slightest trace of such laws in the "Leges Bajuvariorum" of the same period. The oldest known document mentioning Jews is an ordinance in the "Leges Portoriæ" of the year 906 concerning the toll in Passau. It is not until the eleventh century that they appear in the arena of history. The founder of the present royal house, Duke Otto I. of Wittelsbach, allowed Jewish settlers, who had advanced him money for the erection of the city of Landshut, certain privileges of asylum in recognition of their public spirit. But it must be confessed that there is no other kingdom in Germany where religious hatred has raged so furiously against the Jews as Bavaria, and that nowhere else has exceptional legislation against them been so persistently maintained. In the Bavarian hereditary provinces, where the Jews lived exclusively in cities, they were more frequently exposed to sudden outbreaks of popular fury than in the Franconian bishoprics and free cities; while their existence was comparatively undisturbed in the lowlands, where many Jews lived in the domains of free lords and under their semipatriarchal government.

Earliest References.

The first Jewish martyrs in Bavaria fell at the time of the Crusades; but while only a few separate communities—particularly those on the Main—suffered then, in 1276 Louis the Strict banished all Jews residing in the country. This was the first banishment of Bavarian Jews, but it could not have lasted long; for nine years later 180 Jews, accused of a ritual murder in the synagogue, were committed to the flames. The outbreak of 1298, which arose from a charge of insulting the host, and extended over all the district from Franconia to the Austrian frontier, chiefly affected the congregations of Bavaria. Mordecai ben Hillel, the well-known author of a halakic compendium, together with his family, was among the 628 victims who fell in Nuremberg on one day (Aug. 1, 1298). Driven from the country again by Louis the Bavarian in 1314, the Jews were soon permitted to return, but only to experience further misfortune. In 1338, on a charge of insulting the host, the whole Jewish population of Deggendorf was massacred, and the agitation spread thence over all Bavaria. The murderers at Deggendorf and Straubing were not only pardoned by the duke, but were honored by an edict of commendation; and a memorial church was erected upon the spot, to which, until recently, pilgrimages were made from all parts of Bavaria. The whole episode was actually dramatized, and a representation of the play was given in Regen as late as the year 1800. At the same time (1336–38) the communities in Franconia and Swabia were attacked by the peasants led by Armleder, who claimed to have received a divine call to massacre Jews.

Repeated Massacres and Expulsion.

Ten years later about 10,000 Jews in Bavaria fell victims to the bloody epidemic of superstition which accompanied the Black Death. Salfeld's recently published "Martyrologium des Nürnberger Memorbuchs" enumerates nearly eighty Bavarian congregations which suffered almost complete extinction at that time. Numerous churches consecrated to the Virgin are to-day the standing relics of former synagogues, upon the ruins of which they were erected. It was not very long, however, before the dearth of capital in the country made itself felt so severely that Duke Louis, who had not hesitated to pounce upon the possessions of the murdered Jews, felt himself constrained to issue a special proclamation that Jews thenceforth settling in Bavaria would receive particular marks of his favor and protection.

The Era of Expulsions.

In the fifteenth century it would be difficult to indicate any region where the Jews were not treated as outlawed aliens. When, in 1442, Duke Albrecht, surnamed for this act "the Pious," banished them from forty towns and villages of Upper Bavaria, they found refuge in Lower Bavaria under Henry of Landshut, who, with his well-known reputation for accepting gifts from all sides, welcomed the Jews and their not inconsiderable contributions: indeed, he is said to have boasted of these "chickens that laid golden eggs." Under his successor, Louis the Wealthy—sometimes called "the enemy of kindness and of the Jews"—their condition became worse. Louis conceived the idea of their wholesale conversion to Christianity; but, after detaining them for four weeks in various prisons, and fining them 32,000 florins, he banished them outright (Oct. 5, 1450). The same fate was meted out to the numerous congregations of the Franconian bishoprics and free cities, as a result of the inflammatory sermons preached by Capistrano and the baptized Jew Peter Schwartz.

But Jews found even more stringent conditions elsewhere; and, in spite of all they had suffered, they again made their way back to their Bavarian homes. Only the edict of 1551 demanded by the estates and issued by Albrecht V. had any lasting effect,—when the Jew Josel of Rosheim, representing the German congregations, had to guarantee that Jews would never again set foot upon the soil of Upper or Lower Bavaria—an example followed in 1555 by the upper Palatinate and placed upon the statute-book. An honorable exception to all this prejudice was afforded by the town of Sulzbach, celebrated with Wilhelmsdorf and Fürth for the large number of Hebrew books printed there. Its duke, Christian August, a great admirer of the Cabala, invited the Jews who had been expelled from Vienna to settle on his domain, and accorded them certain privileges, which, in view of their services rendered on the occasion of the Austrian invasion of 1541, were repeatedly confirmed and augmented.

Meanwhile Upper and Lower Bavaria were for nearly two centuries free from Jews. When, during the Spanish war of succession, Jews had again surreptitiously entered the country, and had made themselves indispensable by their financial connections, the elector Maximilian Emanuel failed in compassing their expulsion, although he alleged that "it would accord with Bavaria's inherited zeal for religion and deliver his subjects from evident harm." The municipal authorities told him plainly that it could not be done, because they had guaranteed immunity to the Jews in return for the employment of their funds. In 1756 the county of Sulzbach thus harbored Jewish families, limited in number, however, to thirty; and when the union of the provinces in 1777 drew the attention of the government to this class of their population, it had already dawned upon the authorities that the time had come for ideas more in keeping with the age, and that Jews might be made useful subjects of the state.

Jewish Disabilities.

The history of the Jews in Bavaria thus presents the curious spectacle of a well-defined body of subjects toward whose material ruin both Church and state conspired for the space of nearly a thousand years. The same spectacle, however, modified here and there by particular enactments, is presented by the history of the Jews throughout all Germany. The Jew was not permitted to hold public office; admission to schools and universities was denied him; he was deprived of the honor of bearing arms and of all burgher rights; and outside of the ghetto walls he was made conspicuous by a badge. He could not help feeling himself a foreigner in a home which persistently treated him as one. Those who should have protected him—whether the emperor, whose "serf" he was called through medieval times, or the duke or other authority, who "owned" him—considered him simply as an object of financial consideration and as a source of revenue. Soon, however, the Jews of Bavaria came to exert considerable influence in the sphere of finance to which their circumstances limited them. Members of the flourishing congregation of Fürth (1719) held the most intimate financial relations with various German courts, and busily engaged in trade and manufacture. Capital was for the greater part in their hands; finance and banking—the source of their prosperity, as also of their misfortunes—were quite generally controlled by them.

Usury.

A perverted legislation thus made them the benefactors of, and at the same time, as it were, parasites upon, the communities in which they dwelt. For, whereas the treaty in 1244 and that of 1255, between the dukes and bishops of Bavaria, decreed that Christians might borrow from Jews at 43⅓ per cent interest, the Augsburg law, which was adopted by Munich and Ingolstadt, declared that every Jew was obliged to lend upon pledges when they were of higher value than the loan asked. Such peculiar circumstances could not fail to lead to economic troubles of various kinds, to remedy which further unwise legislation was invoked. Thus the Jews suffered repeatedly from extortion by the official cancellation of debts due to them, or by arbitrary reduction of the rate of interest. In this connection the frequent financial operations of Emperor Wenzel, between 1385 and 1390, need only to be mentioned.

Spiritual Life.

There were, however, departments other than that of commerce in which the Jews of Bavaria distinguished themselves, in spite of all their unfavorable circumstances. It is even said that a Bavarian Jew, Tipsiles of Augsburg, invented gunpowder. Many masters of the mint were Jews; physicians are found in the service of lords and even prelates. The troubadour Suesskind von Trimberg is said to have served at one time in the Würzburg leper hospital; and in 1516 a complaint was made in Regensburg that people insisted upon engaging Jewish physicians.

Authors.

But the special field of Jewish scholarship was theology. That dialectical treatment of the Talmud, known as "pilpul," had its origin in Bavaria. Speyer became a seat of this learning and the home of a school of Tosafists; while the rabbis of Regensburg were celebrated as early as the twelfth century. There, too, labored the celebrated mystic Judah he-Ḥasid, author of the "Sefer Ḥasidim," whose contemporary, Samuel of Babenberg, was a Tosafist and the teacher of Rabbi Meir of Rothenburg. In the fifteenth century, besides Israel of Nuremberg, whom Emperor Ruprecht in 1407 appointed as "Hochmeister [chief] over all rabbis, Jews, and Jewesses of the German empire," there lived the following scholarly authors of responsa: Jacob Weil, in Nuremberg and Augsburg; Israel Bruna, in Regensburg; and Moses Minz, in Bamberg.

In the sixteenth century, besides the author of "Tosafot Yom-Ṭob," who was also a Bavarian, lived Samuel Meseritz, the author of "Naḥlat Shiba'," and Elijah Levita of Neustadt, the celebrated grammarian, and instructor of learned Christians in Hebrew and the Cabala. In the seventeenth century there were, of first importance, Enoch Levi of Fürth, who was intimate with Wagenseil, professor at the university in the neighboring city of Altdorf, and his nephew, Bärman Fränkel, rabbi of Ansbach. Both of these were of the Fränkel family, which rose into prominence as favorites at the court, and the most celebrated member of which, Elkan, a favorite of the margrave of Ansbach, known by his rivalry with the court Jews of the Model family in Fürth, met with such a tragic fate. In the eighteenth century lived the celebrated ichthyologist Marcus Eliezer Bloch, and the court painter Judah Pinhas. In their religious affairs the congregations of Bavaria, in which an ascetic form of piety prevailed, were autonomous; and they had their own courts for the adjudication of civil disputes among Jews. In some districts, such as Würzburg and Ansbach, these congregations were united into a corporation ruled by a chief rabbi, who was regarded as their representative by the outside world.

The nineteenth century saw the Jews of Bavaria approaching nearer to their desire—that of being recognized as full citizens of the country which they longed to call their fatherland. On Nov. 10, 1800, the elector Max Joseph announced that thenceforward adhesion to the Catholic Church would no longer be held an essential requisite for residence in Bavaria. Unfortunately, however, this act of tolerance was declared (Sept. 21, 1801) not to apply to Jews, because, it was alleged, the ordinances of Judaism contain many observances incapacitating Jews from civil rights. The ungenerous barriers of the age could only be removed piecemeal. In 1804 Jews were admitted to the schools; in 1805 they were allowed to bear arms; in 1808 the Jewish poll-tax was abolished.

Modern Legislation.

In the new possessions, which formerly belonged to Franconia or Brandenburg and were afterward annexed to Bavaria, the Jews remained under the old laws of these territories. The great increase, however, of the Jewish population necessitated a uniform legislation, which was first attempted in the "Religionsedict" of 1809. Under this law the Jews were considered as a religious society (*Privat-Kirchengesellschaft*), and its conditions were regulated by various orders, which later on were comprised in the edict of June 10, 1813. This edict pronounced the Jews full citizens of Bavaria as regarded their duties; but as concerned their rights, they were only half-citizens. It contained many enactments in the vein of the new spirit of liberality; but side by side with them were survivals of the narrowest medievalism. An example of this latter was the "Matrikel-Gesetz" (registration-law), in effect an echo of the old Pharaonic law against Jewish increase in numbers. Whoever had no "Matrikel" (license) could found no family, or, as it was commonly expressed, for such a one "the path to the wedding-canopy led only over the coffin of one who had already been registered." Exceptions were made in favor of agriculturists, artisans, and manufacturers; the government desiring to turn the Jews away from commercial pursuits. Similarly, freedom of residence was restricted. The result of all this was that one-half of the Jewish youth of Bavaria emigrated to the United States, where a great many acquired wealth and at the same time laid the foundation for the more comfortable circumstances of the Jews of Bavaria in the period next ensuing.

Efforts for Emancipation.

While Rhenish Bavaria enjoyed the liberty dating from the French occupation, in the other parts of the country the edict of 1813 remained in force. In 1819, when the first Bavarian Diet assembled, the larger congregations sent prominent men to Munich, under the leadership of Samson Wolff Rosenfeld, rabbi in Uehlfeld and Bamberg, author of many pamphlets on "Emancipation," to work for the complete enfranchisement of the Jews; and their efforts were not altogether unsuccessful. The delegates themselves expressed the desire for a revision of the laws governing the Jews, and the Diet promised compliance with their request. Unfortunately, however, the succeeding Diet allowed itself to be influenced by the "Hep-hep" cries of Würzburg, which spread over all Franconia and beyond the frontiers of Bavaria; and it declared, May 13, 1822, that the time for the emancipation of the Jews had not yet arrived. Statistics of the day show that of 53,402 Jewish souls, there were 252 families supporting themselves by agriculture, 169 artisans, and 839 factory hands.

It was not until the revolution of July that, following the lead of other south German states, the Bavarian Diet in 1831 again took up the Jewish question. These debates were immortalized by the tribute paid to them by Gabriel Riesser ("Werke," ii. 373); viz., that throughout the whole of them not one voice was raised in hatred against the Jews. The Diet unanimously called for unrestricted emancipation of the Jews; but the Abel ministry allowed the matter to drag along until the Jewish claims were buried in the general reaction which followed. A convention of Jewish scholars and congregational representatives, called by the state in 1836, to frame a general constitution, produced no results. Successive diets took up the Jewish question, only to dismiss it after a little random discussion. The Jews meanwhile had not been idle among themselves. An association for industrial and humanitarian pursuits, founded in Hürben in 1836, did not accomplish much; but a society for the furtherance of the professions and manual labor in Munich, which is still active to-day, was more successful. In 1844 there were 4,813 artisans and 1,216 agriculturists among the Bavarian Jews. In 1846 the legislative chamber again expressed itself most warmly in favor of a revision of the still effective edicts, and of the abolition of all exceptional laws.

The Revolution of 1848.

The Revolution of 1848 benefited the Jews not only by giving them the right of suffrage, but also by causing the presentation of an emancipation law to the Diet in that year, and the adoption of the same as a part of the constitution. But the Upper House refused to pass it (Feb. 16, 1850). Under Maximilian II., however, the remaining barriers were thrown down. A resolution of the Diet, Nov. 10, 1861, abolished all restrictions with regard to residence and occupation; but the final decision of the ministry (June 29, 1863) contented itself with the most necessary regulation of the ecclesiastical affairs of the Jews, who were still looked upon as merely a tolerated private religious society. It was not until the federal law of July 3, 1869, enacted in Bavaria, April 22, 1872, that the legal enactment of equal rights for all took place. It is true the realization of such rights in state and social life still leaves much to be desired, in spite of the energetic stand taken by King Ludwig II. against anti-Semitism, and in spite of the fact that, during all this long period of struggle, the Jews of Bavaria have attained eminent positions in society and in the various departments of mental and material activity.

Jewish Services to Bavaria.

In 1812 the court banker A. E. Seligmann of Munich, in consideration of services to the crown extending over a period of forty years, was raised to the hereditary barony under the title of "Von Eichthal." In 1819 the court banker and landowner Jacob Hirsch of Königshofen, near Würzburg, who in the revolutionary war had raised and armed a battalion at his own expense, was also raised to the barony, as was later his son and successor, Joseph von Hirsch of Gereuth (1805–85), father of the celebrated philanthropist of that name. In 1820 the banker Westheimer of Munich placed 300,000 florins at the disposal of the city to improve the water-supply. The first Jewish attorney in Bavaria, Dr. Grünsfeld of Fürth, was appointed by King Ludwig I. in 1834 by mere accident; but in 1849 Dr. Karl Feust and Counselor Berlin of Fürth were regularly appointed, and both of them later received the Order of St. Michael. A nephew of the last-mentioned, Dr. Max Berlin, in Nuremberg, was the first Jew appointed a judge (1872). In the army were Major Marx and Captain Henle; while a banker, Obermaier of Augsburg, has become major-general of the "Landwehr" (reserve); and a notary, Dr. Ortenau of Fürth, is auditor of a reserve regiment. Non-hereditary nobility has been conferred upon the two brothers Henle, who occupy high positions in railroad administration, and also upon Consul von Wilmersdörfer and on "Justizrath" Jacob Haussmann of Munich.

Among the more eminent Bavarian Jewish families mention may be made of the philanthropic house of the banker Königswarter of Fürth, and of Dr. William Königswarter (1809–87), honorary citizen of that town, who constituted it, on his death, sole heir to his fortune. Among parliamentarians were the manufacturer Dr. Morgenstern (1814–82) of Fürth, who was the first Jew in Bavaria to be elected to the Diet in 1849—singularly enough, from a district in which no Jews resided. In the Diet he successfully defended Jewish rights, with the result that a proposition to withdraw the suffrage from them was rejected by a large majority. Fischel Arnheim (1812–64), a lawyer of Bayreuth, was another representative who valiantly defended his coreligionists in debate, and also succeeded in securing the passage of many laws of general utility. Wolff Frankenburger (1827–89) of Nuremberg, for twenty years a member of the Bavarian Diet, and leader of the Liberal party, was distinguished as an orator and as an authority upon railroad and military affairs. It was through him that the Jewish poll-tax, formerly paid to the Church, was abolished. He was also for four years a member of the Reichstag. Other members of the Bavarian Diet were Maison, a manufacturer of Munich, and Judge Gunzenhäuser of Fürth.

Jewish Scholarship.

Among Bavarian scholars are the following: David Ottensosser of Fürth, well known as exegete and Bible translator; Aaron Wolfsohn (1754–1835) of Fürth, belonged to the school of the "Meassefim," and was a founder of the institution known as "Society of Friends" in Berlin; Jacob Herz (1816–71), who was for twenty-nine years privat-docent at the University of Erlangen before he received his appointment as the first Jewish professor in Bavaria, was a celebrated surgeon. He so distinguished himself in two great wars by his humanity, unselfishness, and skill, that to him was accorded the honor of a statue erected by public subscription, the first statue to a Jew in all Germany.

It is a remarkable fact that from the celebrated yeshibah of the strictly Orthodox rabbi Wolf Hamburger in Fürth (1770–1850), a number of distinguished scholars have proceeded, who have become celebrated as eloquent representatives of Reform. Of these may be mentioned David Einhorn, M. Lilienthal, H. Hochheimer, Von Schwabacher in Odessa, Loewi in Fürth, Stein in Burgkundstadt and Frankfort-on-the-Main, Gutmann in Redwitz, Joseph Aub in Berlin, Adler in Kissingen and Cassel, Löwenmeyer in Frankfort-on-the-Oder, Grünebaum, author of the "Ethics of Judaism," in Landau, and others. From the same circle proceeded likewise a pillar of Orthodoxy, Seligman Beer Bamberger, successor of Abraham Bing and founder of the Teachers' Seminary in Würzburg. Outside of it stood Max Grünbaum (died 1898 in Munich), at one time in the Hebrew Orphan Asylum in New York, and author of a Jewish-German and a Jewish-Spanish chrestomathy; also Raphael N. Rabbinowicz, author of the monumental "Diḳduḳe Soferim." The latter can not be mentioned without grateful reference to his Mæcenas, Abraham Merzbacher. In quite recent times Perles in Munich, and H. Gross in Augsburg, author of "Gallia Judaica," have distinguished themselves by scholarship. The brothers Emil and Philip Feust, prominent as journalists, may also be mentioned. In art, Hermann Levi of Munich has labored successfully for the popularization of Wagnerian music; and Toby Rosenthal and Israel, as painters of Oriental subjects, occupy acknowledged positions among Bavarian artists.

Jewish Industries.

It is, however, especially in industries that the Jews of Bavaria have earned recognition. Fürth, sometimes called "Little Jerusalem," owes its prosperity to its Jewish inhabitants. Here Gosdorfer founded his mirror-factory, George Benda his bronze-foundry, both of which export largely to the United States. Ullmann (died 1898) founded a large business in toys and hardware. The royal lumber industry of the Bavarian and Alpine forests was also organized by a Regensburg Jew of the name of Loewi. The Jews of Nuremberg, Fürth, and Bamberg control the hop business: in the first-named town, indeed, general export trade has in reality only existed since the Jewish settlement there.

The cattle trade is entirely in the hands of the country Jews.

The 356 Jewish congregations of the kingdom contain 53,750 souls, or about 1 per cent of the total population.

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D. A. E.

BAYNUS (BAYNE), RUDOLPHUS: A Christian Hebraist of Cambridge; professor of the Hebrew language in Paris about the middle of the sixteenth century. He was the author of the work "Compendium Michlol" (also with the Hebrew title, "Ḳiẓẓur ha-Ḥeleḳ Rishon ha-Miklol"), containing a Latin abstract of the first part of Ḳimḥi's Hebrew grammar, and dealing methodically with the letters, reading, nouns, regular and irregular verbs, prefixes and suffixes (Paris, 1554).

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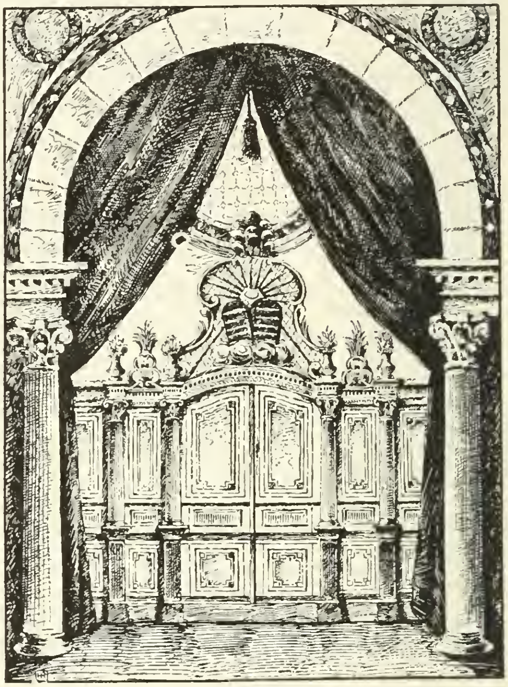
T. M. B.

BAYONNE: Fortified city in the department of Basses-Pyrénées, in the extreme southwest of France. It is divided into Great and Little Bayonne and into the suburbs of St. Esprit, which latter is separated from Bayonne by the rivers Adour and Nive. A Jewish community existed first at St. Esprit. It was founded, after the expulsion of the Jews from the Iberian peninsula, by detached groups of fugitives from Navarre and Portugal, where in order to save their lives they had had to submit to baptism. For this reason on their arrival they were styled "New Christians" or as being of the "Portuguese nation." Outwardly, they conformed strictly to all the practises of the Catholic religion, but in their homes they remained true to the faith of their fathers. No document exists that definitely determines the time of their arrival in the region about Bayonne. A certain number of them are known to have been, at about 1520, in St. Esprit, St. Jean de Luz, and Biarritz. Several families that had just settled in Bordeaux were expelled from that city in 1597 at the instigation of their coreligionists, and established themselves at St. Esprit, Peyrehorade, Bidache, and La Bastide Clairence, where they remained, although occasionally disturbed by a decree of expulsion like that of Henry IV., which, however, was not executed. Their status was regulated by a series of letters patent from Henry II. (1550, 1574, 1580), which were confirmed by later letters patent from Louis XIV. in 1654, from Louis XV. in 1723, and from Louis XVI. in 1777. At the beginning of the seventeenth century they relaxed in their observance of the Christian religion; and in the middle of the century they discontinued its practise entirely, openly avowing their own faith. After this they were called Portuguese Jews. Up to the French Revolution they were almost incessantly engaged in quarrels with the city of Bayonne and in suits against it on account of its refusal to grant them the right of sojourn and the permission to carry on retail trade. The National Assembly in 1789 accorded them, as well as the Jews of Bordeaux and Avignon, the rights of citizenship. After this they were incorporated into the body of citizens professing other faiths than the Catholic, and were thus enabled to settle in Bayonne and acquire property there; but the majority continued to reside, and still reside, at St. Esprit. During the Revolution, when their synagogues were closed, the Jews of Bidache and La Bastide Clairence left those places to establish themselves at Peyrehorade and St. Esprit. In the Assembly of Notables convened by Napoleon I. the Jews of the department of Landes were represented by Castro, the younger Patto, and Andrade, rabbi of St. Esprit; the Jews of the Basses-Pyrénées, by the

History.



Ark of the Law in the Bayonne Synagogue.

(From Léon, "Histoire des Juifs à Bayonne.")

younger Furtado and Marqfoy of Bayonne. In the Great Sanhedrin they were represented by Marqfoy and Andrade. On the organization of the French consistories the community of St. Esprit-Bayonne was attached to that of Bordeaux.

Institutions.

When the Jews of Bayonne could devote themselves to the untrammeled observance of their religion, they established rules for the guidance of the community. The first statutes go back to 1752. Up to the Restoration the two principal institutions were: La Hébéra, for charity and the general administration of the synagogue; and the Talmud Torah, for the elementary and religious instruction of the young. New regulations concerning various institutions were made in 1826. In 1844 the community was raised to a consistory, with its seat at St. Esprit, its rabbi receiving the title of grand rabbi. After the union, in 1857, of the Jews of Bayonne and St. Esprit, Bayonne became the chief place for the consistorial circumscription. At this time the various institutions were reorganized, new ones were created, and old ones abolished. Henceforth the direction of religious matters was entrusted to a special administration under the control of the consistory. The Hébéra continued to administer charity and to care for the cemetery; and in 1859 it was charged with the superintendence and administration of the asylum for the sick, the aged, and the orphaned, founded that year through the generosity of the bankers D. Salzedo and A. Rodriguez.

The Talmud Torah school, which had always been supported at the expense of the Jewish community, became a public school in 1848. Its first principal was M. Moreau, and he was succeeded by M. David Lévy. In 1887, in consequence of a decree secularizing all public schools, it ceased to exist as a secular school, but continued its religious instruction under the same name. A school for girls, connected with a day nursery, was established in 1845. Its superintendent in 1900 was Mlle. Cossid.

In 1894, owing to an appeal by Zadoc Kahn, grand rabbi of France, and through the initiative of the grand rabbi Emile Lévy, the Association des Etudes Juives was formed at Bayonne. During the winter it gives lectures on Jewish themes, and places at the disposal of its members a library on Jewish subjects. La Société Protectrice de la Jeunesse Israélite was instituted in 1850 by children aged thirteen years to continue the work of the society Malbish 'Arumim; that is to say, to provide poor Jewish children with clothing. The idea of such a society was conceived by Gersam Léon and Camille Delvaille, the latter of whom was still president in 1900. Not long after its foundation this society consolidated with the Society of Arts and Trades, begun by Messrs. Moïse Salzedo and Virgile Léon. Despite initial difficulties, it has gradually extended its scope, and now prepares boys and girls leaving school, for either a manual trade or a profession.

The grand rabbi, A. Astruc, with the assistance of certain ladies, especially of Mme. Heine-Furtado, founded in 1889 a crèche for children of all sects. The children are received as infants, and supported until able to work and maintain themselves. Besides these there are divers institutions: to subsidize scholars and all that work in behalf of religion; to provide for boys and girls in apprenticeship; to enable workmen to rest on the Sabbath; and to furnish dowries to poor young girls.

Synagogues and Cemeteries.

So long as the Jews of St. Esprit were forced to conceal their religion, they had to do without a synagogue; and, in order to recite the prayers, they met in small groups at different houses. The ceremonies were conducted by the more educated among them, several of whom had the title of rabbi or of ḥakam. There were six such places for prayer-meetings. The chief one was called the "yeshibah." The anniversary of its inauguration at the end of the eighteenth century is celebrated annually on the thirty-third day of the Omer by religious ceremonies, by the singing of Hebrew and Spanish songs, and by the distribution of cake among children. The yeshibah embraced the Talmud Torah school, and was the meeting-place for scholars who studied and discussed the Bible and the Talmud. After the inauguration of the present synagogue in 1835, all these meeting-places were closed except the Brandon synagogue, which till 1872 was used for services on week-days. The new synagogue is simple and imposing. It is surrounded with buildings that contain homes for the officers, rooms for study, and a mazzot-bakery. It has a choir composed of thirty volunteer members and of twelve children, whose songs, ancient and modern, give impressive coloring to the religious ceremonies.

After the Jews of St. Esprit began to enjoy a little liberty in the practise of their religion, they ceased to bury their dead in Catholic cemeteries, and to have their children baptized, and their marriages solemnized in the Church. In 1654 they bought a burying-ground, which was expropriated by the state in 1680. The Jews in the same year acquired the vast cemetery still in use. In the towns near Bayonne, at Bidache and at La Bastide Clairence, the ancient cemeteries are sole witnesses to the existence of communities now extinct. At Peyrehorade there are only six Jewish persons, and in consequence the synagogue was closed in 1899; but there are three cemeteries, the first established in 1628, the second in 1737, and the third in 1826.

Representative Men.

Since the foundation of the consistory of Bayonne its successive heads have been Auguste Furtado, Emile Léon, and Virgile Léon. The president in 1900 was Dr. Delvaille. Among the early rabbis there are three of whom only the names are known: Isaac Avila, Isaac de Mercado, Israel Al. Baïz. Later came Isaac Costa (died 1729), author of a book on the conduct of life, entitled "Via de Salvacion," 1709; Raphael Meldola (died 1748), originally from Italy, author of numerous works, among others a collection of rabbinical responsa edited by his son David Meldola at Amsterdam, 1737; his contemporaries, the learned ḥazan Daniel Alvarez Pereyre and the rabbi Abraham David Léon, who published sermons on the festivals, entitled "Instrucciones Sagradas y Morales," 1765; Israel Raphael Abravanel de Souza (died 1748);

Jacob Athias (died 1791); Andrade, appointed grand rabbi of Bordeaux in 1808; David Hezekiah, son of Jacob Athias (died 1822); and his son, Jacob Israel Athias (died 1842). His successor was Samuel Marx, who, at the time of the creation of the consistory of Bayonne in 1846, was promoted to the dignity of the grand rabbinate. At his death in 1887, Elie Aristide Astruc, first a rabbi in Paris, then grand rabbi of Belgium, was elected. He accepted, but retired after four years, and was succeeded by Emile Lévy, rabbi of Verdun, who was installed in April, 1892.

The Jewish population of Bayonne numbered 1,100 souls in 1728, 1,000 in 1753, 1,100 in 1808, 1,200 in 1828, 1,293 in 1844. As the result of serious social and economic disturbances, the population has since begun to diminish.

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D. E. Lé.

BAYREUTH: Principality and capital city of the government district of Oberfranken, Bavaria. Mention is first made of the Jews of Bayreuth in a document of the year 1343. In that year Kalman of Bayreuth is spoken of as one of the creditors of the burgrave Johann von Nürnberg, and in 1356 Emperor Karl IV. granted the burgrave Friedrich the privilege of receiving Jews into his territory. It is also known that during the persecutions at the time of the Black Death the Jews of Bayreuth suffered considerably. The Jewish community must, however, have originated in earlier times, and there are indications that as early as the fourteenth century it was of considerable size and importance.

Had a Chief Rabbi in 1372.

Thus, in 1372, R. Meyer of Bayreuth was appointed "Hochmeister" (chief rabbi) of the two principalities of Bayreuth and Ansbach, and at the bidding of the burgrave Frederick V. was endowed with full authority over all the Jews in those districts; and in 1384 the monastery of Langheim owed the Jews of Bayreuth and Culmbach 8,000 pfund heller.* The ghetto in Bayreuth is said to have been built by six foreign Jews in 1441. It is mentioned in connection with some buildings in 1448, and in 1453 a citizen is said to have bought a Jew's house that had been standing after the Hussite wars.

According to the Stadtbuch of Bayreuth, the ledgers of the Jews were not valid for judicial proof. They were not allowed to sell anything in secret, nor could they take in pawn bloody garments, church utensils, or the armor and weapons of citizens. On the other hand, tolerably favorable charters were granted to them by the city of Bayreuth in 1464 and by the elector Albrecht in 1473. According to the latter, no Jew was obliged to stand and answer a Christian, except in the former's home and before a representative of the prince, two pious Christians, and two Jews in good repute. For protection, the Jews paid annually a sum total of 800 florins, and in addition gave the margravine 700 florins, the eldest prince 100 florins, and the second 50 florins.

In the fifteenth century, two Jews acted as physicians to the elector Albrecht I., whose residence was in Bayreuth. The following century, however, the sixteenth, brought doubt and uncertainty to the Jewish community of the principality. The Diet resounded with complaints of the states against the dangerous competition of the Jews, and with requests to expel the betrayers and calumniators of Christianity. Numerous orders of banishment followed.

Sixteenth Century Troublous.

As early as 1488 they were expelled from the dominions of the margraves Frederick and Sigismund, and in 1515 this example was followed by Margrave George the Pious, who, however, allowed the Jews to return in 1528. Margrave Christian, also, intended to banish them, and was dissuaded only by his wife, Maria. Most of these orders were repealed too quickly to have a serious effect, but those affected by them withdrew from the cities, where they had been tolerated only in restricted districts and in limited numbers, and removed to the territories of the feudal gentry. The center for all the Jews of the district—who formed a corporation called the "Landjudenschaft"—was the provincial rabbinate, which had its seat at Baiersdorf. In 1695 Mendel Rothschild, the rabbi at Bamberg (and ancestor of the Freiherr von Rothschild), who officiated at the rabbinate of Bayreuth and Baiersdorf, drew up letters of protection and of privileges for all the Jews then living, or thereafter settling, in the land and the principality. These letters of protection were afterward withdrawn, and new ones were granted by Margrave Georg Wilhelm at his accession in 1712. In 1715, however, the latter again restricted the Jews' privileges, and in 1733 their right of marriage was restricted by Margrave Georg Friedrich Karl, who had wished to expel them as early as 1731. The Jews of Bayreuth were thus dependent wholly on the whims of the margraves, and this uncertain state would have been utterly unendurable for them had not some of them understood how to turn the chronic money difficulties of their rulers to their own and their coreligionists' advantage.

Of the many Jewish officials and followers in the princes' retinues whose names are preserved in history, the following perhaps deserve to be specially mentioned: Moses Goldschmidt, a learned man of Baiersdorf, originally of Hamburg, whom the margrave Georg Friedrich Karl raised to the position of chief rabbi of the province in 1728; Salomon Samson, who had been "resident" of the prince at Baiersdorf in 1708, and who, with his brother, Veit Samson, was appointed warden of the community by the above-mentioned margrave in 1728; and Moses Seckel (Seetzel), the court purveyor and banker, who, in 1759, bought a minor palace belonging to the princely house at Bayreuth.

Palace Converted into a Synagogue.

This building, which is still standing, he converted into a synagogue and almshouse, where ten Jewish families obtained residence. In the same year, 1759, Benjamin Hirsch Krambambuli of Posen was given permission to settle at Bayreuth and to brew liquors according to the Danzig way; he made no use, however, of this privilege. Jewish chess-players, with a salary as high as 200 florins, were engaged (1746-47) to provide entertainment at court, and an annual salary of 300 reichsthaler, paid from the privy purse of the prince, was given to the Jewish painter Judah Löw Pinchas (born in Lehrberg, 1727), who was appointed court miniature-painter by Margrave Friederich in 1753. He must have been an artist of great merit, for on the recommendation of the margrave's daughter he was called to Berlin, where he painted the portraits of Frederick the Great and the Prince of Orange. Bayreuth can boast also an eminent scholar, the grammarian and lexicographer Elias Levita (1469-1549), born in Neustadt-on-the-Aisch, who everywhere, except in his native land, enjoyed the highest respect as a teacher of learned non-Jews.

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*A heller is an old German coin equal to one-eighth of a cent.

With 1810, when the principality was joined to the kingdom of Bavaria, the history of Bayreuth as an independent province ceases.

Population.

In 1769 fifty-five families were living at Bayreuth, and in all of the margrave's dominions there were three hundred and fifty families, of which one hundred and thirteen were at Baiersdorf. A census taken in 1787 shows that their number had risen to three hundred and fifty-four families, whose wealth at that time was estimated to be 278,000 florins. In 1805 an enumeration showed 2,276 Jews in the Bayreuth province of the Franconian circle. In 1900 the city of Bayreuth had about 420 Jews in a total population of 27,700, and in 1901 it had 425 Jews.

Until 1787 the Jews of Bayreuth were buried at Baiersdorf, Burgkundstadt, and Aufsess, but on Dec. 20, 1786, they acquired a cemetery of their own.

Prominent Personalities.

Among prominent rabbis of Bayreuth the following should have special mention: Samson of the family of Judah Selke of Langenlois, one of the Austrian exiles of the year 1670, who was rabbi of Baiersdorf and Bayreuth until 1687; David Dispeck (born 1723; died 1794), author of the homiletic work "Pardes David," who was appointed in 1785; his son Simon, assistant rabbi in Baiersdorf; the latter's successor, Wolf Fellheimer, 1806-26; administrator of the rabbinate, Veitel, 1828-29; Dr. Joseph Aub (born at Baiersdorf 1805; died at Berlin 1880), rabbi at Bayreuth from 1829 to 1852, and editor of "Sinai," a magazine favoring the Jewish Reform movement; Dr. Israel Schwarz, 1852-57; Dr. Julius Fürst, 1859-73; administrator of the rabbinate, the teacher Dachauer, 1873-81; and Dr. Salomo Kusznitzki, appointed in 1881. Other prominent Jewish personalities of Bayreuth have been Fischel Arnheim (Bayreuth, 1812-64), lawyer, honorary freeman of the city of Hof, and for many years its representative in the Bavarian Parliament; the well-known surgeon Jacob Herz of Erlangen, who with his brother, the engineer Von Herz of Vienna, was born in Bayreuth; and Hofrath Dr. Engelmann, for a long period director of the district home for the insane. Among the living are: Dr. Stein, surgeon-general; Von Wilmersdörfer, consul-general, living in Munich; and Haarburger, judge (*Oberlandesgerichtsrath*) and professor in Munich.

Bibliography: Heinritz, *Beiträge zur Gesch. der Juden im Vormaligen Fürstenthum Bayreuth*, in *Archiv für Gesch., etc., von Oberfranken*, 1845, iii. 1 *et seq.*; Haenle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867; Heinr. Lang, *Neuere Gesch. des Fürstenthums Bayreuth*, Göttingen, 1798; Heller, *Bayreuther Chronik*, in *Archiv für Bayreuthische Gesch.* i.; Ph. E. Spies, *Archivische Nebenarbeiten*, i., Halle, 1783; Chr. Meyer, *Hohenzollernsche Forschungen und Quellen zur Alten Gesch. des Fürstenthums Bayreuth*; Gengler, *Codex Juris Municipalis*, i.; Holle, *Gesch. der Stadt Bayreuth*, pp. 50, 182, Bayreuth, 1833; Neustadt, in *Monatsschrift*, 1884, p. 118; Löwenstein, in *Zeit. für Gesch. der Juden in Deutschland*, ii. 95.

G. A. E.—A. F.

BAZARJIK, or **TATAR BAZARJIK**: A small town of eastern Rumelia, twenty-four miles from Philippopolis, containing a Jewish community of 1,700 in a total population of 17,000. It is said to date from the year 1492, or, according to Bianconi, from the expulsion under Philip II. toward the end of the sixteenth century. There are three tombs of undoubted antiquity, namely, that of Samuel Béhar Abraham, who died in 1644; that of Peni, wife of Solomon Levi, who died in 1659; and that of Rabbi Isaac Azriel, who died in 1709. Among other antiquities may be mentioned a scroll of the Law, in the possession of the congregation, written by a certain Rabbi Albo in 5547 (1686); another scroll, by Ḥayyim Israel Galipapa, a rabbi of the seventeenth century; and a set of silver "bells" for the scrolls, presented to the synagogue in 1774 by one Abraham Sedi. Strange to say, the Jews of Bazarjik have preserved no chronicle of any important events in their history. The native Mussulmans of Tatar origin—hence the name "Tatar Bazarjik"—terrorized Bulgarians and Jews indifferently. During the Russo-Turkish war (1877-78), the Jews of Bazarjik, having been deserted by the Turkish garrison, made their peace with the Russian general Gourko.

The present (1902) chief rabbi is Menahem Finzi, a man of advanced years. He succeeded his father Jacob Finzi (1773-1848), who was the author of "Zekut Abot," a work printed in Belgrade by Moses Alcalai. This work is a commentary upon the "Ethics of the Fathers."

Bazarjik has two Jewish schools (one attended by 182 boys and the other by 298 girls), both founded and supported by the Alliance Israélite Universelle. The Alliance has likewise cared for the apprenticeship of Jewish boys to various trades; so that the town contains Jewish blacksmiths, saddlers, joiners, tailors, shoemakers, and tinsmiths. The main business, however, in which the Bazarjik Jews engage is the wholesale commerce in grain. In general the Jewish residents are in comfortable circumstances, each family being independent and owning its own house. Even the buildings occupied by the local government administration, such as the courthouse, post-office, telegraph-office, and public bath, are owned by Jews.

D. M. Fr.

BAZE, ABRAHAM DE: A prominent Jew in the principality of Orange, Burgundy, at the beginning of the sixteenth century. When the Jews were forced by a decree of Philibert of Luxemburg (issued at Courthezon April 20, 1505) to quit Orange, a period of four months was accorded, during which they could reenter the principality, without, however, being allowed to pass the night there. Abraham de Baze and Johann Cohen were charged with the strict enforcement of this regulation.

Bibliography: J. Bauer, *Les Juifs de la Principauté d'Orange*, in *Revue Etudes Juives*, xxxii. 239, 248.

J. G.

BDELLIUM (בדלח "bedolaḥ"): A precious stone mentioned in Gen. ii. 12 by the side of gold and the "shoham" stone as one of the chief products of Havilah. Since manna is compared in appearance to Bdellium (Num. xi. 7), it may be concluded that the latter was generally known among the Hebrews, and was considered very precious. The meaning of the word is not quite certain. The Septuagint translates it in Genesis with ἄνθραξ (anthrax), in Numbers with κρύσταλλος (crystal), thus interpreting it as a precious stone. Similarly, Reland and others regard it as crystal. Bochart ("Hierozoicon, sive de Animalibus Scripturæ Sacræ," ii. 674–683), who places Havilah on the Arabian coast, interprets "bedolaḥ" as equivalent to "pearl," following Saadia, Kimḥi, and others (compare Lagarde, "Orientalia," iii. 44). Most plausible seems the statement of Josephus ("Ant." iii. 1, § 6), who identifies manna with Bdellium (βδέλλιον). Dioscorides ("De Materia Medica," i. 80) describes this Bdellium as "the tear of an Arabian tree." It is therefore a resinous substance; according to Pliny ("Historia Naturalis," xii. 35), transparent, fragrant, resembling wax, greasy to the touch, and of a bitter taste. Pliny furthermore says that the tree on which it is found is about as large as an olive-tree, with leaves like the holm-oak and fruit like the wild fig; that it grows in Bactria—where the best Bdellium is found—Arabia, India, Media, and Babylonia. This description is not sufficiently clear to enable one to classify the tree; but most probably it belongs to the *Balsamodendron*.

Bibliography: See the various commentaries (Delitzsch, Dillmann, Gunkel, Strack, etc.) to Gen. ii. 12; Dawson, *Medical Science in Bible Lands*, p. 115; Tristram, in *Expository Times*, iv. 259.

J. JR. I. Be.

BE ABIDAN (בי אבידן) and **BE NAẒREFE** or **NAẒRUFE** (בי נצרופי, נצרפי): Supposed names of two places where, according to the Talmud, disputations between Jews and non-Jews were held. The location of these places is as much a matter of dispute as the words themselves—were they really names of places or merely distorted designations for certain non-Jewish institutions? The data given in the Babylonian Talmud are as follows (the passages are not found in the Palestinian Talmud): At the time of Hadrian, Jewish scholars were required to come to Be Abidan, or to give an excuse for their absence ('Ab. Zarah 17*b*; Shab. 152*a*). It is furthermore mentioned that Abba Arika visited neither Be Abidan nor Be Naẓrefe, while his friend and colleague, Samuel, freely visited the former place, avoiding only the latter (Shab. 116*a*). The "books of Be Abidan" (ספרי דבי אבידן) are also mentioned (Shab. *l.c.*) in a way which shows clearly that they are similar to the ספרי מינים, mentioned elsewhere in the Talmud, being the sacred Scriptures of the Judæo-Christians.

In view of the fact that one place could not have served as the seat of disputation both for the Palestinians and, a century later, for the Babylonians, the following dilemma arises: Either the expressions "Be Abidan" and "Be Naẓrefe" are merely general names for places where Jews and non-Jews met to discuss religious topics, or the Talmud designated thereby things that were related but not identical, and transferred Babylonian conditions to Palestinian soil. Jastrow takes "Be Abidan" to be a scornful appellation for בי ווערא ("a place of gathering"), Joel and Löw for בי אביוני ("house of the Ebionites") and "Be Naẓrefe" for בי נצרני ("house of the Nazarenes"); the two expressions being used for the gathering-places of the Jewish Christians. This and similar explanations are controverted by the fact that Abba Arika and Samuel lived in Babylonia at a time when the Christians were utterly without influence; while the passages which mention the disputations at Be Abidan presuppose not Christian, but pagan opponents. Decisive against this supposition is the passage in 'Erubin 80*a* and 'Ab. Zarah 48*a*, which recounts that the heathen priests brewed beer from the fruit of a number of trees to supply the demand on the feast-days at Be Naẓrefe; and it is evident that this assertion of the Babylonian amoraim must refer to conditions in their own country.

It may therefore be assumed with certainty that Be Abidan and Be Naẓrefe were two places, which, in the first half of the third century—they are not mentioned in later times—were considered in Babylonia to be the intellectual centers, where Jews and Persians disputed on religious subjects. They must have been so important that the Talmud applied the general name "Be Abidan" to those localities where disputations between Jews and non-Jews occurred, in the same way that the "Academies" of Berlin or Vienna are spoken of, without reflecting that "Academia" was the garden of Academe in Athens, where Plato taught. It may be mentioned that an astrologer of the name of Abidas, the Greek equivalent of Abidan (Epiphanius, "Hæres." i. 56, ed. Migne, i. 990) disputed about the year 200 with Christians in Persia; hence "Be Abidan" may mean, linguistically and actually, the place where Abidas or his followers had a school. "Be Naẓrefe" may be referred to the name of the place Zerifin, which was known to the Arabian geographers, or to Assyrian "naẓraptu" (crucible), Be Naẓrefe being a place where crucibles were made.

Bibliography: Anonymous, in *Literaturblatt des Orients*, vi. 3–5; Delitzsch, in *Zeitschrift für die Gesammte Lutherische Theologie*, vii. 75–79; Joel, *Blicke in die Religionsgeschichte*, ii. 91, 92; Funk, *Die Haggadischen Elemente* . . . (Vienna, 1891), note B, who combines "Be Abidan" with "Be Abdin" (house of the servants), as the monks used to call themselves "servants of God"; Jastrow, *Dict.* s.v. אבידן and נצרופי; Kohut, *Aruch Completum*, ii. 45–47; the Persian "Abdan" means only a busy place, which does not apply here; Levy, *Neuhebr. Wörterbuch*, s.v.; Löw, in *Ha-Shaḥar*, i., No. 9, pp. 57–59, and in *He-Haluẓ*, ii. 100, 101; Rapoport, *'Erek Millin*; idem, in *Ha-Shaḥar*, l.c., No. 10, pp. 111–113; Wiesner, *Scholien zum Babylonischen Talmud*, ii. 230, 231 (his identification of "Naẓrefe" with "Nicephorium" is as impossible as that of "Be Abidan" with "Bezabde." The Greek "K" is never צ, nor could "z" be omitted from "Bezabde").

J. SR. L. G.

BE RAB (בי רב = "teacher's house"): A name which, in the Talmud, has various meanings and occurs in a variety of combinations. Its immediate signification, however, is "academy of a tannaite or amora" (compare 'Er. 73*a*), for which the Jerusalem Talmud substitutes the fuller form "Bet Rabbah" (house of the teacher; Yer. Sanh. x. 28*a*). The most frequent citations in Talmud and Midrash beginning with the phrase תנא [תני] דבי ר, "a tanna from the academy of Rabbi N. N." (Ḥul. 42*a*, and frequently), are taken from the collections of the tannaites Simon b. Yoḥai, Eliezer b. Jacob, Ishmael, Rabbi, and the semi-tannaim Ḥiyyah and Hezekiah. At the same time citations are found which are designated as emanating from the אגרתא ("Haggadah collection"; Sanh. 57*b*); "sifra" (book; Ber. 11*b*, 18*b*); "she'ar sifre" (other books; Yoma 79*a*; B. B. 124*b*) of the academy, without stating which academy is meant. So far as SIFRA and SIFRE as citėd are concerned, however, there can be no doubt that under these names are meant the well-know nhalakic-haggadic commentaries upon Leviticus, Numbers, and Deuteronomy respectively.

It is doubtful which tannaitic Midrash was meant by the "she'ar sifre." That it was only another name for "Sifre" can scarcely be correct: it is far more likely that the ordinary Mekilta or that of Simon b. Yoḥai was meant, although the quotation in Yoma 74*a* agrees verbatim with Sifra, Emor, xiv. 102*a*, ed. Weiss. The meaning of the words "Be Rab" in these collections is open to question. That Akiba was not meant, as some suggest; that it was not he who was briefly styled "the teacher," and that the works mentioned were not those of this teacher, is evident from the fact that the principal parts of the Sifre to Numbers emanated from the school of Ishmael—a school directly opposed to that of Akiba. Another conjecture is that the "Rab" referred to in "Be Rab" is the celebrated amora Rab (ABBA ARIKA), who is mentioned as the last editor of the Sifra. Nevertheless, despite Maimonides and many modern scholars who have followed him, the name of this amora can not be associated with Be Rab. This is evident from the phrase, "Tanna debe rab," which is occasionally cited in the Talmud, where, as Hoffmann shows, it can have no reference whatever to Rab. The explanation of "Be Rab" given by this scholar, and based upon Sherira Gaon's statements, is probably the only admissible one. "Be Rab," in all the before-mentioned instances, means only "academy," and "sifra" and "sifre" are simply the books of this academy—that is, such books as were officially recognized—while other baraita ("outside") collections (compare BARAITA) were excluded therefrom. An authority of a tradition found in Sifra (Shemini, v. 50*b*, ed. Weiss) is quoted in the Talmud as Tana-debe rab (Ḥul. 66*a*). See MEKILTA, SIFRA, SIFRE.

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J. SR. L. G.

BEACONSFIELD, EARL OF. See DISRAELI.

BEAN, BÆAN: A tribe destroyed by Judas Maccabeus (I Macc. v. 4; Josephus, "Ant." xii. 8, § 1) on account of its persistent attacks upon the Jews.

J. JR. G. B. L.

BEANS פול ("pol"): The well-known vegetable, mentioned twice in the Old Testament. In II Sam. xvii. 28 it is referred to as a foodstuff along with wheat, barley, and lentils. How it was prepared for the table is not known; it was probably boiled and roasted. Ezekiel (iv. 9) is commanded to bake bread from wheat, barley, Beans, lentils, millet, and spelt, from which fact it may be deduced that Beans were used as a substitute for corn-meal in times of famine. The name "pol" has remained until to-day to denote the so-called field-beans (*Vicia Faba*, Linn.), that have always been found in all lands in the vicinity of the Mediterranean sea. It is the *κύαμος* of the Greeks. The bean found in Syria to-day and known as the garden-bean (*Phaseolus*) is of another kind. Its present designation, "lubiyeh," is evidence that it was not introduced into Palestine in olden times.

J. JR. I. BE.

BEAR דוב ("dob"): An animal often mentioned in the Old Testament, and evidently not rare in Palestine and Syria. Next to the lion, the Bear is regarded as the most formidable enemy of mankind (Amos v. 19), although he must be very hungry to attack man without provocation. The protection of his flock from the lions and bears constitutes the shepherd's most difficult task (I Sam. xvii. 34). The prophet can therefore appropriately use the metaphor of "the cow and the bear feeding together," as an emblem of the profound peace of Messianic times (Isa. xi. 7). The tender love of the female Bear for her cubs was well known to the Hebrews. A female Bear that has been robbed of her young is the picture of ungovernable wrath (II Sam. xvii. 8; Prov. xvii. 12; Hosea xiii. 8). In the apocalypse of Daniel (vii. 5) the Bear, on account of its greediness, is represented as a symbol of the Median empire, greedy for lands. At the present time the Bear is extinct in Palestine proper, and is only occasionally met with in the Lebanon district.

The Syrian Bear (*Ursus Syriacus*) is distinguished from the ordinary type of brown Bear by a somewhat lighter color and an appreciably smaller stature. The brown Bear is found almost every where in the north temperate zone.

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, p. 46; Wood, *Animals of the Bible*, pp. 28-31.

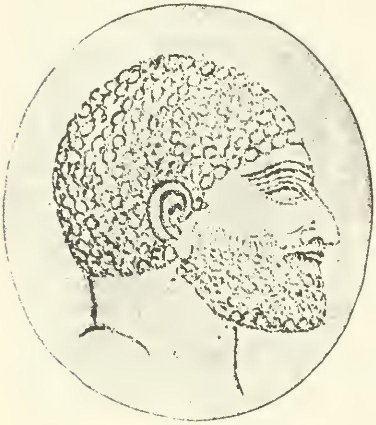
J. JR. I. BE.

BEARD.—Biblical Data: The modern Oriental cultivates his Beard as the sign and ornament of manhood: he swears by his Beard, touching it. The sentiment seems to have been the same in Biblical times. According to the Egyptian and Assyrian monuments, all western Semites wore a full, round Beard, evidencing great care. Long beards, as found on later Babylonian and Assyrian sculptures, representing the highest aristocracy, do not, however, seem to have occurred among the Jews. [The elder ("zaḳēn"), probably received his name from his long Beard, as "bene barbatus."]

The frequent assertion that the upper lip was shaved is incorrect. According to II Sam. xix. 24 (Hebr. 25), the mustache ("safam"; A. V. "beard") received regular "trimming" (thus A. V., after the Vulgate; the Hebrew "doing" is as general as in

English). Anointing of the Beard seems to be referred to in Ps. cxxxiii. 2 (contrast the neglect of the Beard in I Sam. xxi. 14 as a sign of madness). In II Sam. xx. 9, taking a man by his Beard is, possibly, a sign of special friendship.

To mutilate the Beard of another by cutting or shaving is, consequently, considered a great disgrace, II Sam. x. 4 ("plucking out," Isa. l. 6). Mourners bring a sacrifice by disfiguring themselves in this way: see references to cutting off, in Isa. xv. 2; to clipping, in Jer. xlviii. 37; and plucking off, in Ezra ix. 3 (contrast Jer. xli. 5, where shaving is found even in the presence of the Lord, with the prohibition, Lev. xix. 27, xxi. 5). The latter seems to mean specially the corners; *i.e.*, sides, the clipping or shaving of which produces a pointed Beard. In distinction from the settled Semites, the nomadic tribes of the desert wore such a pointed Beard (compare Jer. ix. 25, xxv. 23, xlix. 32). On Egyptian representations, see W. M. Müller, "Asien und Europa," p. 140. The shaving prescribed for lepers seems intended to call public attention to this dreaded disease (Lev. xiv. 9). The business of the barber (Ezek. v. 1) may, outside of ceremonial shaving, have consisted in trimming and polling. In Gen. xli. 14, Joseph's shaving does not belong to the Palestinian, but to the Egyptian, custom. The Egyptians of the higher classes shaved the Beard carefully; fashion allowing only sometimes a small tuft under the chin. The long, pointed chin-tuft of the primitive Egyptians (preserved among their Hamitic relatives, the Libyans and the inhabitants of Punt) was kept as an artificial Beard, tied to the chin on state occasions and at religious ceremonies. Of the other nations coming in contact with Israel, the Hittites and the Elamitic nations shaved the Beard completely, as the earliest Babylonians had done (in part?).

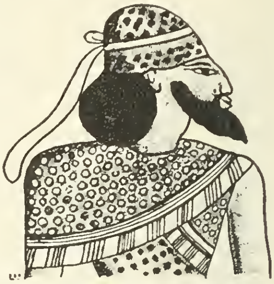


Captive Jew with Clipped Beard.
(From the British Museum.)

BIBLIOGRAPHY: Benzinger, *Hebräische Archäologie*, p. 110; Nowack, *Lehrbuch der Hebräischen Archäologie*, p. 134; W. M. Müller, *Asien und Europa*, pp. 296 *et seq.*

A. W. M. M.

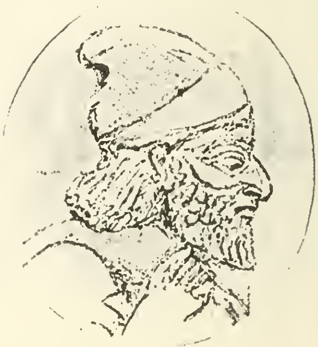
——**In Rabbinical Literature:** That "the adornment of a man's face is his beard" (Shab. 152*a*) was a favorite saying among the Jews of Palestine in the second century of the common era; two centuries later, the expression "adornment of the face" was current among the Babylonian Jews as a designation for the Beard (B. M. 84*a*). Intercourse with Greeks and Romans during all this period had evidently not modified Semitic esteem for the Beard: indeed, it had rather the contrary effect; for it led to its consideration as something specifically Jewish (Baruch vi. 31). The Halakah, accordingly, occupied itself in early times with the subject, having reference to the precepts in Lev. xix. 27, xxi. 5. These passages were supposed to contain two prohibitions, the removal of the side-locks ("pe'ot") and the shaving of the Beard. As regards the former, some authorities prohibit not only the total removal of these locks, but even clipping them (see PE'OT). Concerning the Beard, however, the Halakah only forbids its removal with a razor, and not even by this means except when the hair is removed smoothly and close to the roots (Misknah Mak iii. 5; Sifra, Ḳedoshim, vi.; ed. Weiss, 90*c*).



Beard of a Semite of the Upper Class.
(From the tombs of the Beni-Hassan.)

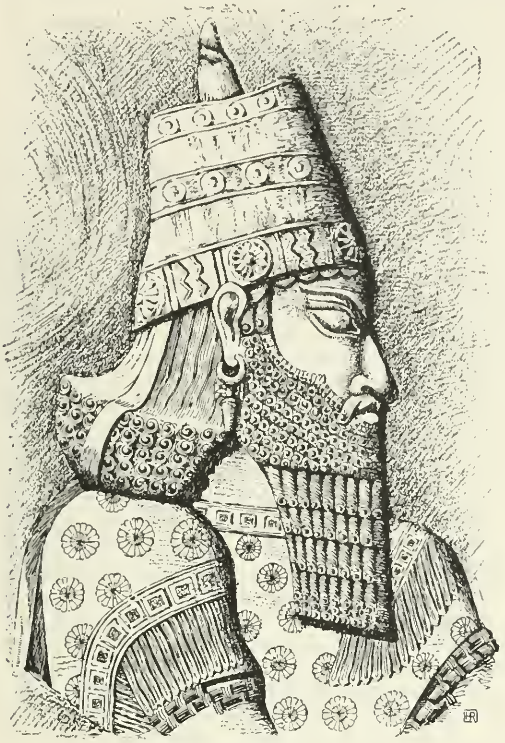
In Talmudic Times.

This modification of the actual Biblical prohibition was probably due to Jewish intercourse with the Greeks, as the regulation is expressly made by the Rabbis that any one having constant intercourse with the officers of the government might adopt the heathen tonsure, while to others it remained strictly forbidden (B. Ḳ. 83*a*). Eliezer b. Hyrcanus, the representative of the old Halakah, opposed this innovation (*ib.*; the reading "Elazar" is unsupported; compare Rabbinowicz, "Diḳduḳe Soferim," on the passage), and forbade any removal of the Beard whatever, either with forceps or with a cutting instrument. Some of the ancients explain a passage in the Tosefta (Ber. i. 4) as if its removal were the custom of a heretical sect in the second century (Tos. of Judah Ḥasid and Solomon b. Adret, on Ber. 11*a*). Although this passage admits of another explanation, Epiphanius ("Adversus Hæreses," lxx. 7; ed. Migne, ii. 765) mentions that a certain heretical sect regarded a shaven face as a religious essential. The "Apostolic Constitutions," i. 3, lay insistence upon the Biblical prohibition against the removal of the Beard, as does Clement of Alexandria ("Pædagogus," chap. iii.; ed. Migne, i. 580-592; compare Jerome on Ezek. xliv. 20), and the Jewish sages agree in basing the objec-



Jewish Envoy with Beard.
(From the Black Obelisk of Shalmaneser II.)

tion to such removal on the ground that God gave man a Beard to distinguish him from woman, and that it is therefore wrong to antagonize nature (among Jewish commentators compare Baḥya and Abravanel on Lev. xix. 27). In Palestine, where a large Hellenic population resided, the clipping of the Beard (except in periods of mourning) seems to have been prevalent as early as the third century in learned circles of Jews, who probably respected the above-mentioned tannaite Halakah, while the uninformed people scarcely regarded the distinction between clipping and shaving (Yer. R. H. i. 57*b*).



Beard of an Assyrian King.
(From Botta, "Monuments de Ninève.")

In Medieval Times.

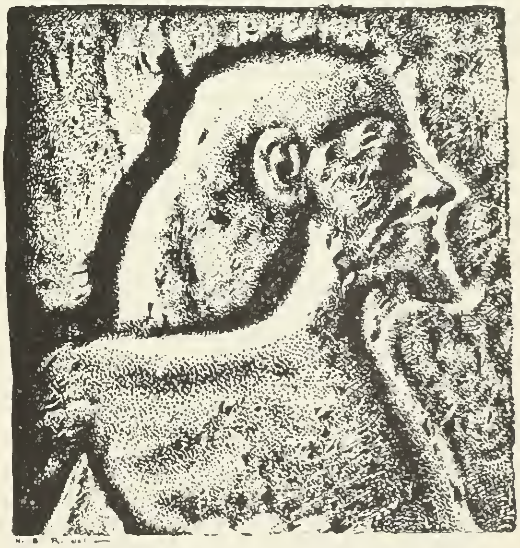
In medieval times, as in the Talmudical period, the custom of the country seems to have been followed in regard to the Beard. In the East, among Mohammedan nations, the Jews wore long beards; in Germany, France, and Italy, it was entirely removed with scissors (Levi, "Tisporet Lulyanit," pp. 70, 71; Ḳimḥi to II Sam. x. 5; Asheri, Makkot iii., beginning; marginal gloss on the Tos. to Shab. 2*b*, quoted by Isserlein, "Terumat ha-Deshen," p. 295; authoritative thus for the period from the twelfth to the fifteenth century). Scrupulous German rabbis, however, sought, as early as the fifteenth century, to forbid the cutting of the Beard, doubtless because the majority paid little attention to the strict letter of the Halakah, and, instead of cutting with the scissors, shaved smooth with a razor (Isserlein, *l.c.* p. 9). But this rigor was too much even for Isserles (Shulḥan 'Aruk, Yoreh De'ah, 181, 9).

The Cabalists succeeded where the Talmudists failed; they declared even the shortening of the Beard with scissors to be a great sin, and they related of their master, Isaac Luria, that he kept his hands from his Beard lest the contact should cause any hairs to drop from it (Judah Ashkenazi, "Baër Heṭeb," on Yoreh De'ah, *l.c.*). With the spread of Luria's Cabala in Poland and the Slavonic lands, any trimming of the Beard with scissors was gradually prohibited. The Italians, even the Italian Cabalists, still shaved, according to the custom of the land, one of them even going so far as to demonstrate cabalistically that shaving off the Beard was interdicted only in the Holy Land, and that elsewhere the opposite practise was rather to be recommended (Shabbethai Beër, "Responsa Beër 'Esheḳ," 670).

In Eastern lands the Jews, like their Mohammedan neighbors, did not cut their beards; and in 1720 this led to a violent controversy between Italian Jews who had settled for business purposes in Salonica, Turkey, and the rabbinate there, the latter insisting that the newcomers must wear their beards. The Italian rabbis, called into the discussion by their countrymen, could not decide the matter; for the further question was involved as to the obligation of sojourners to govern themselves by the rules of their temporary abiding-place (Joseph Ergas, "Dibre Yosef," No. 36, decides against the Italians; in their favor were S. Morpurgo and Mordecai Ẓahalon, in the first responsa collection, "Shemesh Ẓedaḳah," No. 61). This "cult of the Beard" had also its opponents, and among them was especially noticeable Joseph Solomon del Medigo, from whom, or from whose pupil, Moses b. Meïr מיין (Metz?), the following epigram is extant:

> "If men be judged wise by their beards and their girth,
> Then goats were the wisest of creatures on earth."

In the second half of the seventeenth century the practise arose among the Jews in Germany and Italy of removing the Beard by means of pumice-stone or



Head Showing Beard of a Judean from Egypt.
(From Sayce, "Races of the Old Testament.")

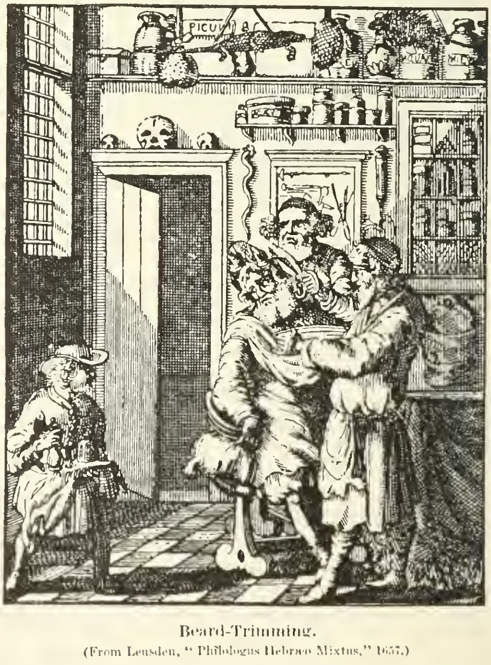
chemical agents, which left the face smooth, as if shaven. This was strenuously, though no doubt vainly, opposed by two distinguished Talmudists of the time, the Polish rabbi Hillel b. Naphtali ("Bet Hillel," on Yoreh De'ah, 187) and the Italian Joseph b. Solomon Fiametta (quoted in his son-in-law's Responsa, "Shemesh Ẓedakah," No. 61, p. 102*d*). One of the questions constantly recurring in the responsa literature of the seventeenth and the eighteenth centuries concerns the clipping of the Beard on the "middle days" of the festivals ("Ḥol ha-Mo'ed"), because Talmudical law forbids the cutting of the hair on these days (see the responsa of the Amsterdam and Venetian rabbis in Moses Ḥages, "Leḳet ha-Ḳemaḥ," on Yoreh De'ah, 138).

Beard as Worn by a Russian Jew.

(From a photograph taken at Jerusalem by Bonfils.)

Trivial as all this question appears, it was important in the history of the Jewish Reform movement in Italy. Isaac Samuel Reggio published (Vienna, 1839) a pamphlet entitled "Ma'amar ha-Tiglaḥat," in which he attempted to prove casuistically that the regulations of the Talmud concerning the cutting of the Beard on the "middle days" no longer had application, on account of the changed circumstances." This called forth the replies, "Tiglaḥat ha-Ma'amar" (Leghorn, 1839) by Abraham Ḥay Reggio, and "Tisporet Lulyanit," by Jacob Ezekiel Levi (Berlin, 1839). **Modern Views.** In Italy the influence of the non-Jewish population was so strong that even so zealous a representative of rabbinical Judaism as Samuel David Luzzatto remarked in a private letter that he no longer concerned himself with the prohibition of shaving, because he thought the Bible intended it to apply only to priests. In Poland and in the Slavonic countries, attempts were made, toward the end of the eighteenth century, to evade the Biblical prohibition of shaving, much to the vexation of the leading Talmudists (Ezekiel Landau, "Nodi' bi-Yehuda," ii.; Yoreh De'ah, 80). Ḥasidism, which just then sprang up in those countries, restored the Beard to its former dignity; so that to-day, in all eastern Europe, the complete removal of the Beard is considered an evidence of a formal break with rabbinical Judaism (compare Smolenski, "Simḥat Ḥanef," ed. 1890, p. 46, and the Yiddish satire "Die Bord" in Michael Gordon, "Yüdische Lieder," p. 15). Special stress is laid upon the propriety of the ḥazan's wearing a Beard (Joel Sirkes, "Bet Ḥadash," on Ṭur Oraḥ Ḥayyim, 53; Shabbethai Beër, "Beër Sheba'," p. 107), with reference to an old Talmudical prescription dating from a period when the absence of a Beard was a sign of juvenility (Ḥul. 24*b*). The fourth council at Carthage (398) similarly decided "clericus nec comam nutriat, nec barbam radat" (the clergyman shall not let his hair grow, neither shall he remove his Beard); and even many centuries later, when the Church found it vain to oppose the removal of the Beard by the laity, it still insisted that the clerics should wear a Beard (Bingham, "Antiquities of the Christian Church," I. ii. 15, 16).

Popular imagination also has occupied itself with the Beard. The following saying, attributed to Ben Sirach, was current in Talmudical times: "A thin-bearded man is cunning, a thick-bearded one is a fool; but nobody can do any harm to a man with a parted beard" (Sanh. 160*b*). The Talmud says of the Pharaoh of the Exodus, that his Beard was an ell in length (M. Ḳ. 18*a*).



Beard-Trimming.

(From Leusden, "Philologus Hebraeo Mixtus," 1657.)

An oath upon the Beard and pe'ot is customary among the Polish Jews to-day, although generally employed in an ironical sense (compare Bernstein, in "Ha-Shaḥar," vi. 405). L. G.

BEAUCAIRE (Provençal, **Belcaire**): City in the department of Gard, France. A somewhat important Jewish community was founded here as early as the beginning of the twelfth century, whose members lived among the Christians and enjoyed the same rights and privileges as they did. In particular were they protected by the count of Toulouse, Raymond V., who admitted them to certain offices and entrusted them with an important part of the public administration. About 1195 they were persecuted, and many of them perished. In 1294 Philip the Fair ordered the seneschal to relegate them to the rampart which separated the city from the castle. This special quarter extended from the rock of Roquecourbe to the gate of Cancel; it disappeared entirely in 1578, together with the ruins of the synagogue, at the general demolition which Fouquet de Tholon, seigneur of Ste. Jaille, undertook in order to isolate the fortress which he was besieging.

In 1295 all the Jews under the jurisdiction of the seneschal's court of Beaucaire were arrested, and the richest among them sent to the Châtelet at Paris. At the same time all their possessions were seized, and the prisoners were released only after having paid a considerable ransom and stated the amount of their credit (Ménard, "Histoire de Nîsmes," i. 412; *idem*, "Preuves," p. 125). In distributing the assessment of 150,000 livres, which Charles IV. imposed upon all the Jews of France, the Jews in the district of the seneschal of Beaucaire were rated 20,500 livres. On June 2, 1340, Philip VI. canceled all the debts payable to the Jews that had been contracted by the Christians ("Ordonnances," ii. 71). But in 1368 the Jews of the seneschal's court were again authorized to collect their debts (*ib.* iv.). No Jews returned to Beaucaire after the expulsion of 1394.

Scholars at Beaucaire.

A number of scholars may be mentioned, who either lived at Beaucaire or were born there: The "prince" Kalonymus and his nephew Judah; Isaac; the poet Judah b. Nathanael and his five sons, who flourished at Beaucaire about 1271, at the time when the poet Judah al-Ḥarizi visited the city (Gross, "Gallia Judaica," p. 120); the two brothers Don Todros and Jacob b. Judah, the latter being one of the friends of Abba Mari (Neubauer, "Rabbins Français," p. 682); Sen Moses, who lived at Salon in the fourteenth century, and is to all appearances identical with Moses b. Solomon of Beaucaire, the translator of Averroes' great commentary on Aristotle's "Metaphysics" (Gross, *ib.* p. 656); Samuel b. Judah of Marseilles, imprisoned about 1321 in the castle of Beaucaire, where he translated Averroes' commentary on Aristotle's "Ethics" (Gross, *ib.* pp. 121, 380); Tanḥum b. Moses of Beaucaire, who translated at Urbanea, Italy, in 1406, Hippocrates' "Prognostica" (Gross, *ib.* p. 121); Bonjour or Bondia of Beaucaire, commissioner in charge of resettling the Jews of Languedoc in 1315 (Saige, "Les Juifs de Languedoc," pp. 106, 330); and Bonet du Barry, who, in 1291, presented to the seneschal of Carcassonne various letters concerning the privileges of the Jews (Saige, *ib.* p. 223).

Bibliography: Gross, *Gallia Judaica*, pp. 119 *et seq.*; Eyssette, *Histoire de Beaucaire*, i. 400, 462; Bédarride, *Les Juifs en France*, p. 235; Grätz, *Gesch. der Juden*, vi. 401.

G. S. K.

BEAUCROISSANT: Community of the canton of Rives, arrondissement of St. Marcellin Isère, France, a locality inhabited by Jews in 1337.

Bibliography: *Revue des Etudes Juives*, ix. 241.

G. I. L.

BEAUGENCY. See France.

BEAUGENCY, ELIEZER. See Eliezer of Beaugency.

BEAUTIFUL, THE, IN JEWISH LITERATURE: To the speculative theory of the beautiful the Jews can not be said to have contributed fruitful thoughts. In the economy of the humanities this field fell to the inheritance of the Greeks. This statement will stand, even though, as is now admitted, the origin of art in Greece points to Semitic influences. The impulses in this domain came to the Greeks neither from the Phenicians nor from the Egyptians, but from the Assyrians. The cycle of Cadmus myths may be dismissed as having no evidential relevancy on the problem (see Gruppe, "Die Griechischen Kulte und Mythen," 1887). Still, whatever power the Assyrian civilization may have exercised to quicken and arouse the artistic genius of the Greeks, the Hebrews can scarcely be credited with having cultivated the beautiful. The common distinction—though resting on one of those sweeping generalizations for which modern thought is indebted, among others, to Ernest Renan—between the office of the Aryan mind and that of the Semitic seems to be on the whole beyond dispute. Beauty is the preoccupation of the Greek soul; righteousness, that of the Hebrew. The philosophy of art, therefore, is naturally and nationally under the spell of Plato's speculation. His theory of beauty as "something abstract, divine, with an absolute and distinct reality quite apart from man," has sounded the key-note of almost all the later disquisitions (see Eugene Veron, "Æsthetics," English transl., London, 1879).

The Greeks and Beauty.

For the Greeks Creation itself became under Platonic instruction a work of beauty, a cosmos. The Creator took on the functions of an architect, molding the shapeless and often stubborn material in accordance with his preconceived and vitalizing ideas. Philo, the Jewish Platonist, does not hesitate to adopt the fundamental element of this Greek conception. According to him, the first day in the Mosaic account of Creation relates to the intelligible cosmos; and he proceeds to unfold his meaning by illustrating it with copious appeals to the methods of architecture in which the ideal plan created and existing in the mind of the architect precedes and controls the execution of the real in stone or other material ("De Opificiis Mundi," §§ 4, 5). Similarly, the ideal tabernacle was revealed to Moses as the precreated pattern of the material one ("De Vita Moysis," iii. 3). The Septuagint manifests its dependency upon similar Platonic concepts, when, in Gen. ii. 1, it renders the Hebrew

"Ẓeba'am" by *κόσμος*, a rendition which could easily be read into the original by a slight change of the Masoretic "ẓeba'am" into "ẓebyonam" (their beauty, R. H. 11*a*). Moreover, it is more than likely that in Gen. i. 2 the rendition of the Hebrew "tohu wa-bohu" by "*ἀόρατος καὶ ἀκατασκεύατος*" is due to similar Platonic influences (compare Siegfried, "Philo," pp. 8, 9).

Creation a Work of Beauty.

In rabbinical Haggadot many instances occur of similar Platonizing interpretations, worked out according to the general method of haggadic exegesis through appeal to the letters of text, but withal proofs of the influence attained in the thinking of the rabbinical homilists by the conception of Creation as a process of unfolding beauty. Some of these analogies have been adduced by Siegfried (*l.c.* pp. 148, 149). More characteristic than those cited by him is the following, credited to Judah ben Ilaʿi: When God was about to create the world, He consulted the Torah as one would an artist or architect, and then carried into effect His preconceived ideal Creation (Tan., Bereshit, 5 [ed. Buber, p. 4); Gen. R. i.].

The construction of the Tabernacle and the making of the utensils it contained are in the same manner likened to the procedure which an artist confronted with a similar task would adopt. Heavenly patterns descended within the vision of Moses; and these he copied in the practical execution of the command (compare among others Yalḳ., Cant. 369). The assumption in Ab. R. N. xiii. that when Moses was preparing to erect the "Mishkan" he refused to confer with the princes of the tribes, rests on the notion that as the plan had been divinely unfurled there was no necessity for discussing the work of mortals.

The Beautiful in the Hebrew Vocabulary.

How far the Platonic theory of beauty influenced Aristotle is a moot question. One might find in the Jewish Aristotelians—notably Maimonides—indications of an appreciation of the beautiful. The opening discussion in the "Moreh" on the significance of "ẓelem" as distinct from "demut" would seem to have a place in this interesting though perilous, because doubtful, chapter of Jewish speculation. At any rate, it is plain that the absolute denial to the Jewish mind of the capacity to appreciate and realize the beautiful can for good reasons be relegated to the lumber-room of prejudices. Granted that the principal anxiety of the Jewish consciousness lies in the plane of the religiously ethical, the artistically beautiful, or esthetics, can not be located in another plane. There are points of intersection between the two. In his quest for the harmonies of life, the Greek evolved also a theory of the harmonies of character and conduct of no mean range or depth. And, on the other hand, the Hebrew, in his zeal for the discovery of the divinely and eternally true and righteous, could not but perceive that Creation moved to a rhythm of divinely ordered harmonies. The vocabulary of Judaism does not lack terms connoting both the beauty of the body and that of the soul. Thus "yafeh"—applied to men, animals, things, and countries—signifies "beautiful in general outward appearance"; "neḥmad" denotes "attractive to the eye," with the underlying suggestion of the "desirability" of the object (Gen. ii. 9), the corresponding noun "ḥemed" being used in combinations (Isa. xxxii. 12; Ezek. xxiii. 6; Amos v. 11); "naweh," from the verb "iwah," also denotes "desirability," hence "beauty"; "ṭob mareh" signifies "good in appearance," hence "comely."

The Hebrew also employs paraphrases with nouns; for instance, "'eẓ hadar" denotes "a tree of beauty or splendor."

Other combinations with "'ḥen"—for instance, "baʿalat ḥen"—imply beauty not so much of the body as of the soul—grace. In the common proverbial colloquial language of the Jews to the present day, "'ḥen" is employed to characterize that undefinable something which goes far to render its possessor beloved of men. Loveliness is also expressed in "noʿam." Besides, the words "yofi," "shefer," "hadar," "hod" (splendor), "ḥesed" (love), "kabod" (honor) are used to indicate various manifestations of physical and spiritual gracefulness and beauty. The highest degree of personal charms or local attractiveness is expressed by "miklal yofi."

In the Talmud not only is the same appreciation of beauty shown by the use of these and similar terms—as a glance at the various Hebrew and Talmudical dictionaries shows; the Greek word for "beautiful" (*καλός*) gave rise also to the verb "kalles" (קלם), to declare as beautiful; that is, to praise—but it is enjoined as a rule "to offer up a benediction on seeing beautiful creatures or beautiful trees" (Ber. 58*b*; Tan., Pinḥas, 10).

While the Greeks applied the golden mean of proportion and harmonious relations to art, and the Jew—as Maimonides counsels, and others tacitly practised—construed his rule of conduct on the realization of the law of moderation, still the eyes of the Jew were not blind to the beauty which laughed out upon him from God's own world.

Appreciation of Physical Beauty.

There have been times when the Jew was in conscious and fanatic revolt against the Greek ideal. The Maccabean struggle and that against Rome could not but react in favor of a rigid and unrelenting hostility to whatever in the least smacked of concessions to Greek or Roman conceits. The athletic games of the gymnasium, the divine honors paid to the images of the emperors, naturally carried the pendulum of Jewish thought to the opposite pole. The result was that, for a while at least, attention to physical culture (of the body) fell under the ban; also sensible appreciation of the difference between idolatry and sculpture came nigh to be impossible. Nevertheless, evidence abounds that beauty of the body, both in men and in women, was regarded as a distinction to gain which was worthy of the ambition of the best. At all events, it is certain that the art of ornamenting the body was highly developed among the Jews at a comparatively early period. The third chapter of Isaiah shows that the boudoir of the Hebrew woman was well provided with the things she deemed needful to enhance her charms. Other passages prove that house and home were richly embellished (see Nowack, "Hebräische Archäologie," *passim*).

Nor did the art of heightening the natural beauty of man or woman fall into disuse during the Talmudic era. Fondness for bathing was made the subject of special note in the case of no less a personage than Hillel. The use of ointments (Lev. R. xxxiv.); the attention paid to the toilet of the bride on her day of joy; the ornaments which are deemed indispensable to woman (Ket. 48*a*, 59*b*; B. B. 22*a*); the recorded use of artificial cosmetics ("kāḥal") to beautify the eyebrows or the finger-nails; the fondness ascribed to women for fine garments and fine surroundings in preference even to luxurious food (Esther R. i. 9); the artificial heightening of the forehead ("kilkul," Shab. viii. 4; 80*b*)—these and many similar particulars, abundantly scattered throughout Talmudic literature, go far to disprove the popular thesis of the lack of appreciation for beauty of body or surroundings among the Jews. "Woman's attractiveness is her beauty" (אין אשה אלא ליופי), said the fair maidens of Jerusalem at their gathering on the hills on the Fifteenth of Ab and at the close of the Day of Atonement (Ta'anit 31*a*). In fact, the Jews had a standard of personal beauty which was largely their own. The acrostic praise of the good housewife's virtues in Proverbs throws some light on the peculiar disposition of the Jewish mind in this field. Still more telling are the descriptive adjectives and similes of the Song of Solomon. There is good reason for saying that, in the estimation of the Jews, physical beauty both in the Biblical period and during that of the Palestinian Talmudists conformed to the requirements which we know to have been considered indispensable by the Arabs (compare Lane's "Arabian Nights," i. 25). Just as the Bible extols Sarah (Gen. xii. 11), Rebekah (Gen. xxiv.16), Rachel (Gen. xxix. 17), Joseph (Gen. xxxix. 6), David (I Sam. xvi. 12), and Abigail (I Sam. xxv. 3) for beauty of appearance, so the rabbis mention, as the most beautiful women that ever lived, Sarah, Rahab, Abigail, and Esther (Meg. 15*a*). Another version gives Vashti in place of Esther, the latter having owed her seeming beauty to the grace bestowed upon her by an angel. The sons of Beeri and all the daughters of the tribe of Asher are said to have attracted attention by their beauty (Pesiḳ. R. 38 [ed. Friedmann, p.135*b*]). Eve, again, is extolled by the rabbis as the type of all womanly beauty. A picture ("eiḳon") of her, it is said, was traditionally transmitted to the heads of the generations; but Sarah is held to have been her superior, while Abishag merely approximated the prototype (Gen. R xl.). God Himself adorned her before presenting her to Adam (Gen. R. xviii.). "The daughters of Israel are all beautiful by nature, only poverty disfigures them," says R. Ishmael (Ned. ix. 10, p. 66*a*).

Standards and Types of Beauty.

In connection with the rabbinical amplification of Sarah's adventure in Egypt, it is stated that, in accordance also with the Shulamite's words in the Song of Songs, black or dark complexion was considered to detract from beauty (*ib.*). The hair worn high and coiled back was regarded as an effective device to increase personal beauty (Cant. R. iv. 1; compare Bacher, "Ag. Pal. Amor." ii. 385); while the eyes of the bride, if sparkling and soft, were held to be sufficient and to free her from the necessity of resorting to other ornaments. In this connection it is interesting to note that from these passages it would appear that the hair must have been worn exposed; though mention is made of veils and hoods, which, however, were of such material as to heighten rather than to conceal the magnificence of the hair. One of the ways to allure a would-be suitor and to inflame his passion was the plaiting of the hair (Yer. Sanh. ii. 20*a*; Num. R. ix. 24). Child-bearing was known to be detrimental to the comeliness of the body; the matriarchs preserved their beauty so long because they were childless for quite a time (Gen. R. xlv.).

Female and Male Beauty.

Adam is regarded as the type of all manly beauty. As by the Mohammedans the beard is looked upon as the sign of manly beauty and is, therefore, ordained by the Prophet as a mark of the true believer, distinct from the infidel, so among the Jews manliness and beardlessness were held to be well-nigh incompatible (Yeb. 80*b*). Abbahu is mentioned as one of the handsomest of men, not merely on account of his towering stature, but also—and in this respect distinguished even beyond Johanan—for his flowing beard (B. M. 84*a*); see Rashi on the expression הדרת פנים זקן. This latter declaration that the beard constitutes the splendor of the manly countenance is variously credited to R. Akiba and to Joshua ben Ḳorḥa (Eccl. R. x. 7; Shab. 152*a*). R. Johanan b. Nappaḥa was so deeply impressed with his own beauty that he used to sit for hours by the portals of the bathing-establishments, in order to impress the women with his appearance and thus influence the looks of their expected offspring (Ber. 20*a*; Löw, "Lebensalter," p. 63). The desire to have beautiful children was keen among the women of Israel; and various devices are on record employed by them to accomplish this end (Löw, *l.c.*), although the father transmits his own beauty as well as his vigor to the sons ('Eduyyot ii. 9).

If the attention paid to physical culture was less insistent or less intense among the Jews than among the Greeks, it was due to the moral abhorrence of nudity. The Maccabean era influenced in this direction the habits and prejudices of the Jews for centuries; while the sad persecutions to which they were exposed in the Middle Ages deprived them of the opportunity to cultivate physical beauty. To the former cause must be ascribed the suspicion with which athletic sports in the circus and the theater were regarded. Especially was attendance at theater and circus performances on the part of Jewish girls declared to be improper (Ruth R. ii. 1); theaters could not but be suspected of influences making for idolatry. Moreover, then as now the stage was employed to cast ridicule on the Jews (Lam. R., Introduction, and iii. 13). In many ways the contact with Roman degenerate life had led to practises which shocked the moral sense of the better Jewish classes.

There is no legitimate reason for holding that the Jews were indifferent to the cultivation of beauty and art. In all departments of art they displayed much ability, if not originality. The Bible shows that they were adepts in all the domestic arts, in weaving, spinning, dyeing in purple; they knew how to work in metals, to carve and chisel, to refine the precious metals, to engrave precious stones and gems, and were proficient in music and the dance. Dramatic genius was not theirs; but they shared this want with their Semitic kinsmen, and, by way of compensation, excelled in story-telling, gnomic wisdom, and the lyrics. The parable is their preeminent domain. And these artistic leanings, clearly brought out by the study of Biblical civilization, did not atrophy in later days. The contrary is the truth. The Jews, with modifications conditioned by their changed situation, developed them steadily.

It may be doubted whether in architecture the Jews can be credited with inventive genius. The Bible seems to indicate that whatever of the building art they had, had come to them from their neighbors, the Phenicians. Still, in Alexandria and elsewhere, unless the law of their rulers interfered, they saw to it that their public edifices had a dignified, even a luxurious, character. The Talmud speaks of the glory of the synagogue in Alexandria (Suk. 51*b*).

That the Jew was ever alive to the appreciation of beauty may be learned from the fact that the rabbis did not hesitate to accord the palm in the strife for the beautiful to the Greek; so that to them the Aryan races, the sons of Japhet, were typified by the Greek as representative of beauty; יפת being explained as יפיפיות (Meg. 9*b*). When Aquila had finished his Greek translation of the Pentateuch before R. Eliezer and R. Joshua, they lauded him; applying to him the words, "Thou art fairer than the children of men" (Ps. xlv. 3 [A. V. 2]).

On the other hand, the rabbis claimed that nine-tenths of the beauty of the world were bestowed upon Jerusalem as the seat of God's majesty (Ḳid. 49*b*; Yoma 54*b*, in accordance with Ps. l. 2). One of the highest angels in rabbinical angelology bears the name of "Yafefiah" (beauty of God) (Targ. Yer. to Deut. xxxiv. 6). In fact, it is declared by R. Ishmael to be a duty enjoined on the Israelite, in the fulfilment of any of the ceremonial laws, to aim at beauty of form, to have a beautiful "lulab," "sukkah," "ṭallit," or "tefillin," wherewith to praise God, according to Ex. xv. 2 (Hebr.), "This is my God; I will extol Him"; that is, "I will make everything consecrated to His service appear beautiful" (Mek., Beshallaḥ, Shirah, 3).

Especial stress is laid on moral beauty and the avoidance of ugliness in speech and conduct (Yoma 86*a*; Shab. 33*a*). It has been asserted that the Jews were without a sense of the beauties of nature ("Naturgefühl"). Yet that very feeling is evinced in almost every line of the Psalms, while the descriptions in the Book of Job and many graphic similes in the writings of the Prophets challenge comparison with the best produced by the Homeric poets. It differs, however, from that of the Greeks in so far as it responds to the larger totality of the universe, the might and majesty of nature as a whole. It is not the individual star, nor the particularized flower, nor the local sunset, that inspires the Hebrew singer to articulation; but it is the heavens as the throne of God, the mountains as melting under the touch of His will, the earth in the throes of a God-ordained destiny, and similar general appreciations of the sublime and exalted in God's handiwork that impels the Jewish bard to sing. Homer's description of the bee tribe is offset by that of the ant in the Proverbs. Rhetorical art certainly reached a high development among the Jews in Bible days.

Nor, though general opinion to the contrary, is Talmudic literature barren of literary beauty. The study of the Midrash from this point of view has indeed never been attempted; but it would be an undertaking full of promise. In their analogies derived largely from court life, in their illustrations taken freely from the operations of a builder and the like, the homilists of the rabbinical age showed a keen insight into the implications of rhetorical beauty and ornamentation. Some even in the reported text, full though it is of corruptions due to the misunderstanding of the dialect in addition to other failings of the copyists, must be assigned high place among the coiners of original phrases through the employment of the finer methods of literary composition, such as ALLITERATION, assonance, and even rime. Bacher, in his work on the Haggadah, has paid some attention to this aspect of the subject.

That later Jewish poetry is not unworthy a niche in the temple of literary beauty, both on account of its form and its contents, may be said to be now recognized by all competent to speak on the matter (Delitzsch, "Jüdische Poesie"; Winter and Wünsche, "Jüdische Literatur"). Emma Lazarus' and other versifications in English or German of Hebrew originals; Einhorn's prayer-book, "Olat Tamid," and especially his memorial services, are proofs of this. Modern writers of Jewish extraction or faith have contributed to the literatures of the peoples among whom they lived, and whose nationality and language, since the middle of the nineteenth century, have been theirs. This is sufficient proof against the assertion that the Judaism of these writers has operated to the detriment of the quality of their style.

As in music so in poetry it has been contended that the Jew is always beset by the love of the extravagant and the disproportionate; that his criticism runs to acid dissolution and sarcasm; his poetry to the absurd, baroque, and dissonant. They who have enriched modern literary canons with this discovery of the pernicious effect of Judaism on style are ignorant of the literature which under the direct inspiration of Jewish thought and ideals took on form and shape. Only to a very limited extent is their dictum in accordance with facts. Under the exclusive dominance of the pilpul and owing to the sad conditions socially and politically prevailing in their European Egypt—a veritable house of bondage—the Polish and Russian Jews may with some show of justice be said to have lapsed into literary barbarism. What tendency to the same effect there may have been in the German Jewries during the centuries following upon the epidemic of the Plague and upon the Crusades was effectually checked by the influence of the Mendelssohnian era; while the Sephardic Jew never fell a prey to this disorganization, which anti-Semitism, with a pretense at scientific generalization, traces to the irradicable mental bias and inartistic obliquity of Judaism and Jewish association. Güdemann's work on the "Erziehungswesen und Kultur der Juden" contributes many significant proofs of the incorrectness of the equation between Judaism and lack of artistic feelings. Modern Jewish literature, even the Neo-Hebraic literature preparatory to Zionism, needs not dread inspection from the point of view of the requirements of the implications of the beautiful. See Art, Attitude of Judaism toward.

K. E. G. H.

BEBAI: 1. Name of a family, of whom, according to Ezra ii. 11 and I Esd. v. 13, 623 returned with Zerubbabel. According to Neh. vii. 16, their number was 628. Twenty-eight more came up with Ezra (Ezra viii. 11). Four of the Bene Bebai married foreign wives (Ezra x. 28; I Esd. ix. 29). A Bebai signed the covenant with Nehemiah (Neh. x. 15). The name "Biba" has been found on a tablet from Nippur (see "Cuneiform Texts," ed. Hilprecht, ix. 27).

2. A place mentioned in Judith xv. 4, location unknown.

G. G. B. L.

BEBAI (ביבי: Biblical form בֵּבָי. The readings ביבון. ביבין are copyists' mistakes for ביביי; and the variant ביבא is a clerical error for ביבאי): The Palestinian and the Babylonian Talmudim, as also the Palestinian Midrashim, frequently cite an amora named Bebai, sometimes as "Rabbi" and sometimes as "Rab," but without further designation; and as all the data relating to the name refer to the same age, rabbinic chronologists have always considered them as applying to one person. What is remarkable in this connection, but has been overlooked, is the fact that out of nearly fifty subjects treated in connection with the name, only one appears in both Talmudim (Yer. Sheḳ. iii. 47c and parallels; Men. 103*b*); from which it may be inferred that the doctrines and sayings appearing under the name of Bebai in the Palestinian sources do not emanate from the Babylonian Bebai, and vice versa. Probably it was this fact which first aroused Frankel's suspicion as to the identity of the Palestinian Bebai with the Babylonian, and accordingly both Frankel ("Mebo," 68*b*) and Bacher ("Ag. Pal. Amor." iii. 667 *et seq.*) refer to two Bebais, of Palestine and Babylonia respectively.

Bebai I., R.: Palestinian amora of the third generation (third century). R. Zeira I., on his first arrival in Palestine, heard Bebai repeating a Halakah in the name of Malluk (Ḥul. 49*a*); and the same Zeira refers to a time when he and Bebai sat at the feet of R. Johanan (Nid. 25*b*, where the patronymic "b. Abaye" is undoubtedly a clerical error, inasmuch as Abaye himself could scarcely have been born before the death of R. Johanan, in 279). Bebai subsequently became a disciple of R. Assi II. (Yer. Ta'an. ii. 66*b*; Mak. 21*b*; Yalḳ., Deut. 932), although he also addresses R. Abbahu as his teacher (Yer. Ḳid. iv. 66*b*). He seems to have been outranked, however, by his former colleague, R. Zeira, for he is often found before the latter in the rôle of a reciter (Yer. Ma'as. Sh. v. 56*a*; Yer. Ḳid. iii. 64*d*); and it is known that he was once commissioned by Zeira to procure some cloth from the Saturnalian fair at Beshan ("Bethshean," Yer. 'Ab. Zarah i. 39*c*). Probably this was done with the purpose of affording Bebai some emolument; for he was poor, as is evident from the following anecdote: R. Bebai was engaged in explaining a Baraita, when R. Isaac b. Bisna interrupted him with a question on the subject, to which Bebai gave a peevish reply. R. Zeriḳan remonstrated with him; remarking, "Because he asks thee a question thou scoldest him!" Thereupon Bebai excused himself; pleading, "I am not master of myself; for, as R. Ḥanan has said, 'The Biblical dictum (Deut. xxviii. 66), "Thy life shall hang in doubt before thee," is realized in the one who purchases his yearly supplies from the market, he having no fields of his own; "Thou shalt fear day and night," represents the condition of him who draws his provisions for the week from the huckster in the marketplace; "Thou shalt have no assurance of thy life," may be said of him who is obliged to procure provisions by the day from the shopkeeper,' as I do" (Yer. Shab. viii. 11*a*; Yer. Sheḳ. iii. 47*c*, viii. 51*a*; Men. 103*b*).

This Bebai is known in the Haggadah as well as in the Halakah; and while he often transmits the views of others, he as often advances his own. According to him, the sin of hypocrisy is alluded to earliest in the Decalogue. Seeing, he argues, that perjury is explicitly prohibited by the command (Lev. xix. 12), "Ye shall not swear by my name falsely," the prohibition (Ex. xx. 7), "Thou shalt not take the name of the Lord thy God in vain," must refer to one who leads a sinful life while parading such ceremonies of holiness as Tefillin and Ṭallit (Pesiḳ. R. 22). The divine order to number the Israelites (Ex. xxx. 12) he explains by the following illustration: "A king once had numerous flocks. Wolves attacked them and killed many; whereupon the king ordered the herdsman to number the remainder, that he might discover how many were missing. Thus, after the catastrophe of the golden calf, did the Lord say to Moses, 'Number the Israelites, and find out how many are missing'" (Pesiḳ. ii. 18*a*; Tan., Ki Tissa, 9). Bebai, it seems, never visited Babylonia, since we see him sitting at the feet of R. Johanan (who died about 279), studying under Assi II., and attending Zeira I.; and Dimi, who emigrated to Babylonia about fifty years after R. Johanan's death, reports (Shab. 74*a*), in illustration of a Halakah, an act of Bebai at a reception tendered to Ammi and Assi (Yer. Ber. i. 3*b*; *ib.* viii. 12*a*; Yer. Kil. v. 30*a*; Yer. Sheb. i. 33*b*; Yer. Ter. viii. 45*c*; Yer. Sheḳ. ii. 46*c*; Yer. Giṭ. v. 47*b*; Yer. Sanh. i. 18*a*; Yer. Nid. iii. 50*d*; Pesiḳ. R. 15; Pesiḳ., Haḥodesh, 50*a*; Midr. Teh., ed. Buber, Index; Frankel, "Mebo," 68*b*; Bacher, "Ag. Pal. Amor." iii. 66 *et seq.*).

Bebai II., Rab: Babylonian amora of the third generation (third and fourth centuries). He was a disciple of R. Naḥman (Ḥag. 22*b*; Yeb. 12*b*; B. M. 23*b*), and, it seems, a fellow-pupil ("talmid-ḥaber") of R. Joseph ('Er. 23*b*, 75*b*). Adda b. Ahaba's host, a proselyte, and Bebai had some litigation about a certain public office to which both laid claim. They personally appealed to R. Joseph; and he decided that, as Bebai was a great scholar, he was entitled to the superintendence of the religious affairs of the community, leaving the management of the municipal affairs to the other (Ḳid. 76*b*). Elsewhere it is stated that to settle a scholastic dispute between

Bebai and others as to whether Rab (Abba Arika) had indorsed or disapproved a decision of R. Muna, R. Joseph threw the weight of his opinion on the side of Bebai (Meg. 18*b*).

Of his private life an interesting incident is preserved in the Talmud (Shab. 80*b*; M. Ḳ. 9*b*). Bebai was in the habit of using wine or beer at his meals —a luxury rarely indulged in by the Babylonian Jews—and he is also reported to have employed a certain paste to improve his daughter's complexion. A Gentile neighbor of Bebai tried the same experiment on his own daughter with a fatal result; whereupon he said, "Bebai has slain my daughter." R. Naḥman, hearing of the case, remarked, "Bebai indulges in strong drinks; therefore, his daughter needs skin-improving pastes: we are more abstinent; consequently we need no such cosmetics for our daughters" (Ket. 39*a*; Ḳid. 81*a*; B. B. 36*b*).

J. SR. S. M.

BEBAI B. ABAYE: A Babylonian scholar of the fourth and fifth amoraic generations (fourth century), son of the celebrated Abaye Naḥmani, and presiding judge in Pumbedita (Yeb. 75*b*; Ket. 85*a*), where his father had directed the academy. Some rabbinic chronologists (J. Schorr, "Wa'ad Ḥakamim," 24*b*; Bacher, "Ag. Pal. Amor." iii. 667, note 5) suggest his identity with Bebai II., which, however, is chronologically incorrect (compare Heilprin, "Seder ha-Dorot," ii., *s.v.* "Bebai b. Abin"), the latter having been a fellow-pupil of Rab Joseph, whereas Bebai b. Abaye was a contemporary of Naḥman b. Isaac, Kahana III. (Ber. 6*b*; 'Er. 90*a*), Pappi, and Huna b. Joshua. As Abaye was a scion of the priestly house of Eli, which was doomed to premature death (I Sam. ii. 33; see R. H. 18*a*), both Pappi and Huna b. Joshua frequently taunted Bebai with being descended from frail (short-lived) stock, and therefore with uttering frail, untenable arguments ('Er. 25*b*; compare "Diḳduḳe Soferim" *a.l.*; B. M. 109*a*; B. B. 137*b*, 151*a*; compare Jastrow, "Dict." 794*a*, *s.v.* "Mammulaë"). Bebai b. Abaye seems to have led a contemplative life; and legend relates some curious stories about him (Ḥag. 4*b*; Ber. 6*a*; Ber. 8*b*; 'Er. 8*a*; Shab. 3*b*, 4*a*; Ḥul. 43*b*; Ker. 3*b*; Zeb. 107*a*.).

J. SR. S. M.

BEBAI B. ABBA, R.: A Palestinian haggadist, of uncertain date and rarely cited, whose name appears also as "Bebai Rabbah," "Beba Raba," and "Beba Abba" (Lev. R. xxix. 9; Yer. Ta'an. ii. 65*d*; Pesiḳ. Baḥodesh, 154*a*; Yalḳ., Lev. 645). He is cited (Lev. R. iii.) as having commended the following form of confession for the Day of Atonement, which is partly adopted in the ritual for the evening service of that day: "I confess before Thee all the evil I have committed. I have indeed stood in the path of evil; but as I have done, I shall do no more. May it please Thee, O my God, to forgive all my sins, pardon all my iniquities, and remit all my errors" This, Bebai states, is in accordance with what the prophet teaches in saying (Isa. lv. 7), "Let the wicked forsake his way, and the unrighteous man his thoughts," etc. (compare Yer. Yoma viii. end, 45*c*).

In the Wilna (1878) edition of the Midrash the patronymic is "Abia"; in the ed. Warsaw (1850) it is "Abaye." "Yuḥasin" and "Sed. ha-Dor.," however, read "Abba"; and Heilprin ("Seder ha-Dor.," *s.v.*) suggests the identity of Bebai b. Abba with Bebai b. Abin, identifying the latter with the Bebai generally cited without patronymic. But "Abin" seems to be a misreading of "Abaye."

J. SR. S. M.

BEBAI, BEN: A priestly family or gild having charge of the preparation of wicks for the Temple lamps (Sheḳ. v. 1; Yer. Sheḳ. v. 48*d*; Yer. Peah viii. 21*a*). The name is derived from the first person appointed to that office after the return from the Babylonian captivity (Tiḳlin Ḥadtin to Yer. Sheḳ.). At a later time, owing to the double meaning of the word "peḳi'a," used in the Mishnah, an erroneous opinion was set forth that the family Ben Bebai had the supervision of the straps used for the chastisement of negligent priests (Yoma 23*a*).

J. SR. S. M.

BEBRI (also **BERBI), MOSES BEN JUDAH:** Ambassador from the sultan Mohammed IV. to King Charles XI. of Sweden; died May 29, 1673, at Amsterdam, where he was buried with great honors. His son, **Judah Berbi**, succeeded him as ambassador, and returned from Amsterdam to Constantinople.

Bibliography: D. L. de Barrios, *Historia Universal Judaica*, Amsterdam, 1683; D. H. de Castro, *Keur von Grafsteenen*, pp. 95 *et seq.*

D. M. K.

BECHER: **1.** Son of Benjamin, mentioned in Gen. xlvi. 21 and in the genealogical list of I Chron. vii. 6, 8, but does not occur in the genealogies of Num. xxvi. 38 and I Chron. viii. 1. **2.** Son of Ephraim and eponym of the **Bachrites** (Num. xxvi. 35)

J. JR. G. B. L.

BECHER, ALFRED JULIUS: Austrian journalist, musician, and revolutionist; born at Manchester, England, in 1803 (or 1805); died at Vienna Nov. 23, 1848. He was a son of the founder of the Rhenish-West India Company, and studied law at Heidelberg, Göttingen, and Berlin. It was not long before he conceived ultra-socialistic ideas that led to his arrest. On his release shortly after, he went to Elberfeld, where he practised law for a time. His restless spirit would not permit him to pursue his profession, so he went to Cologne to assume editorial supervision of a trade paper founded and published by his father. Restless again, Becher decided to study painting and music, and accordingly went to Düsseldorf, where he formed lasting friendships with Mendelssohn Immermann, Uetritz, and Grabbe, continuing, however, his adhesion to radical socialism. There he remained until 1838, when he was appointed professor of the theory of music at the university at The Hague. For nearly two years he labored at this, until an injudiciously worded criticism led to his departure for London, where he became professor of music in a private academy. His stay in the English capital was very short, however, for litigation with an English nobleman forced Becher to leave the country.

Then began the last act in his eventful life. In 1841 he appeared at Vienna as a performer in his own composition, "Monologue at the Piano." He also wrote a pamphlet, "Jenny Lind, eine Skizze Ihres Lebens," and a quartet. Of the last-named composition Grillparzer declared: "It sounds as though a man were splitting wood with an ax, the while two women sawed a cord of wood."

Becher was perennially poor, and eked out a precarious existence writing for the "Sonntagsblatt" and the "Wiener Musikzeitung." He was a stanch champion of the classical school of music, and especially of Mendelssohn and Berlioz.

In the spring of 1848 Becher became the practical head of the radicals, then fomenting a revolt in the Austrian capital. He became a member of the central committee and assumed editorial charge of the revolutionary organ, "Der Radikale." While the revolution lasted and during the siege of Vienna by Prince Windischgrätz, Becher was a popular hero. When, however, the tide of war turned, and Vienna fell into the hands of the imperial troops, Becher was forsaken by his whilom friends and tried for treason. He was found guilty, and early in the morning of Nov. 23 was taken before the Neuethor, where a battalion of Jaegers shot him.

Bibliography: *Allgemeine Deutsche Biographie*, ii. 200–201; *Augsburger Allg. Zeit.*, Supplement, Dec. 3, 1848; *Moniteur des Dates*, 1866, p. 69; *ib.*, Appendix, p. 21; Meyer, *Konversations-Lexikon*, ii. 654.

S. E. Ms.

BECHER, SIEGFRIED: Austrian economist; born at Plany, Bohemia, Feb. 28, 1806; died at Vienna March 4, 1873. He studied at the universities of Prague and Vienna, receiving from the latter the degree of Ph.D. In 1831 he entered the state service; in 1835 became professor of geography and history at the Vienna Polytechnical High School; in 1848, councilor in the Ministry of Commerce under Minister Dobbihoff. He was charged with various missions to Germany and Belgium (1849), and received the title "Kaiserlich Königlich Hofrath." During the revolutionary period Becher was the head of the ministry until relieved by Baron Bruck.

Becher published the following works: "Beiträge zur Oesterreichischen Handels- und Zollstatistik von 1831-42," part I. Stuttgart, 1844 (the only part published); "Die Organisation des Gewerbewesens," Vienna, 1851; "Die Bevölkerungsverhältnisse der Oesterreichischen Monarchie," Vienna, 1846; "Die Deutschen Zoll- und Handelsverhältnisse," Leipsic, 1850; "Ergebnisse des Handels- und Zolleinkommens der Oesterreichischen Monarchie im Jahre 1842," Leipsic, 1845; "Handbuch zur Vorbereitung für das Historische Gesammtstudium und Literatur Desselben," Vienna, 1833; "Handelsgeographie," vol. ii., Vienna, 1837; "Ideen zu einer Vernünftigen Erziehung," Vienna, 1835; "Das Oesterreichische Münzwesen vom Jahre 1524 bis 1838," vol. ii., Vienna, 1838; "Statistische Uebersicht der Bevölkerung der Oesterreichischen Monarchie nach den Ergebnissen der Jahre 1834–1840," Stuttgart and Tübingen, 1841; "Statistische Uebersicht des Handels der Oesterreichischen Monarchie mit dem Auslande Während der Jahre 1829 bis 1838," *ib.*, 1841; "Die Volkswirthschaft," Vienna, 1853.

Bibliography: *Jüdisches Athenäum*, 1851, p. 4; Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich*, i. 208; Meyer, *Konversations-Lexikon*, s.v.

G. S.

BECHER, WOLF: German physician and medical author; born at Filehne, province of Posen, Prussia, May 6, 1862. He received his education at the gymnasium of his native town and at the University of Berlin, whence he was graduated as doctor of medicine in 1889. After having been assistant physician at the Litten'schen Poliklinik für Innere Krankheiten at Berlin from 1889 to 1892, he engaged in private practise in that city in 1893.

Becher has written several essays, among which may be mentioned: "Choleraverschleppung," in "Deutsche Medizinische Wochenschrift," 1892; "Cholera und Binnenschifffahrt," *ib.* 1893; "Experimentelles über Anwendung des Röntgenverfahrens in der Medizin," *ib.* 1896 (jointly with R. Lehnhoff); "Ueber Körperform und Lage der Nieren," *ib.* 1898.

Bibliography: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BECHOR SCHOR, JOSEPH. See Joseph ben Nathan Bekor Shor.

BECHORATH: An ancestor of Saul, and son of Aphiah (I Sam. ix. 1).

J. Jr. G. B. L.

BECK, ADOLF: Austrian physician and professor of physiology at the University of Lemberg; born Jan. 1, 1863, in Cracow, Galicia, of poor parents. During his academic career Beck supported himself as a private tutor. Upon graduating with distinction from the gymnasium of his native city in 1884, he entered the University of Cracow. In 1888, while still a medical student, Beck gained the prize of the university by a paper on the excitability of a nerve, afterward published under the title, "O Pobudliwos'ci Roznych Miejsc Tego Samego Nerwu" (On the Excitability of a Nerve at Different Points). In 1890 he received the degree of M.D., and in the same year published the results of his extensive research on electrical processes in the brain. His papers on this subject, "Die Bestimmung der Localisation des Gehirn- und Rückenmarksfunctionen Vermittelst der Electrischen Erscheinungen," 1890, and "Weitere Untersuchungen über die Electrischen Erscheinungen des Hirnrinde der Affen und Hunde," 1891 (in collaboration with Cybulski), attracted wide attention in Germany, France, and England, and won for him a prominent position among students of physiology.

In 1889 Beck was appointed assistant in the physiological laboratory of the University of Cracow; and he remained in this position until 1894, when he became privat-docent on the presentation of his thesis "Ueber die Physiologie der Reflexes." In the following year he was offered a chair of physiology as associate professor in the newly created medical department of the University of Lemberg, and in 1897 was appointed professor in the same institution.

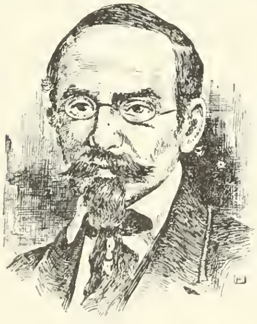
Beck has received many marks of distinction from medical societies in recognition of his scientific investigations. His numerous contributions, published in German and in Polish, belong almost exclusively to the domain of physiology. Among his papers, besides those already referred to, may be mentioned: "Researches on the Sense of Taste in a Tongueless Human Being" (in collaboration with Cybulski), in Polish, 1887; "Die Ströme der Nervencentren," 1890; "On the Present State of the Theory of Localizing the Functions of the Brain," in Polish, 1892; "Hermann Helmholtz," 1894; "On the Vital Processes and Methods for Their Investigation," in Polish, 1895: in collaboration with Cybulski, "Further Investigations on the Electrical Processes in the Brain," in Polish, 1896; "Dreams and Their Causes," in Polish, 1896; "Die Erregbarkeit Verschiedener Nervenstellen," 1897; "Zur Untersuchung der Erregbarkeit der Nerven," 1898; "On Color-Blindness, Artificially Produced," in Polish and in German, 1899. To the investigations represented by the foregoing should be added the extensive work of research conducted on similar lines in the Physiological Institute of the University of Lemberg under Beck's immediate supervision.

S. A. S. C.

BECK, JACOB BEN ENOCH: Dayyan and shoḥet at Leipnik, Moravia, at the end of the eighteenth century and the beginning of the nineteenth He was the author of "Zibḥe Shelamim" (Sacrifices of Peace-Offerings), containing the laws concerning the slaughtering of animals and the examination of the lungs. The work is arranged in questions and answers. It was published by the author himself at Brunn in 1795, and was so much appreciated for the convenience of its method that it was reprinted several times.

Bibliography: *Sulamith*, ix. 42; Benjacob, *Oẓar ha-Sefarim*, p. 152.

S. I. Br.



Karl Beck.

BECK, KARL: Austrian poet; born May 1, 1817, at Baja, Hungary; died April 10, 1879, at Währing, a suburb of Vienna. Although of Jewish parentage, he was brought up in the Protestant Church. Upon his completion of the high-school course in Budapest, he entered the University of Vienna with the view of devoting himself to the study of medicine; but in 1833 ill health compelled him to abandon his scientific pursuits, and he then attempted to follow his father's commercial career. Barely six months had elapsed when he suddenly left the parental home and registered at the University of Leipsic as a free student in the course of philosophy. In Leipsic he found his true calling. Induced by his friend Gustav Kühne, then editor of the "Zeitung für die Elegante Welt," he published his first poems, "Nächte. Gepanzerte Lieder," Leipsic, 1838, which met with great success. Gutzkow predicted for the author the fame of a Byron. Encouraged by the success of his first work, he soon followed it up by another, "Der Fahrende Poet," Leipsic, 1838, consisting of four songs: "Hungary," "Vienna," "Weimar," and "Die Wartburg," the first of which is a splendid picture of Hungarian life and customs, and contains some of the best lines in the entire work. The "Stille Lieder," which appeared later (Leipsic, 1840), are the very antithesis to the author's "Gepanzerte Lieder," and were greeted with the same unqualified favor.

Beck's next attempt was at drama; but his tragic play, "Saul" (Leipsic, 1841), produced in Budapest, although a model of poetic diction, and abounding in spirited and brilliant lines, was totally wanting in dramatic action. With his masterpiece, an epic poem entitled "Yankó, der Ungarische Rosshirt" (Leipsic, 1842; 3d ed., 1870), Beck returned to his proper element; in no other work did he paint a truer picture of his native land and its people.

In 1843 Beck took up his abode in Vienna, where he formed an intimate acquaintance with the poet Lenau, whose style, it is said, he imitated in his works. Another year, however, found him back in Berlin, engaged in preparing a complete collection of his poems, which was first published in Berlin in 1844 and has since run into several editions. This work brought him into conflict with the Prussian government, which at first suppressed the entire edition. Later, however, the author's appeal to the Higher Court of Censure (*Oberzensurgericht*) released all but two of his poems from the interdiction.

The social and political movements in which the poet took part during this period called forth his "Lieder vom Armen Mann," Berlin, 1848, 4th ed.(?), and another series of "Gepanzerte Lieder," Berlin, 1848. The Hungarian insurrection of 1848 drew him again to Vienna, and in an eloquent poem entitled "An Franz Joseph" (Vienna, 1849, two editions), he pleaded for a general amnesty in behalf of his defeated fellow-countrymen.

In Vienna, Beck was for some time attached to the editorial staff of the ministerial organ "Lloyd," occasionally contributing to its literary columns; but, disconsolate at the death of his wife, which had occurred only a few months after their marriage, he seized the opportunity of a change of scene, when he was offered the charge of a new journal devoted to art and literature, "Frische Quellen," founded in Budapest. Only a few numbers of this publication were issued; and Beck soon returned to the Austrian metropolis, where he spent his remaining years.

Despite a tendency to allow ulterior motives to influence his writings, Beck remained a true poet. His inspired enthusiasm and passionate sympathy for downtrodden Judaism lifted some of his creations to an almost prophetic height; while the fiery zeal with which he embraced the cause of suffering humanity lent to others of his poems a touch of pathos and reality. But it was in the soul-stirring descriptions of the singular, wildly passionate life of his native land and people that Beck reached the sublime. His superb epic poem "Yankó" seems, however, to have exhausted the fire of his genius. His later works—"Aus der Heimath," Dresden, 1852; "Mater Dolorosa," a novel, Berlin, 1854; "Yadwiga," an epic poem, Leipsic, 1863; "Still und Bewegt," a collection of poems, Berlin, 1870; "Monatsrosen," Berlin, 1848; and others—are but feeble echoes of his earlier inspirations.

BIBLIOGRAPHY: *Bibliothek der Deutschen Klassiker*, Hildburghausen, 1863; *Freundesgruss*, dedicated to Beck by Moriz Carriere, in *Zeitung für die Elegante Welt*, 1837, No. 232; *Silhouetten Oesterreichischer Dichter und Künstler*, in *Iris*, Gratz, 1850-51; *Jüdisches Athenäum: Gallerie Berühmter Männer Jüdischer Abstammung*, Leipsic, 1851; *Der Komet: Beilage für Literatur, Kunst*, etc., Leipsic, 1838, No. 1; C. von Wurzbach, *Biographisches Lexikon des Kaiserthums Oesterreich*, s.v.; Brockhaus, *Konversations-Lexikon*, 14th ed.; Meyer, *Konversations-Lexikon*, 5th ed.; *Blätter für Litterarische Unterhaltung*, 1838, pp. 963, 967; 1839, Nos. 225-228; 1841, Nos. 14, 358, 359, Leipsic; *Zeitung für die Elegante Welt*, 1837, No. 254; 1838, No. 224, Leipsic; *Litterarische und Kritische Blätter der Börsenhalle*, 1838, pp. 211, 219; 1841, Nos. 36, 37, Hamburg; Schmidt, *Gesch. der Deutschen Literatur im 19. Jahrhundert*, iii., Breslau, 1855; *La Grande Encyclopédie*, s.v.

S. A. S. C.

BECK, KLINOS: Hungarian singer; born in 1868 at Budapest, where he attended commercial schools. He received the elements of a thorough musical education from Abrányi Kornél, whose pupil he remained throughout his career at the National Musical Academy, where he also studied the piano with Sándor Nikolics, and composition with H. Gobbi. At the age of nineteen he began his studies as an operatic singer, and against the wishes of his father went to Paris in order to prepare himself for the stage. At the Conservatoire there he obtained a free scholarship and two prizes. In 1892 he returned to Budapest, where, under the management of Count Gera Zichy, he made his début in Thomas' "Hamlet" with such success that he was at once engaged at the opera. He still (1902) retains the position of one of the leading operatic artists of Hungary.

BIBLIOGRAPHY: *Pallas Lexicon*.

S. M. W.

BECK, MATTHEW FREDERICK: German Orientalist and divine; born May 22, 1649; died Feb. 2, 1701. He studied Oriental languages under Vossius in Jena, and settled as a preacher at Augsburg. He published a translation of the Targum on Chronicles, 1630–33, and translated, but did not publish, several other works from the Hebrew; *e.g.*, the travels of Benjamin of Tudela and Pethahiah of Regensburg, and Abravanel's commentaries on two of the Prophets. Among his published works was also "Monumenta Antiqua Judaica Augustæ Vindelicorum Reperta."

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* No. 395, iii. 543, 956; Steinschneider, *Hebr. Bibl.* ii. 52; *Allgemeine Deutsche Biographie*, ii. 218.

G. J.

BECK, MIKSA, DE MADARAS: Hungarian financier; born at Bács-Madaras, 1838. His parents settled at Budapest when he was still a child; and it was there that he completed his commercial education. In 1864 he became the business manager of the banking-house of J. J. Cohen. In 1870 he became chief director of the Hungarian Eskomptebank; and when, in 1899, Koloman von Széll became president of the Hungarian cabinet, Beck was elevated to the presidency of the bank. He is one of the leading financial authorities of Hungary; and under his circumspect leadership the Eskomptebank has become one of the most important in Hungary. In 1894 Beck received the Order of the Iron Crown, and was elevated to the Hungarian nobility with the title of "De Madaras."

BIBLIOGRAPHY: *Pesti Hirlap*.

S. M. W.

BECK, MORITZ: Rumanian editor and school-director; born at Papa, Hungary. He is the editor of a bimonthly called "Revista Israelita," and author of an educational work in the Rumanian language, entitled "Vocabular Analytici Ebraico-Romanisc," 3 vols., Bucharest, 1882. At present (1902) Beck is a school-director at Bucharest, Rumania. He takes a great interest in the amelioration of the political and social conditions of the Jews of Rumania, devoting much time to education.

BIBLIOGRAPHY: Lippe, *Bibliographisches Lexikon*, i., s.v.

S. S. R.

BECK, NÁNDOR, DE MADARAS: President of the Hungarian Hypotheken-Bank; born 1840 at Bács-Madaras; a younger brother of Miksa Beck. He was educated in Pest. In 1867 he obtained a position in the Anglo-Hungarian Bank, and in 1871, when only thirty-one years of age, was elected director-general of the Hungarian Hypotheken-Bank, which position he held until 1899, when he was unanimously elected president of the institution. He contributed greatly to the prosperity of the bank, which, under his leadership, has now become one of the leading financial institutions of Hungary. In 1893 he received the Order of the Iron Crown of the third class, and in 1895 was elevated to the nobility with the title of "De Madaras."

BIBLIOGRAPHY: *Pesti Hirlap*, 1899.

S. M. W.

BED: In early as in later times the Bed of the poor was the bare ground, and the bedclothes the simple gown worn during the day, which was wrapped about one at night (Ex. xxii. 25, 26; Deut. xxiv. 13). Hence a pledge of the "simlah" (garment) had to be returned before sunset. When a man was on a journey such a Bed was the most natural one, and a stone served the purpose of a pillow (Gen. xxviii. 11). The mat upon the floor was an advance. It was placed near the wall and, later, put on an elevation; hence the expression, "going up" to the Bed (Gen. xlix. 31). The Bed itself was built upon supports and was of different forms, as may be inferred from the variety of names for it; *e.g.*: (1) "Miṭah," 27 times, Gen. xlvii. 31, xlviii. 2, xlix. 33; Ex. viii. 3; I Sam. xix. 13, and elsewhere. (2) "Mishkab," 45 times, Gen. xlix. 4, etc. (3) "'Eres" (compare the Assyrian "ershu"), 10 times, Song of Songs i. 16; Prov. vii. 16; Ps. xli. 4, etc. (4) "Maẓa'," once, Isa. xxviii. 20. (5) "Yeẓua'," 5 times, I Chron. v. 1; Job xvii. 13; Ps. lxiii. 7 [A. V. 6], cxxxii. 3; Gen. xlix. 4. It is impossible to state just what was the difference between these names, but in time the simple Bed of Deut. xxiv. 13 gave way to a more luxurious article, and in post-exilic days beds of fine wood are found, and pillows of costly materials elaborately embroidered (Judith x. 21; Esth. i. 10; Cant. iii. 10). Among the rich, couches also were used (Amos iii. 12, vi. 4).

Among the poorer classes there was no separate sleeping-room; but when there were two floors, the second was set aside for sleeping. Both "mishkab" and "miṭah" have a somewhat figurative meaning, signifying the final resting-place, and similarly the "'eres," or couch, of the king of Og (Deut. iii. 11) may refer to his sarcophagus.

Bibliography: Benzinger, *Hebräische Archäologie*, p. 123; Nowack, *Hebräische Archäologie*, i. 143.

J. JR. G. B. L.

BEDAD: Father of Hadad, one of the early kings of Edom (Gen. xxxvi. 35, and corresponding list I Chron. i. 46).

J. JR. G. B. L.

BEDAN: 1. A judge mentioned by Samuel in his farewell address (I Sam. xii. 11) among the judges that delivered Israel from their enemies. Though referred to along with Jerubaal, Jephthah, and Samuel, the name "Bedan" is not found in the Book of Judges. The Targum, following the Tosefta R. H. ii. 3 [1], identifies "Bedan" with "Ben Dan"; *i.e.*, Samson. Rashi follows this supposition, and so does Ḳimḥi. Ewald proposes "Abdon" as a correction from Judges xii. 13; but it is rather strange that a judge like Abdon, who appears to be of minor importance, should be mentioned with Jerubaal and Jephthah. Nor can it be supposed that Samuel is giving the name of a new judge, for it is unlikely that Judges should have left out so important a judge as the connection indicates. The LXX. reads "Barak," and this reading Wellhausen, Budde, Moore, and Smith (commentaries to Judges and Samuel, *ad loc.*) support. On the whole, the latter is the most probable view. **2.** A Gileadite, son of Alam, and a descendant of Machir (I Chron. vii. 17).

J. JR. G. B. L.

BEDARESI, JEDAIAH. See Bedersi.

BÉDARRIDE, JASSUDA: French jurisconsult; born at Aix, in Provence, in 1804; died there Feb. 4, 1882. He studied law at the Aix University; and with great promise began in 1825 the practise of law in his native town. In 1847 he was made leader of the bar (*bâtonnier*) of Aix. After the Revolution of 1848 he was appointed mayor of Aix and counselor-general of the department of Bouches-du-Rhône. But he soon gave up his public functions to devote himself to writing. Under the general title "Droit Commercial, Commentaire du Code de Commerce," he published, between 1856 and 1867, a series of treatises on commercial law, in eighteen volumes, which constitute a complete account of all the matter found in the Commercial Code. Bédarride's other works upon law are: "Traité du Dol et de la Fraude en Matière Civile et Commerciale," 3 vols., 1852; "République, Monarchie," 1873; and "Commentaire de la Loi du 14 Juin, 1865, sur les Chèques," 1876.

Bédarride was also greatly interested in Jewish history, and contributed especially to the "Archives Israélites." His writings upon Jewish topics includes: "Les Juifs en France, en Italie, et en Espagne," 1859, being researches into the condition of the Jews from their dispersion to the present time, with regard to legislation, literature, and commerce (this passed through two editions); "A Study of the Talmud," in the "Mémoires de l'Académie de Montpellier"; and "Du Prosélytisme et de la Liberté Religieuse," published by his son in 1875.

S. J. W.

BÉDARRIDES, GUSTAVE EMANUEL: French magistrate; born at Aix-les-Bains Feb. 20, 1817; died at Paris June 5, 1899. Graduating from the University of Paris, he entered public life in 1840 as substitute counselor at the tribunal of Aix. Three years later he discharged the same function at the court of the same town, and became successively "avocat-général" and president of one of the sections at the same court. In 1862 Bédarrides was appointed "procureur-général" at Bastia, Corsica; in 1864 he was summoned to the Court of Cassation as avocat-général to the section of penal jurisdiction; and in 1875 he was promoted to be first avocat-général.

The ability which he displayed in these capacities gained for him the post of president of the Chambre des Requêtes in 1877. In 1890, when the first president of the entire court resigned, the government had the idea of appointing Bédarrides as his successor. This idea, however, was not carried out, probably on account of Bédarrides' age—he was then seventy-three—but when, two years later, he had to retire under the age regulations, a presidential decree conferred on him the title of honorary first president.

Bédarrides took great interest in Judaism, and in 1867 he was elected to represent the Jewish community of Marseilles in the central consistory of France. In 1872, when Adolphe Franck retired, Bédarrides was elected vice-president of the consistory, which office he held until his death.

Two of Bédarrides' works have been published: "Eloge de Fr. Decormis"; "Du Périer et le Droit Provençal."

Bédarrides was a commander of the Legion of Honor.

Bibliography: *La Grande Encyclopédie*, v. 1124; *Univers Israélite*, 1899, No. 38.

S. I. Br.

BEDDINGTON, ALFRED H.: English communal worker; born 1835; died in London Jan. 23, 1900. He was connected with the management of several Jewish institutions in London, and was intimately associated with the Central Synagogue, of which he and his brothers were founders, and of which, in 1877, he was elected warden. Beddington took a deep interest in Jewish educational matters. He was a member of the committee of the Jews' Free School, and was also on the committees of Jews' College, the Jewish Middle-Class School for Girls, and the Jewish Association for the Diffusion of Religious Knowledge.

Bibliography: *Jewish Chronicle* and *Jewish World*, Jan. 26, 1900.

J. G. L.

BEDDINGTON, EDWARD HENRY: English communal worker; born 1819; died Oct. 31, 1872 He was a member of the council of the United Synagogue and of the committees of several charitable and educational institutions. He rendered services to the community as chairman of the Building Committee of the United Synagogue and as treasurer of Jews' College, more especially in his connection with the erection of the Central Synagogue, London. Beddington originated the proposal for the acquisition of a new Jewish cemetery at Willesden, and he, with three other members, made himself responsible for the purchase of the ground.

BIBLIOGRAPHY: *Jewish Chronicle*, Nov. 1, 8, 15, 1872; *Jewish World*, Nov. 8, 1872.

J. G. L.

BEDDINGTON, MAURICE: English communal worker; born in 1821; died at Carshalton Sept. 9, 1898. Throughout his life he was identified with most of the London communal institutions. He was one of the original members of the Board of Guardians and chairman of the Investigating Committee of the Board. He was a founder of the Central Synagogue and a life member of the council of the United Synagogue. He served as chairman of the Building Committee, and was a vice-president of the Jews' Hospital and Orphan Asylum, to which institution he was a very generous benefactor. He was a member of the committee of the Anglo-Jewish Association, the Indigent Blind Society, and the Association for the Diffusion of Religious Knowledge. Beddington was a justice of the peace both for the county of Surrey and the county of London, besides being a founder of the City Liberal Club, and serving on the Political Committee.

BIBLIOGRAPHY: *Jewish Chronicle*, Sept. 16, 1898.

J. G. L.

BEDERSI or **BEDARESI, ABRAHAM BEN ISAAC:** Provençal poet; born at Béziers (whence his surname "Bedersi"—native of Béziers). The dates of his birth and death have not been ascertained. An elegy which he composed during his youth, upon the "Confiscation of the Books of the Law," is supposed by some scholars to refer to the burning of the Talmud in Paris about the year 1242; by others, to the confiscation of the Talmud in Aragon in 1264, as the direct result of the Barcelona controversy. If the latter view be correct, Bedersi may well have flourished about the year 1240 (Zunz, "Z. G." p. 413).

As appears from the letter sent by Bedersi to Don Vidal Solomon ("Ḥotam Toknit," p. 4), he went early (perhaps in 1273) to Perpignan, where he attended the lectures of Joseph Ezubi. He returned often to Perpignan and took an active part in its communal affairs. A number of his letters, contained in MS. cviii (7^2) of the Vienna Hofbibliothek, are written to prominent Jews in Barcelona, asking them to aid their less fortunate coreligionists. At one time he lived at Arles, and in 1285, during the war of France with Roussillon, he took refuge in Narbonne. He seems at one time to have been rich, for in a poem he declares that he is independent and writes for his own pleasure. The compiler of his diwan relates that Bedersi sent money to the wandering poet Gorni (Luzzatto, Intro. to "Ḥotam Toknit," p. 4).

Bedersi was a prolific writer. Several collections of his poems are still extant in manuscript in various libraries. The most complete manuscript is that in the British Museum, Add. No. 27,168. This contains an elegy on the death of his relative, David of Cabestan; several poems and letters addressed to Todros Abulafia and his companion, Abu al Ḥasan Saul; poems dedicated to the physician of the king of Castile, Abu al-Ḥasan Meïr ibn al-Ḥarit; and the elegy mentioned above.

Two of Bedersi's works were published, with an interesting introduction by Luzzatto, by G. Polak, Amsterdam, 1862: (1) "Ḥereb ha-Mithapeket (A Revolving Sword), a poem of 210 strophes, according to the numerical value of the word חרב = 8 + 200 + 2. The author in this poem gives a brief account of Jewish poetry, the decadence of which he deplores. He praises the "makamat" (poems) of Ḥariri, which he probably knew through the translation of several by Al-Ḥarizi. (2) "Ḥotem Toknit" (Who Seals the Sum; compare Ezek. xxviii. 12), a treatise on Hebrew synonyms. Another poetical work, entitled "Bakashat ha-Lamedin," published at Frankfort-on-the-Oder, 1812, was attributed to Abraham Bedersi; but it is probable that this poem was written by his son Jedaiah.

Bedersi's poetical works are the best proof of the decadence of Jewish poetry at that time. His style is stiff and unintelligible, though he possessed a thorough knowledge of Hebrew.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 462; Munk, in *Archives Israélites*, 1847, p. 67; *Kerem Ḥemed*, iv. 57; Grätz, *Gesch. der Juden*, 3d ed., vii. 97; Renan-Neubauer, *Les Rabbins Français*, pp. 710 *et seq.*; Gross, *Gallia Judaica*, p. 100; Bergmann, *Aus den Briefen Abraham Bedersi's*, in *Monatsschrift*, xlii. 507 *et seq.*; one of Bedersi's letters was published in 1765 by Solomon da Piera as an appendix to his collection of Hebrew synonyms, entitled *Maskiyyot Kesef*.

G. I. Br.

BEDERSI or **BEDARESI, JEDAIAH BEN ABRAHAM,** surnamed **the Orator** (המליץ): Poet, physician, and philosopher; born at Béziers (whence his surname Bedersi) about 1270; died about 1340. His Provençal name was En Bonet, which probably corresponds to the Hebrew name Tobiah (compare "Oheb Nashim" in the "Zunz Jubelschrift," Hebrew part, p. 1); and, according to the practise of the Provençal Jews, he occasionally joined to his name that of his father, Abraham Profiat (Bedersi). In his poems he assumed the appellation "Penini" (Dispenser of Pearls), and because of this appellation the ethical work "Mibḥar ha-Peninim" of Solomon ben Gabirol has been erroneously ascribed to Bedersi.

Early Life.

Bedersi was a precocious child. He was scarcely fifteen years old when he published his work "Baḳḳashat ha-Memim" (The Mem Prayer), a hymn of 1,000 words, each of which begins with the letter "mem" (translated into Latin and German). Bedersi's father, very much pleased with those evidences of his child's precocity, expressed his approbation in a short poem which in many editions is given at the end of the hymn. The work contains only mere quibbles on Biblical passages, and is often very obscure; but, considering the age of the author, the facility with which he handles the Hebrew vocabulary is astonishing.

Bedersi's Talmudical knowledge must have been equally extensive; for, as may be seen in the introduction to his commentary on the Haggadah of the Talmud, he was but fifteen years old when he entered the Talmudical school of R. Meshullam. At the age of seventeen he produced his ethical work.

"Sefer ha-Pardes."

"Sefer ha-Pardes" (The Book of the Garden). This treatise, first published at Constantinople in 1515 (?) and reproduced by Joseph Luzzatto in "Ozar ha-Ṣifrut," iii., is divided into eight chapters: (1) on isolation from the world, and the inconstancy of the latter; (2) on divine worship and devotion; (3) on instruction, and the sciences that men should acquire after having familiarized themselves with their religious obligations; (4) on the laws and the conduct of the judge; (5) on grammar; (6) on sophism; (7) on astronomy; (8) on rhetoric and poetry.

"Oheb Nashim."

At eighteen he published a work in defense of woman, entitled "Ẓilẓal Kenafayim" (The Rustling of Wings) or "Oheb Nashim" (The Women-Lover). In the short introduction to this treatise, Bedersi says that he wrote it against Judah ben Shabbethai's "Sone ha-Nashim" (The Woman-Hater). The young poet dedicated this composition to his two friends, Meïr and Judah, sons of Don Solomon Dels-Enfanz of Arles. It was written in rimed prose, and has been edited by Neubauer in the "Zunz Jubelschrift," 1884.

"Iggeret Hitnaẓẓelut."

These poetical productions of Bedersi's youth were followed by a number of works of a more serious character, among which were: (1) A philosophical commentary on the Haggadah of diverse parts of the Midrashim, such as Midrash Rabbah, Midrash Tanḥuma, Sifre, Pirḳe de-Rabbi Eliezer, and Midrash Tehillim (copies of this commentary are still extant in manuscript in several European libraries). (2) "Iggeret Hitnaẓẓelut" (Apologetical Letter), addressed to Solomon ben Adret, who, at the instigation of Abba Mari, had pronounced an anathema against the works and partizans of Maimonides and against science in general. Bedersi, after having expressed his respect for the upright and learned rabbi of Barcelona, remarked that he and his friends were not indignant about the ban, because science was invulnerable. Their grievance was that Ben Adret should have branded the Jewish congregations of southern France as heretics. From time immemorial, science had been fostered by Jewish scholars on account of its importance for religion. This was true in greatest measure of Maimonides, who studied philosophy, mathematics, astronomy, and medicine by the aid of the Greek writers; in theology, however, he was guided by tradition, submitting even in this to the investigations of philosophy. He, Bedersi, therefore, entreats Solomon ben Adret to withdraw the excommunication for the sake of Maimonides—whose works would be studied in spite of all excommunication—for his own (Ben Adret's) sake, and for the good name of Provençal Jewish learning. The "Iggeret Hitnaẓẓelut" has been incorporated with Solomon ben Adret's Responsa, § 443. (3) A commentary on the "Sayings of the Fathers" (Pirḳe Abot) and on the Haggadah of the Talmudical section Neziḳin. This work, which is still extant in manuscript (Escurial MS. G. iv. 13), refers often to commentaries of Bedersi on treatises belonging to other sections. It is therefore probable that he wrote commentaries on all the Haggadot of the Talmud.

"Behinat ha-'Olam."

(4) "Beḥinat ha-'Olam" (The Examination of the World), called also by its first words, "Shamayim la-Rom" (Heaven's Height), a didactic poem written after the banishment of the Jews from France (1306), to which event reference is made in the eleventh chapter (compare Renan-Neubauer, "Les Ecrivains Juifs Français," p. 37). This poem is divided into 37 short chapters, and may be summarized as follows:

> "The sage, though the highest type of humanity, is liable to the vicissitudes of fortune. He is not exempt from any of the evils which assail humanity; and the sword of death stabs alike the philosopher and the boor. But, if this view be dispiriting, there is another which is consoling. The soul which lives within him, when man is bereft of this world's goods, will accompany him beyond the grave. Still, to the shame of humanity, man does not care to improve this noblest part of himself. He is entrapped by the perfidious charms of the world; and his years roll away in search of illusions.
>
> "And yet the world is nothing but a tempestuous sea; time is naught but a bridge thrown over the abyss connecting the negation that preceded existence with the eternity that is to follow it. The slightest inadvertence can precipitate him who crosses this bridge into the abyss. Are worldly pleasures, then, worth seeking? After their enjoyment follows despair, a vacuum never to be filled. Unfortunate are they who give way to their enticements. Can one be heedless when so many agents of destruction are suspended over his head; when the stars that roll above him and survey his fate bring about, in their rapid courses, unforeseen but inevitable events, that the decree of the Eternal has attached to their movement.
>
> "But do not, child of man, accuse the Author of nature of the evils that overwhelm thy short and frail existence. The evils thou complainest of are of thine own making. As for the Eternal, His words are all wisdom and goodness. Man aspires in vain to understand them; they are beyond his intelligence. All that may be conceived of Him is that He is inconceivable. Celestial by origin, the human soul, so long as it is attached to the body, groans under a shameful slavery. The occupation worthy of its noble extraction is therefore to direct all its faculties toward the worship of its Creator, the happiness of its fellow-creatures, and the triumph of truth. This result can be attained only in keeping the commandments of God."

Bedersi concludes his poem by expressing his admiration for Maimonides:

> "Finally, turn neither to the left nor to the right from all that the wise men believed, the chief of whom was the distinguished master Maimonides, of blessed memory, with whom no one can be compared from among the wise men who have lived since the close of the Talmud; then I shall be sure that thou, enriched with all the knowledge of religion and philosophy, wilt fear the Lord thy God."

This poem enjoyed the greatest success. Published first at Mantua by Estellina, wife of Abraham Conat, between 1476 and 1480, it was republished 67 times (compare "Bibliotheca Friedlandiana," ii. 139), with many commentaries, among which are those written by Moses ibn Ḥabib, Jacob Frances, and Yom-Ṭob Lipmann Heller. Four commentaries written by Isaac Monçon, Jacob (of Fano?), Leon of Mantua, and Immanuel of Lattes the Younger are still extant in manuscript (MSS. at St. Petersburg and at the Bodleian Library, Oxford, Nos. 502 and 1404). The poem was translated into Latin by Uchtman; into German by Isaac Auerbach, Hirsch ben Meïr, Joel ben Joseph Faust or Wust (וואוישט), Simson Hamburger, Auerbach (who made use of a translation of parts iv. and v. by Mendelssohn), J. Levy, Joseph Hirschfeld, and (in verse) by Stern, preceded by an interesting Hebrew introduction by Weiss; into French by Philippe Aquinas and Michel Beer; into Italian in "Antologia Israelitica," 1880, pp. 334 *et seq.*; into English by Tobias Goodman; and into Polish by J. Tugendhold.

Minor Works.

According to Luzzatto ("Ḥotam Toknit," Appendix, p. 5), Bedersi was also the author of the poem "Baḳḳashat, ha-Lamedin" (The Lamed Prayer), or "Bet El" (The House of God), or "Batte Nefesh" (Tablets), a prayer composed of 412 words in which only the letters from "alef" to "lamed" occur. This composition is commonly attributed to his father, Abraham Bedersi. Another poem, entitled "Elef Alfin" (Thousand Alefs), composed of 1,000 words, each of which begins with the letter "alef," also attributed to Abraham Bedersi, seems to have been written by Jedaiah. In this poem the author bewails the sufferings and the exile of the Jews, which can only refer to the banishment of the Jews from France in 1306 (compare Luzzatto, *l.c.*; "Shem ha-Gedolim," ii. *s.v.*; Grätz, "Gesch. der Juden," vii. 206).

Philosophical Works.

Bedersi also wrote a large number of treatises on philosophy, several of which are quoted by Moses ibn Ḥabib in the introduction to his commentary on the "Beḥinat ha-'Olam." Seven of these works are still extant in manuscript: (1) "Annotations on the Physics of Averroes" (De Rossi MS. No. 1398); (2) "Annotations on the Canon of Avicenna" (MSS. Oxford, Nos. 2100, 2107, and 2121, 6); (3) "Ketab ha-Da'at" (Treatise on the Intellect), a modification of the Hebrew version (entitled "Sefer ha-Sekel we ha-Muskalat") of Alfarabi's Arabic work, "Kitab al-'Akl we al-Ma'akulat"; (4) "Ha-De'ot be-Sekel ha-Ḥomri" (The Theories Concerning the Material Intellect), in which Bedersi gives the diverse opinions on the Passive Intellect as expounded by Aristotle in "De Anima" (compare ALEXANDER OF APHRODISIAS); (5) "Ha-Ma'amar be-Hafoke ha-Meḥallek" (Treatise on the Opposites in the Motions of the Spheres), explaining a passage in the commentary of Averroes on Aristotle's "De Cœlo," i. 4; (6) "Ketab ha-Hit'azmut" (Book of Consolidation), in which Bedersi answers the objections made by a friend of his to the theories expounded in the preceding work; (7) a dissertation, bearing no title, on the question whether individuals of the same species, diverse in their "accidents," differ also in their essential form; or whether form is inherent in the species and embraces it entirely, so that individuals differ solely by reason of their "accidents." In Bedersi's opinion there are two forms: a general one embracing the whole species; and a special individual form which is essential and can not be considered as an "accident." In this dissertation is quoted another work of Bedersi's, his "Midbar Ḳadmut" (The Desert of Antiquity), containing a commentary—no longer in existence—on the twenty-five premises given by Maimonides in his introduction to the second volume of the "Guide of the Perplexed." It is probable that Bedersi wrote a supercommentary on the commentary on Genesis by Ibn Ezra (compare Steinschneider, "Cat. Bodl." col. 1283), and that he was the author of the philosophical poem on the thirteen articles of belief of Maimonides (compare Luzzatto, "Ḥotam Toknit," p. 2).

BIBLIOGRAPHY: Wolf, *Bibliotheca Hebraea*, i. 304, iii. 287; Zunz, *Literaturgesch.* p. 498; idem, *Z. G.* pp. 250, 383, 462, 467; Dukes, in *Literaturblatt des Orients*, 1851, p. 369; Carmoly, *ibidem*, 1850, p. 271; Luzzatto, *ibidem*, 1850, p. 817; Joseph Weiss, in Stern's edition of the *Beḥinat ha-'Olam*; Munk, in *Archives Israélites*, Jan., 1847; idem, *Mélanges*, pp. 495, 496; Sylvestre de Sacy, in *Magasin Encyclopédique*, iii. 315-357; Steinschneider, *Cat. Bodl.* cols. 1281-87; idem, *Hebr. Uebers.* p. 110; Neubauer, *Yedaya de Béziers*, in *Revue Etudes Juives*, xx. 244 *et seq.*; idem, in *Zunz Jubelschrift*, pp. 138-140; Grätz, *Gesch. der Juden*, vii. 269; *Ben Chananja*, 1864, p. 636; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 2-57; Gross, *Gallia Judaica*, pp. 101-103; Chotzner, *Yedaya Bedaresi*, in *Jewish Quarterly Review*, viii. 414 *et seq.*

G. I. BR.

BEDFORD: Borough and capital of the county of Bedfordshire, England; situated on the River Ouse. The earliest notice of Jews at Bedford is entered on the pipe-rolls of 31 Henry I. (1185), when Solomon and Jacob, Jews of Bedford, paid a large sum to the king to recover a debt (Jacobs, "Jews of Angevin England," p. 85). From this time onward the names of Jews from Bedford occur sporadically in the records, some of the Jews migrating to other places, as Hitchin, Thetford, and Essex. Seven Jews of Bedford contributed £1 8*s.* in 1194 to the "donum" of the Jews of England toward the ransom of Richard I. (Jacobs, *ib.* p. 163); and among the names mentioned in the Bedford list was that of a Jewess named "Fleur de Liz."

In 1202 a curious charge was brought against Bonefand, a Jew of Bedford, for the "ementulation" of Richard, nephew of Robert of Sutton, by which the death of the same Richard was caused. The case was brought before a jury of the hundred and the Jew was acquitted. It seems probable that this was a case of conversion to Judaism on the part of Richard (Tovey, "Anglia Judaica," p. 66).

Throughout the thirteenth century Bedford continued to be one of the centers of the English Jewry; it was one of the twenty-six towns where an ARCHA or chest was kept in which all chirographs involving indebtedness of Jews were registered and preserved, so that the king might know exactly how much each Jew was worth, and could thus claim his share of his property either at death or on occasion of tallage ("Papers of the Anglo-Jewish Historical Exhibition," p. 187). The Jews of Bedford appear to have lived in High street, as at the expulsion in 1290 there fell into the hands of the king two messuages in that street, formerly belonging to Cok Fil Benedict and Pictavus, Jews of Bedford. From his name the latter would appear to have been an immigrant from Poitou. He had two sons: one of them, Benedict, was baptized at Ely; the other, Jacob, was hanged for felony; and the messuage in High street belonging to him was given by the king to the crier of Newnham ("Transactions of the Jewish Hist. Soc." ii. 86).

In more recent times, since the return of Jews to England, very few of them have settled in Bedford; those that have thus settled have been declared by legal process not entitled to the benefits of the Bedford charity, though Sir Philip Magnus is now one of the governors.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 85, 97; Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, No. 641.

J.

BEDIḲAH, בדיקה ("examination," "investigation," in ritual law): Term employed in the Talmud and ritual codes denoting the rigid scrutiny by means of which the fitness or unfitness of a person or object, according to the requirements of the rabbinical law, is ascertained. The term is employed chiefly in the following cases:

Condition of Knife.

1. Bediḳat ha-Sakkin ("the examination of the knife"): The Mosaic law, as interpreted by the Rabbis, requires that animals whose flesh is to be used as food be slaughtered according to the method enjoined by tradition and known as Sheḥiṭah. The throat of the animal must be cut with a perfectly keen and smooth knife, of a prescribed size, which must be drawn to and fro across the throat, with a swift and uninterrupted motion, and in such a manner as to sever at least the larger portion ("rob") of both the esophagus and the trachea; except in the case of fowls, when only one of the tubes needs to be cut. Although the act of sheḥiṭah may be performed by any person, the appointment of a professional slaughterer, or "shoḥet," has at all times been customary, and this official must be a well-informed and religious man. The slaughterer, whoever it be, is in duty bound carefully to examine the knife before the slaughtering to see that it be perfectly keen and smooth (חד וחלק), without dent or roughness, and to repeat the process after the slaughtering. Should the knife be dented ("pagum," having a "pegimah") or become so during the slaughtering, the flesh of animals slaughtered therewith is rendered ritually unfit for food (Ḥul. 17*b*; Maimonides, "Yad," Sheḥiṭah, i. 23 and 24; Shulḥan 'Aruk, Yoreh De'ah, 18, 1–12).

Inspection of Parts.

2. Bediḳat ha-Simanim ("the examination of the parts," the esophagus and trachea, that require to be severed in slaughtering): After the animal has been slaughtered, the shoḥet's next duty is to immediately inspect the simanim to see whether they have been properly severed. Neglect of this procedure would render the flesh ritually unfit for food (see Shulḥan 'Aruk, Yoreh De'ah, 25, 1).

3. Bediḳat ha-Reah ("the examination of the lung"): After the shoḥet has satisfied himself that the act of slaughtering has been properly performed, it becomes his duty to examine the lung of the animal to see whether it is in a perfectly sound condition or is tainted with any of the blemishes specified by the rabbinical law as making the flesh prohibited for use as food. This is the most important examination in connection with the slaughtering of animals for food, and must be performed with the utmost care and scrupulous conscientiousness.

The shoḥet, who, in his capacity as inspector or examiner, is called "bodeḳ," scrutinizes the lung most carefully in order to see whether it contains any one of numerous fatal defects. A puncture in the lung ("neḳeb"), the absence of any part thereof ("ḥissaron"), a softening ("nitmasmes"), or drying ("yabesh") of the tissue, the presence of hard spots ("aṭum," "ṭinre"), or the hardening of the entire tissue ("ḳashah ke'eẓ"), blisters or tubercles ("bu'ot"), filaments filled with pus ("sirkot"), and an unnatural and unwholesome color ("mareh pesulah") are the chief defects in the lung which may render the flesh of an animal forbidden. The examination is conducted in various ways: by inserting the hand into the body before the lung is removed and feeling it ("mishmush"); also by putting the lung into lukewarm water, through which hard spots may become soft; and by inflating the lung ("neḟiḥat ha-reah"). By the last-mentioned procedure the presence of a puncture can be at once detected. The result of this careful inspection is that flesh passed as "kosher" or fit is almost certain to be pure and wholesome as food (see Shulḥan 'Aruk, Yoreh De'ah, 35–39; Maimonides, "Yad," Sheḥiṭah, viii., based on Mishnah Ḥul. iii. 1, and Gem. 46*a et seq.*).

4. Bediḳat Ḥameẓ ("the search for leaven") is the name of a ceremony performed on the evening of the thirteenth of Nisan, when the master of the house examines, with the aid of a candle, all the corners, chinks, and remote places of the house for the purpose of discovering and removing any stray morsels of leavened matter. The object of this search is to obtain the assurance that the house is entirely free from leaven during the continuance of the Passover festival, as commanded by the Mosaic law. Any leavened matter found, unless otherwise disposed of, is required to be burned about ten o'clock on the following morning. As at present performed the search is rather perfunctory, the main reliance being upon the housewife, who sees to it that the house is thoroughly cleansed of leaven and put into a proper condition for the festival. The chief purpose of the formal search is to give a religio-legal sanction to the actions of the housewife.

For "Bediḳat ha-ishshah" (the examination of women) see Niddah. For "Bediḳah le-gadlut" (the examination concerning maturity) see Majority, and also Vows and Nedarim. For examination of witnesses see Accusatory and Inquisitorial Procedure. For "Bediḳah le-mumim" (the examination concerning defects in relation to matrimony) see Marriage Among Hebrews. For "Bediḳah li-netinat geṭ" (examination concerning the capacity of giving a bill of divorce) see Divorce. For "Bediḳat ha-metim" (examination of the dead) see Death. For "Bediḳah le-yoḥasin" (examination concerning purity or legitimacy of descent) see Purity of Race.

Bibliography: *Ex.* xii. 19, xiii. 7; *Deut.* xvi. 4; *Mishnah Pes.* i. 1; *Gem.* 4*b et seq.*; Maimonides, *Yad ha-Ḥazaḳah, Hilkot, Ḥamez u-Maẓẓah*, i.-iii.; *Shulḥan 'Aruk, Oraḥ Ḥayyim*; Dembo, *Das Schächten*, Leipsic, 1894; Wiener, *Die Jüdischen Speisegesetze*, Breslau, 1895 (the latter takes a rather antagonistic view).

K. B. D.

BEE: A honey-gathering insect frequently referred to in the Bible. Bee-keeping dates very far back, and it is quite probable that the ancient Hebrews were engaged in it, although there is no direct testimony on the subject either in the Old or in the New Testament. Isaiah vii. 18 is usually quoted in evidence, and the phrase "the Lord shall hiss . . . for the bee" is explained as a technical term of apiculture, meaning to entice the bees to the hive; but the correctness of this supposition may be questioned. It would be more justifiable to quote II Chron. xxxi. 5, where reference is made to the first-fruits of honey. Philo is the first to mention bee-keeping, and the Talmud often refers to it. Whatever age, therefore, is to be assigned to apiculture among the Hebrews, in any case wild bees abounded in Palestine; the phrase "the land flowing with milk and honey" (Ex. iii. 8) vouches for this fact. In Gen. xliii. 11, and also in Ezek. xxvii. 17, honey is named as an article of export; and in other passages of the Old Testament the abundance of wild honey is often spoken of (Deut. xxxii. 13; Judges xiv. 8; I Sam. xiv. 25 *et seq.*; Ps. lxxxi. 17 [A. V. 16]; Prov. xxv. 16; Matt. iii. 4). In Hebrew cookery, honey plays an important part (see Honey). The Bee is also often mentioned; and a swarm of wild bees is compared to a hostile army (Deut. i. 44; Isa. vii. 18 *et seq.*; Ps. cxviii. 2). The small, unpretentious work of the Bee, that yet gives such sweet produce, is praised in Ecclus. (Sirach) xi. 3; compare the sentence added in the Septuagint to Prov. vi. 8, where much the same is said of the Bee as the Hebrew text says of the ant. From the word "Bee" is derived the popular name "Deborah" (Bee). To-day apiculture is carried on to a considerable extent in Palestine, and not only is Palestinian honey exported in large quantities to Europe and America, but even the bees of Palestine are sent to other countries. The beehives consist of hollow cylinders, made of earth mixed with chopped straw, about 39 inches long and ten inches wide. The beehives in ancient times could hardly have been more primitive.

Bibliography: Tristram, *Natural History of the Bible*, pp. 322-326; Hart, *Animals of the Bible*, pp. 32-33.

J. JR. I. Be.

BEELEN, THEODORE JOHANN: Professor of Oriental languages at the Catholic University of Louvain, Belgium; born at Amsterdam at the beginning of the nineteenth century. He devoted himself early to the study of Hebrew literature, especially rabbinical, and acquired much learning in this subject. Beelen is the author of a work, divided into three parts, entitled "Abne Ḥefez [Precious Stones], Chrestomathia Rabbinica et Caldaica cum Notis Grammaticis, Historicis, Theologicis, Glossario et Lexico Abbreviaturarum, quæ in Hebr. Script. Passim Occurent," Louvain, 1841. The first part, which is the most important—the other two being a mere supplement to it—is divided into ten chapters with the following headings: (1) Acute et Sapienter Dicta; (2) Sententiæ et Proverbiæ; (3) Fabulæ et Parabolæ; (4) Epistolæ Familiares; (5) Selecta Historiacarum; (6) Grammatici et Lexicographi; (7) Scripturæ Interpretes; (8) Philosophi et Theologi; (9) Talmudica; (10) Poeta. The author drew only to a slight extent from Plautavitius' "Florilegium Rabbinicum" and from Buxtorf—the greater part being taken from Jewish sources, such as Sefer Toledot ha-Ḳabalah, Seder 'Olam, Sifra, Mekilta, etc. In the poetical part the author made use of Abraham ibn Ezra, Moses ibn Ezra, Judah ha-Levi, Gabirol, etc.

Bibliography: *Literaturblatt des Orients*, ii. 540; Steinschneider, *Bibliographisches Handbuch*; idem, *Cat. Bodl.* col. 783; Fürst, *Bibliotheca Judaica*, p. 19.

T. I. Br.

BEELIADA ("Baal knows"): A son of David (I Chron. xiv. 7), who in II Sam. v. 16 and I Chron. iii. 8 is called "Eliada." This is due to an intentional change by the scribe, to whom the name "Baal" was hateful, and who therefore substituted "El" in its place. For other instances of disguising the name "Baal," see Bosheth.

J. JR. G. B. L.

BEELZEBUB or **BEELZEBUL:** Name of a demon mentioned in the New Testament as chief of the demons (Matt. xii. 24-27; Mark iii. 22; Luke xi. 15-18). When the Pharisees heard (of the cures performed by Jesus), they said: "This man doth not cast out demons but by Beelzebul, the prince of the demons"; whereupon Jesus answered: "If Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebul cast out demons, by whom do your sons cast them out? But if I cast out demons by the spirit of God, then the kingdom of God is come unto you." On another occasion Jesus said to his disciples: "If they have called the master of the house [that is, himself] Beelzebub, how much more (shall they so call) them of his household" [that is, the disciples] (Matt. x. 25). The name "Beelzebub," written also "Beelzebul," which occurs nowhere else in Jewish literature, is a variant form of "Baal Zebub," the god of Eḳron, whose oracle King Ahaziah consulted during his illness, provoking thereby the wrath of God (II Kings i. 2-16); the name is commonly explained after the Septuagint and Josephus, "Ant." ix. 2, § 1, as the "Lord of Flies" (see Baal-zebub). Plagues being often ascribed to the influence of flies (Ex. xxiii. 28; Eccl. x. 1; Pliny, "Historia Naturalis," x. 28, 75; Pausanias, "Description of Greece," v. 14, 1; Aelian, "Natura Animalium," v. 17, xi. 8; Usener, "Götternamen," p. 260), the god who dispelled flies (Apollo Apomyios) probably retained his popularity long after he had ceased to be an object of worship. In fact, the fly was regarded by the Jews in particular as more or less impure and demonic. "The evil spirit ["yeẓer ha-ra'"] lies like a fly at the doors of the human heart," says Rab, with reference to "the flies of death" in Eccl. x. 1 (Ber. 61*a* and Targ. Yer. to the passage). "A fly, being an impure thing, was never seen in the slaughterhouse of the Temple" (Abot v. 8), nor did one cross the table of Elisha; which fact, according to Rab, gave proof to the Shunammite woman that he was "a holy man" (II Kings iv. 9; Ber. 10*b*). The devil in German folk-lore also appears in the shape of a fly (Simrock, "Deutsche Mythologie," 1874, pp. 95, 479).

Geiger ("Urschrift," p. 53) thinks that Baal Zebub, in his capacity as god of the hated Philistines, became the representative of the heathen power and consequently the arch-enemy, the foe par excellence, and therefore the name "Baal debaba" ("debaba" being the Aramaic form corresponding to Hebrew "Zebub") acquired the meaning of "hostility," the verb דבב with the sense of "hostile action" being derived from it. But neither this opinion nor a similar one expressed by Döderlein and Storr, and revived in Riehm's "Realwörterbuch," seems acceptable, as "Beel debaba" is the ordinary Aramean word for "calumniator." (Brockelmann, "Lex Syriæ.")

What renders the name still more problematic is the form "Beelzebul," which the older manuscripts present, and which has given rise to a number of other conjectures, among them the following: (1)

It has been suggested that the appellations Beelzebub and Baal Zebub are corrupt forms of what was originally "Baal Zebul" (Baal of the heavenly mansion, זבול, Movers, in "Journal Asiatique," 1878, pp. 220–225), and afterward "Baal of the nether world." (2) The word "Zebul" (from "zebel," dung) is a cacophonic corruption of "Zebub," in order to give the name the meaning of "god of the dung." It is more likely that the name "Beelzebul" is a dialectic variation of "Beelzebub," as "Beliar" is of "Belial"; Jerome read and translated the name as "dominus muscarum" (lord of flies).

Bibliography: Cheyne, *Encyclopædia Biblica*, s.v.; Hastings, *Dict. of the Bible*, s.v.; Lightfoot, *Horæ Hebraicæ* on *Matt.* xii. 24; Movers, *Die Phoenizier*, 1841, i. 266; Winer, *Realwörterbuch*, s.v. *Beelzebub* and *Fliegen*; Riehm, *Realwörterbuch*; Baudissin, in Hauck-Herzog, *Real-Encyklopädie*, s.v.; Holtzmann, *Handcommentar zum Neuen Testament, Die Synoptiker*, p. 136; Meyer, *Commentary* on *Matt.* x. 25.

K.

BEER ("well"): **1.** A halting-place of the Israelites near Arnon, in Moab, where they stopped during their wanderings in the desert (Num. xxi. 16). On the finding of the well a song was composed (Num. xxi. 17, 18): one of the earliest poetic pieces of the Bible. See an article by Budde in "The New World," March, 1895.

2. A place to which Jotham fled from his brother Abimelech (Judges ix. 21). This place has not been identified, though so much appears probable, that it was within the territory assigned to Manasseh.

J. JR. G. B. L.

BEER, AARON: Chief cantor of the Jewish congregation of Berlin; born 1738; died Jan. 3, 1821, in the fiftieth year of his official capacity as cantor. He possessed a well-trained tenor voice of extraordinary compass and rich and powerful quality; and such was his fame, about 1770, that music-lovers gathered from far and near to hear him. The Royal Library at Berlin contains a fine picture which represents him as a young man, holding in his hand a title-page with the motto "Immer Besing Ich des Ewigen Huld" (Ps. lxxxix. 2 [A. V. 1]).

Bibliography: Mendel, *Musikalisches Konversations-Lexikon*.

S. J. So.

BEER, ADOLF: Austrian historian and educator: born at Prossnitz, Moravia, Feb. 27, 1831. While still young he came under the influence of men like Gideon Brecher and Hirsch Bär Fassel, and received a careful education in the high school of his native city. Thus prepared he went abroad in quest of a higher education and attended the universities of Berlin, Heidelberg, Prague, and Vienna, training himself for a political career. To this ambition he sacrificed his Jewish religion and embraced Christianity. Having graduated as Ph.D., he was first appointed teacher of history at the high schools of Czernowitz, Prague, and Vienna, then in 1857 assistant professor of Austrian history at the Law Academy of Grosswardein, Hungary. In the following year he was promoted to a professorship of history at the Commercial Academy of Vienna. In this position he remained for ten years, when, in 1868, he was transferred to the Technische Hochschule of that city.

At that time his ambitions began to materialize. He entered the Ministry of Public Instruction as councilor, doing yeoman service in the cause of popular and higher education; and in 1873 he was elected member of Parliament, which election has since been renewed without interruption. His lucid parliamentary speeches, founded on a comprehensive and deep knowledge of educational, commercial, and financial affairs, won him the respect of his colleagues and opponents. In the political dealings between the conservative and liberal elements consequent upon the fall of the Taaffe ministry on Oct. 30, 1893, Beer was proposed as state secretary of education, but his Jewish descent thwarted all his hopes of entering the cabinet.

Beer is of a conservative disposition, appealing rather to the reason than to the emotions of his audience. His numerous writings show the wide range of his knowledge. They embrace commerce, finance, foreign politics, education, and modern history. As far back as 1872 Leopold von Ranke praised Beer's facility of expression and wide sweep of historical view.

Beer is the author of the following works: "Geschichte des Welthandels," 1860; "Fortschritte des Unterrichtswesens," 1867; "Die Zweite Theilung Polen's," 1867; "Joseph II., Leopold II., und Kaunitz," 1873; "Leopold II., Franz II., und Katharina von Russland," 1873; "Finanzen Oesterreich's im 19. Jahrhundert," 1877; "Zehn Jahre Oesterreichischer Politik 1801–10," 1877; "Staatshaushalt Oester.-Ungarns seit 1868," 1881; "Aus Tegethoff's Nachlass," 1882; "Die Orientalische Politik Oesterreichs seit 1774," 1883; "Die Oesterreichische Handelspolitik im 19. Jahrhundert," 1893.

Bibliography: Münz, in *Nation*, Berlin, March 16, 1901; Meyer, *Konversations-Lexikon*, s.v.

S. M. B.

BEER, ADOLPH: Austrian colonel; born 1833 in Prossnitz, Moravia; died Oct. 2, 1888, at Leibach, Carniola. He entered a school for military cadets. On leaving it with the rank of lieutenant, he was appointed professor at the military academy in Weisskirchen, Moravia. Later Beer held a similar position in the military school of Cracow. During the Austro-Prussian war (1866) he greatly distinguished himself in the defense of the frontier fortress of Olmütz and by preventing its surrender, when the Prussians unexpectedly appeared before it at night. Beer was one of the first Jews in the Austrian army to attain the grade of colonel.

Bibliography: *Jewish Chronicle*, Oct. 26, 1888, p. 9.

S. B. B.

BEER, ALEXANDER: Religious teacher and author in Munich, who wrote in 1826, under the direction of Abraham Bing, rabbi of Würzburg, and with the approbation of the "bet din" in Fürth, and other rabbinical authorities of Bavaria, a catechism in the German vernacular under the title "Lehrbuch der Mosaischen Religion" (Munich, 1826), and in an abridged form "Hauptlehren der Mosaischen Religion" (*ib.* 1826), for the use of the Jewish schools. The same was indorsed by a rescript of King Ludwig I. of Bavaria, and was published at the expense of the government, with the view of introducing systematic religious instruction in modern form among the Jews.

The book is therefore of historic interest as being the result, on the one hand, of governmental initiative in the direction of improved religious education of the Jews, and, on the other, of conscientious labor on the part of the conservative rabbis of Bavaria, who were eager to harmonize modern culture with the ancient faith and practise. By placing the Hebrew quotations from the Bible, Talmud, Maimonides, Moses of Coucy (Semag), and Aaron ha-Levi (Ḥinnuk) alongside of the German text, the author displayed pedagogical tact combined with loyalty to the traditional method of the past. The first part deals, in 32 paragraphs, with the Thirteen Articles of Faith; while the following part deals in 115 paragraphs with duties toward God, in 9 paragraphs with duties toward oneself, and in 49 paragraphs with duties toward one's fellow-men; an appendix treating also of the marriage laws and of the Aaronites. There is a foot-note on p. 57 of special significance by the rabbinate of Fürth, stating that the omission of circumcision does not exclude the Jew from the Jewish community or release him from all other obligations devolving upon the Jew. On account of its conservative tendencies, the book was attacked by an anonymous writer in a pamphlet entitled "Die Reform der Juden und das Beer'sche Lehrbuch," 1827 (Jost, "Neuere Geschichte der Israeliten," i. 127). Beer also published "Siddur Tefillot" (Prayer-book), with German translation, Munich, 1827.

S. K.

BEER, AMALIE (née **Amalie Wolf**): German philanthropist and communal worker; died at Berlin June 22 (24), 1854. She was the wife of the banker Jacob Herz Beer, daugher of Liebmann Meyer Wolf (known as "the Berlin Crœsus"), and great-granddaughter of Lipmann Wolf Taussig. She was very charitable, and an active member of the Women's Aid Society for Wounded Soldiers, which was conducted under the patronage of Princess William of Prussia. In consideration of her valuable services, she received from the king the Order of Queen Louise, being the first Jewess to be so distinguished. In order, furthermore, not to offend the pious Jewess, who was averse to wearing a cross, the king decreed that she should wear the ordinary decoration of the first class in the form of a medallion attached to a ribbon. Her hospitable home in the Thiergartenstrasse, Berlin, was one of the most brilliant salons of the time, and was honored occasionally by the king's presence. Amalie Beer was the mother of the poet Michael Beer, of the composer Giacomo Meyerbeer, and of two other sons, Heinrich and Wilhelm.

Bibliography: Kohut, *Gesch. der Deutschen Juden*, p. 775 (portrait, *ib.* p. 780); *Allgemeine Deutsche Biographie*, xxiv. 632 (s.v. *Meyerbeer*).

S. A. F.

BEER, AUGUST: German mathematician; born at Trier July 31, 1825; died at Bonn on the Rhine Nov. 18, 1863. Beer was educated at the technical school and gymnasium of his native town until 1845, when he went to Bonn to study mathematics and the sciences under Plücker, whose assistant he became later. In 1848 he won the prize for his essay, "De Situ Axium Opticorum in Crystallis Biaxibus," and obtained the degree of Ph.D. Two years later he was appointed lecturer at the University of Bonn. At the same time he began publishing the results of his scientific labors, writing in 1854 "Einleitung in die Höhere Optik," which obtained a wide reputation. He followed this with a series of scientific articles in Poggendorff's "Annalen." In 1855 he was appointed professor of mathematics at Bonn. Beer also wrote "Einheit in der Electrostatik," published two years after his death.

Bibliography: *Kölnische Zeitung*, May 1, 1864; Poggendorff, *Biographisch-Literarisches Handwörterbuch*; *Allgemeine Deutsche Biographie*, ii. 245, 246.

S. E. Ms.

BEER, BENJAMIN BEN ELIJAH HA-ROFE: An Italian, doubtless an artist, who lived in Italy, probably at Ferrara, during the fifteenth century. On a bronze medal discovered at Lyons, France, in 1656, Beer's name appears in acrostic in the Hebrew legend encircling the head. The medal measures about six inches in diameter, and has on the obverse an artistically stamped head crowned with a laurel wreath. The legend is as follows:

בגזרת נוהג ית מרצון נצחי בתם כל משפט העדר
הצורה ראיתי אורך לזמן יישיגהו הקין ואתבונן בהישגחת
אלי רומי הישאיר רישומם ואעלוז פרותך אוחיל יוי ישדי
רב וסלח וי גח וע עי.

Outside the circle, on both sides of the head, occurs מי בת תע שא תל חו בן ימין בן כריש and below, "umilitas, τα Ωροσις," the latter a misspelling of ταπεινωσις. The reverse of the medal represents a dark ground around which runs the legend, "Post tenebras spero lucem felicitatis judex dies ultimas D.III.M."

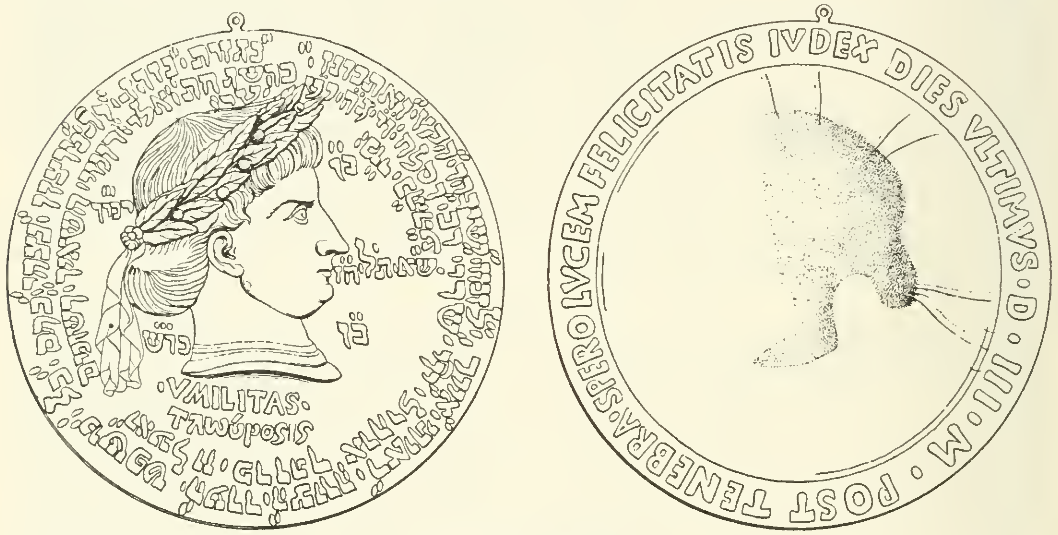
Erroneous Opinions Concerning Medal.

Menestrier the Jesuit, in his "Histoire de Lyon" (1696), was the first to describe the medal and to endeavor to interpret the legend. In his opinion the figure represents Louis le Débonnaire, and the legend expresses the gratitude of the Jews toward this king, who permitted them to build a synagogue. This opinion respecting the head was held by many, among whom were De Boissi ("Dissertation Critique"). S. Löwisohn ("Vorlesungen"), and Carmoly ("Mémoire sur une Médaille en l'Honneur de Louis le Débonnaire"); they differ only in the interpretation of the legend.

It was only in 1836 that Gerson Levi called attention to the fact that the figure could not be that of Louis, because there existed no medal with the effigy of any French king earlier than Charles VII. Zunz ("Israelitische Annalen," 1840, Nos. 17, 18) pointed out that the dotted words from the beginning to וסלח contain in acrostic: בנימין בכמהרר אליהו באר הרופא יש״רו (=יחיה שנים רבות וטובות). "Benjamin, son of my respected preceptor, the learned Rabbi Elijah Beer, the physician. May he live many happy years." Both father and son are known to have lived in Italy in the fifteenth century; and the "D.III.M." on the reverse of the medal may represent the year (1503) in which the legend was written. Zunz believed that there was no connection between the figure and the legend; that Benjamin was interested in astrology, and that believing he had discovered the date of the coming of the Messiah, he engraved it on the medal.

Zunz's View.

L. Loewe, in "Memoir on the Lämlein Medal" ("Numismatic Chronicle," 1857, vol. xix.), goes still further. He expresses the opinion that Benjamin was an adherent of the pseudo-Messiah Asher Lämlein, who lived at that time, and that the words אלי רומי are an abbreviation of אשר לעמלין יהודי רומי ("Asher Lämlein, the Roman Jew"). The first eight of the eighteen letters with which the legend concludes he believed to be the initials of Job xix. 25 (A. V.) ואני ידעתי גואלי חי ואחרון על עפר יקום, which is thus rendered by Loewe: "I knew it, my Redeemer liveth; the last on earth will confirm it." The other letters are abbreviations of מעשי ידי כתיבת בנימין בן ר' שבתי ממשפחת ענוים שבח ותהלה לאל חי וקים "The work of my hand, the writing of Benjamin, the son of R. Shabbethai of the Anavim family. Praise and glory I render to the living and everlasting God!"


VMILITAS.
ταπεινωσις
POST TENEBRAS SPERO LVCEM FELICITATIS IVDEX DIES VLTIMVS D.III.M.

The Lämlein Medal.

(From "Zeit. der Deutschen Morgenl.-Gesellschaft.")

According to Geiger, the figure represents Benjamin himself, and the legend expresses his belief in the immortality of the soul. As to the eighteen letters, Geiger explains the first eight as Loewe did, and in the remainder he finds the initials of Job xiv. 13, מי יתן בשאול תצפנני תסתירני עד שוב אפך תשית לי חוק ותזכרני, "Oh, that thou wouldest . . . keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"

Loewe and Geiger on the Medal.

But this interpretation also is forced, and it is impossible that Benjamin should have represented his own head with a laurel wreath. No attention has been paid to the reverse of the medal, which serves to explain both the legend and the head. It bears the same head as the obverse, with the exception that in the former the head is turned to the left and has no laurel wreath, while rays diverge from the top. The features are represented indistinctly in order to picture the darkness out of which light is beginning to dawn. Benjamin, who probably was an artist, symbolized by this medal Judaism, past, present, and future.

The following are interpretations of the legend, according to Zunz, Loewe, Geiger, and the present writer:

Zunz: "By the decree of the divine Disposer, praised be He! by the mercy of the Eternal, whilst all judgment ceases and the image perishes, I behold Thy light at the time when redemption will take place, and I reflect on the providence of my God. O Romans, guard their trace! Thus I shall rejoice, waiting for Thy deliverance, O God, almighty Ordainer and Forgiver."

L. Loewe: "By the decree of Him who is the Guide [of the Universe], blessed be He! By His eternal will. When all justice ceased and consideration failed, I beheld the length of that period reaching the appointed end of exile [and no redemption had yet taken place]; but, reflecting on the ways of Providence as by Eli Romi, [I perceived] that he caused the spiritual traces of them yet to remain, and I rejoiced, I fully hope, in the redemption, O eternal, omnipotent God, who art great and forgiving!"

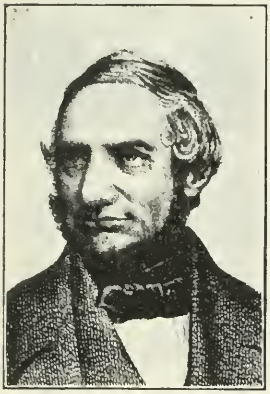
Geiger: "By the decree of the Guide, who is above volition (that is, above the mutability of changing resolutions); of the Eternal even when the process of the divestiture of forms ceases (the change of forms which are withdrawn from matter through ἀποστερησίς, in order to make place for others), I saw a fixed term for the time (the temporal) when the end should come. And I reflected on the providence of my God, my height. He left [however] their traces [of the temporal and finite]; and I rejoiced. I am waiting," etc.

A better translation would be the following: "By the decree of the Ruler, blessed be He! through the will of the Eternal; while all justice [to the Jews] has ceased, and the image fails [as represented on the reverse], I behold Thy light [expressed by the rays on the top] at the time when redemption shall take place. And I consider as the effect of the providence of my God that the Romans left their traces [of the Jews], and I rejoiced," etc.

Bibliography: Geiger, in *Z. D. M. G.* xii. 680 *et seq.*; idem, in *Jüd. Zeit.* iv. 171-174; Zunz, *Gesammelte Schriften*, iii. 87-97; Loewe, in *Numismatic Chronicle*, 1857, xix. 173 *et seq.*

G. I. Br.

BEER, BERNHARD: German author; born July, 1801, at Dresden; died there July 1, 1861. His father, Hirsch Beer, and his mother, Clara, belonged to the Bondi family, which migrated about the middle of the eighteenth century into Saxony, and which was intimately connected with the Jewish congregation of Dresden from its beginning. Bernhard was an only son. While a youth he was much influenced by his relative, Dr. M. Bondi, author of the lexicographical work "Or Esther." As the narrow spirit then reigning in Saxony made attendance at public schools disagreeable to Jews, Beer was never a pupil at one of them; but, by the aid of private teachers and by self-study, he acquainted himself early and thoroughly with the ancient and modern classics. Herder, Mendelssohn, and Hartwig Wessely were his favorites. In 1824 he formed a society of young men for the discussion of the Bible and other Hebrew literature, and, above all, the works of the exegetes and philosophers of the Middle Ages.


Bernhard Beer.

Beer was the first to introduce sermons into the German language. With the permission of the chief rabbi of Dresden, A. Löwy (died April 28, 1835), Beer, although a layman, preached at the high festivals.

Beer was not only a volunteer preacher; he was also a volunteer educator of his poor coreligionists, who were unable to pay the fees of private teachers (access to public schools being very difficult and not without humiliation to Jewish children). In 1829, on the one-hundredth anniversary of Mendelssohn's birth, Beer, with the cooperation of E. Collin, a Dresden physician, founded the Mendelssohn-Verein for the advancement of trade, art, and science among Jews; and several members of the congregation at once declared themselves willing that their boys should learn a trade. This was accomplished only with great difficulty. Up to this time there had been no Jewish teachers of handicrafts; and Christians had been forbidden to take Jewish apprentices.

Beer fought also as a journalist for the emancipation of his coreligionists in Saxony. An essay of his, published in "Die Biene," 1820, No. xxxvi., attracted public attention. In 1833 he drafted the petition which the Jewish congregation of Dresden addressed to the Saxon Parliament, protesting against a law which excluded the Jews from the rights of full citizenship. The result was favorable to the Jews.

After this, Beer went back to his favorite studies—history, philosophy, and Bible exegesis. His knowledge of the Jewish religion, and especially of the religious philosophy of the Middle Ages, was remarkable; and he collected a very valuable library. In 1834 Beer received the degree of Ph.D. from the University of Leipsic; and in the same year he married Bertha Bondi, who, by her great intelligence and pleasing manners, made his house one of the spiritual centers of Dresden; among others, Karl Gutzkow, Berthold Auerbach, and Julius Hammer frequently resorting thither. In 1842, after a serious illness, he made a tour through Italy and Switzerland. He also visited most of the important libraries of western Europe; enriching his library, when possible, with manuscripts and incunabula.

Beer was by nature a theologian. He endeavored to systematize Jewish theology, and presented his ideas on the subject in various magazines and special publications, such as Fürst's "Orient"; Frankel's "Zeitschrift für die Religiösen Interessen des Judenthums"; Frankel's "Monatsschrift"; "Jahrbuch der Deutschen Morgenländischen Gesellschaft"; Wertheimer's "Wiener Jahrbücher"; "Kerem Hemed"; "Jeschurun," etc. His principal works are: (1) "Die Freie Christliche Kirche und das Judenthum," 1848 (open letter to Ronge); (2) A translation of Solomon Munk's "La Philosophie chez les Juifs" into German, under the title "Philosophie und Philosophische Schriftsteller der Juden," 1852; (3) "Jüdische Literaturbriefe," originally published in Frankel's "Monatsschrift," 1853, 1854; later, in book-form, Leipsic, 1857; (4) "Abel," in "Literaturblatt des Orients," iv.; (5) "Aaron," in Wertheimer's "Wiener Jahrbücher," 1855; (7) "Leben Mosis" (a fragment in manuscript found at his death).

In memory of Beer, the congregation in Dresden founded a scholarship in art and science; and two others were instituted by the committee of the Breslau Jewish Theological Seminary, which received the greater part of Beer's library, the remainder being bequeathed to the University of Leipsic.

Bibliography: Z. Frankel, *B. Beer*, in *Monatsschrift*, xi. 41-56, 81-101, 121-143, 174-191, 245-266, 287-312, 325-344, 365-391, 405-430; K. Gutzkow, *Unterhaltungen am Häuslichen Herd*, 1861; *Deutsches Museum*, Aug., 1861.

S.

BEER, BERTHOLD: Austrian medical writer; born at Brünn, Moravia, April 24, 1859. Educated at the high schools of his native city, first at the realschule, then at the gymnasium, he left for Vienna, where he attended the university and graduated in 1885. For several years he was physician at the "Allgemeines Krankenhaus" (General Hospital), making neuropathy a specialty. His scientific researches were published in various Vienna medical journals, and in the "Journal of Anatomy," London; "The Lancet," London; "Nature," London; "Science," New York; and especially in "Wiener Medicinische Presse," of which he is editor.

Bibliography: Eisenberg, *Das Geistige Wien*, ii. 18.

S. M. B.

BEER, JACOB LEYSER. See Meyerbeer, Giacomo.

BEER, JULES: Composer; son of Michael Beer, and nephew of Giacomo Meyerbeer; born 1833 in Paris, where he still (1902) resides. His first attempts at composition were two one-act comic operas, "En Etat de Siège" and "Les Roses de M. de Malesherbes," which were respectively performed before a private audience in 1859 and 1861. His next work was an opera entitled "La Fille d'Egypte," which was produced at the Théâtre Lyrique April 23, 1862. He then attempted works of greater magnitude; and in March, 1871, "Elisabeth de Hongrie," a grand opera by him, in four acts, was given at the Théâtre de la Monnaie at Brussels. Beer has since produced several other operatic works, none of which, however, has met with marked success. In addition to the foregoing, he has set to music Psalm cxxxvii., a work of colossal proportions for soli, chorus, and orchestra, which was performed for the first time on Jan. 23, 1868, at Paris, with Manduit, Caron, and Warot as the principal soloists.

Although these works are somewhat deficient when judged from a high artistic standpoint, they nevertheless deserve to be ranked far above the usual standard of amateur productions. Among the pianoforte compositions of Beer may be mentioned "La Marguerite," "Le Chant des Feuilles," and several other *morceaux de salon*.

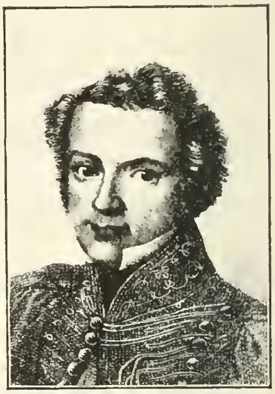
Bibliography: F. F. Félis, *Biographie Universelle des Musiciens*.

S. J. So.

BEER, MAX JOSEF: Austrian pianist and composer; born at Vienna Aug. 25, 1851. He studied with Dessoff, and was still very young when, on the recommendation of Hanslick, Dessoff, and Herbeck, he on three different occasions received emolument from the Austrian government for the compositions "Ariadne auf Naxos," "Die Auferweckung des Lazarus," and a number of songs. Beer, who in 1901 was living at Vienna, is the composer of the following operas: "Otto der Schütz"; "Der Pfeiferkönig"; "Friedel mit der Leeren Tasche," performed at Prague, 1892; "Der Streik der Schmiede," one-act opera, first performed at Augsburg, 1897. He also wrote the operetta, "Das Stelldichein auf der Pfahlbrücke"; the cantata, "Der Wilde Jäger"; the lyrical pieces, "Abendfeier," "Eichendorffiana," "Haidebilder," "Spielmannsweisen," "Was sich der Wald Erzählt"; a pianoforte-suite; and several books of songs. Of these works, "Der Streik der Schmiede" is generally considered the best. In this little opera, which was also successfully performed at the Theater des Westens in Berlin, Beer displays a fine mastery of vocalization. The prize operetta, "Das Stelldichein auf der Pfahlbrücke," has likewise met with favorable recognition. Among the literary productions of Beer may be mentioned a contribution to Wagnerian literature entitled "Eva Pogner."

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*; Riemann, *Musik-Lexikon*, 1900; Baker, *Biog. Dict. of Musicians*, 1900.

S. J. So.



Michael Beer.

BEER, MICHAEL: German poet; brother of Giacomo Meyerbeer, the composer, and of Wilhelm Beer, the astronomer; born Aug. 19, 1800, in Berlin; died at Munich March 22, 1833.

At the Werder Gymnasium, Berlin, where Beer was completing the education he had received at home, he early showed a marked preference for the tragedians among the classical writers of ancient Greece and Rome. At the age of eighteen he wrote his first tragedy, "Klytemnestra," which was produced at the Hoftheater, Berlin, Dec. 8, 1819, and made a favorable impression. After this youthful attempt—which revealed the weak points of his insufficient training, while the success of the play encouraged him in the pursuit of a literary career—he plunged with renewed fervor into his interrupted studies, following courses in history, philology, the natural sciences, and philosophy at the universities of Berlin and Bonn.

Beer's extensive travels through European countries contributed much to the liberal character and thoroughness of his education. From his second journey to Italy he brought home a new tragedy, "Die Bräute von Aragonien," suggested by Goethe's ballad, "Die Braut von Korinth." It was published, simultaneously with "Klytemnestra," in Leipsic in 1823.

The most successful of Beer's works was the one-act tragedy "Der Paria." With remarkable stagecraft, which is lacking in his later productions, he concentrated into a single act a story rich in content and full of stirring incident. It was produced for the first time Dec. 22, 1823, in Berlin, and received an ovation, Goethe himself adding warm praise to the plaudits of the audience. The author pictures in vivid colors the momentous struggle which a noble nature undergoes in a conflict with the depressing influence of degrading circumstances. It is an eloquent and bitter outcry against the oppression of the Jews in Europe.

In 1824 Beer moved to Paris, where the large circle of acquaintances and the growing fame of his brother, Giacomo Meyerbeer, threw open the doors of every salon to the young German poet. He soon learned to know intimately a number of eminent litterateurs, artists, and statesmen in Paris, and before the end of the year he felt as much at home in the French metropolis as at his father's home in Berlin. He rarely returned to his native city in after-days, spending the rest of his life in Paris, on the Rhine, or in Munich, where he succumbed to neurasthenia at the age of thirty-two.

The largest and best, if not the most successful, of Beer's works was his "Struensee," a tragedy in five acts, dedicated to King Ludwig of Bavaria, and produced for the first time March 27, 1828, in Munich. It was very favorably received; and Count de St. Aulaire, with whom Beer became intimately acquainted while in Paris, made it known to the reading public in France by his translations of several scenes from the tragedy, which appeared in the "Revue Française." The whole work, published originally in Stuttgart, 1829, was later translated into French by Ferguson (Paris, 1834, simultaneously with a translation of "Der Paria," by Xavier de Marmier). A fine edition of this tragedy, with an introduction by Joseph Kürschner, is to be found in Kürschner's "Deutsche Nationalliteratur," cxxxvi., 1889.

Beer was also the author of some excellent poems, among which may be mentioned his "Elegies," written in Italy (1826). A complete edition of Beer's works was prepared two years after his death by his friend and admirer Eduard von Schenk, the noted Bavarian poet and statesman (Leipsic, 1835).

BIBLIOGRAPHY: Brockhaus, *Konversations-Lexikon*, 14th ed., s.v.; Meyer, *Konversations-Lexikon*, 5th ed.; *La Grande Encyclopédie*; *Allgemeine Deutsche Biographie*; *Michael Beer's Gesammelte Werke*, ed. E. von Schenk, Leipsic, 1835.

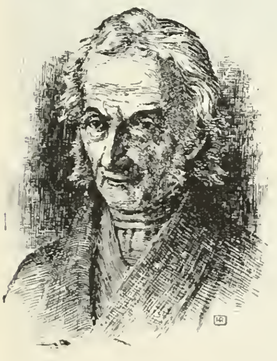
s. A. S. C.

BEER, MOSES SHABBETHAI: An Italian rabbi; born at Pesaro; died in Rome, May 6, 1835, where he officiated as rabbi from the year 1825. On Dec. 18, 1829, he was admitted to an interview of forty minutes with Pope Leo XII., in order that he might plead on behalf of his community. This was the first time in the history of the Roman Jews that one of their representatives was permitted to appear in person before the pontiff.

BIBLIOGRAPHY: Berliner, *Gesch. der Juden in Rom* (Index).

s. M. B.

BEER, PETER (PEREZ): Austrian educationalist; born Feb. 19, 1758, at Neubydžow, Bohemia; died Nov. 8, 1838, at Prague. After having received his early training in Bible and Talmud, and—what was unusual in those days—in German and Latin, he entered, at the age of fourteen, the yeshibah at Prague, and four years later that of Presburg. When twenty-one he began his career as a teacher in a Hungarian village; but the desire for study soon brought him to Vienna, where for a time he attended the university.


Peter Beer.

As a teacher in his native town, and from 1811 at the Jewish school at Prague, Beer displayed great activity in reforming the methods of instruction. By a well-arranged system of teaching Hebrew, Bible, and religion, he, like his contemporary Herz Homberg, fostered the spirit of progress which during the reign of Emperor Joseph II., and through the impulse given by Moses Mendelssohn, had been kindled among the Jews of Austria. As an advocate of radical reform in religious matters Beer was considerably in advance of his time.

Beer was the author of several pedagogical works which were used in Jewish schools for many years. The principal ones were: (1) "Toledot Yisrael" (The Generations of Israel), a Biblical history in Hebrew and German, Prague, 1796; Vienna, 1810, 1815; and revised editions, Vienna, 1843, 1854; Prague, 1875; the Hebrew text with translation into Russian by B. Segall, Warsaw, 1870; 4th ed., Odessa, 1881; 5th ed., with additions by S. J. Abramowitsch, Odessa, 1883; by Abraham Solonowitsch, 3d ed., Warsaw, 1881; with translation into Polish by Simon Dankowicz, Warsaw, 1862. (2) The "Toledot Yisrael" (vol. ii.), post-Biblical history, appeared at Vienna in 1808, reprinted in "Musar Haskel" ("Ḳiryat Sefer," ii.) by Baruch Schönfeld, Prague, 1831. (3) "Dat Yisrael" (Statute of Israel), religious text-book, Prague, 1809–10. (4) "Emet we-Emunah" (Truth and Faithfulness), elementary religious manual, Prague, 1810. (5) "Handbuch der Mosaischen Religion für Studierende," Prague, 1818.

Besides these school-books he wrote: (6) "Gebetbuch für Gebildete Frauenzimmer Mosaischer Religion," Prague, 1815; 3d ed., Vienna, 1845; (7) "Gebete der Israeliten auf das Ganze Jahr. In Gemeinschaft mit Joseph Jakob Ballin Bearbeitet," Aurich, 1818; (8) "Geschichte, Lehren, und Meinungen Aller Bestandenen und noch Bestehenden Religiösen Sekten der Juden und der Geheimlehre oder Kabbala," two parts, Brünn, 1822–23; (9) "Handwörterbuch der Deutschen Sprache," two vols., Vienna, 1827; (10) "Reminiscenzen, Bezüglich auf Reorganisation des Oeffentlichen Gottesdienstes bei den Israeliten," Prague, 1837; (11) "Ein Wort an Rabbinats- und Predigtamts-Candidaten," in "Zeitung des Judenthums," 1839, pp. 496 *et seq.*; (12) "Leben und Wirken des Rabbi Moses ben Maimon, Gewöhnlich Rambam, auch Maimonides Genannt, Prodrom, und Einladung zur Subscription auf eine Deutsche Uebersetzung des More Nebochim. Nebst einem Probebogen," Prague, 1834. This translation was not published, probably in consequence of Joseph Derenbourg's criticism in Geiger's "Jüd. Zeit." (1835), i. 97–123, 210–224, 414–427. Another criticism by I. Bukofzer, "Maimonides im Kampf mit Seinem Neuesten Biographen Peter Beer," appeared at Berlin in 1844.

An autobiography of Beer was published at Prague in 1839, extracts of which are given in "Allg. Zeit. des Jud." 1839, p. 101. Some of his Hebrew poems appeared in the "Meassef" and "Bikkure ha-'Ittim," and several essays in the "Sulamith" and "Jedidja."

BIBLIOGRAPHY: Jost, *Gesch. der Israeliten*, ix. 102, 143, 151; Fürst, *Bibliotheca Judaica*, i. 97; Steinschneider, *Cat. Bodl.* col. 784; Zeitlin, *Bibl. Hebr. Post-Mendels.* pp. 16, 348.

s. S. MAN.

BEER, RACHEL: English journalist; daughter of Sassoon D. Sassoon. She was educated privately and spent two years in hospital training. Since

Oct., 1893, she has managed and edited the "Sunday Times," of which she is proprietress. Mrs. Beer is a member of the Institute of Journalists, and also of the Institute of Women Journalists. She has composed and published some piano and instrumental music. She married Frederick Arthur Beer, editor of the "Observer," London.

Bibliography: Jacobs, *Jewish Year Book*, 1900.

J. G. L.

BEER, WILHELM: Astronomer; brother of Giacomo Meyerbeer, the composer, and of Michael Beer, the poet; born in Berlin Jan. 4, 1797; died there March 27, 1850. Wilhelm shared with his brothers the advantages of a liberal and modern education. At the age of sixteen he joined the ranks of the volunteers and took part in the campaigns of 1813 and 1815 against Napoleon. He did not remain long in the military service, but entered the banking-house of his father, whom he succeeded after the death of the latter in 1826. His leisure hours were devoted to the study of astronomy under the guidance of his friend J. H. Mädler, with whose assistance he erected and equipped an excellent private observatory at his villa in the Thiergarten, Berlin.

Beer and Mädler together made a number of observations of the planet Mars during the oppositions of 1828, 1832, 1835, and 1837, and published the results of the first series under the title "Physische Beobachtungen des Mars in der Erdnähe," in 1830. Their most important work was a map of the moon, "Mappa selenographica totam lunæ hemisphæram visibilem complectens observata," in four sheets (Berlin, 1834-36). This map was incomparably superior to anything of its kind previously attempted, being executed with the utmost care and representing years of laborious micrometric measurements. Each landmark discovered on the moon's surface was noted with great precision, and 919 spots and 1,095 determinations of the heights of lunar mountains were measured by the two astronomers, who described the results of their work in "Der Mond nach Seinen Kosmischen und Individuellen Verhältnissen, oder Allgemeine Vergleichende Selenographie" (two vols., with maps, 1837). The map of Beer and Mädler—which is extremely rare to-day—remained for a long time a standard work in selenography.

Another valuable contribution to astronomy by Beer and Mädler appeared in 1841; namely, the "Beiträge zur Physischen Kenntniss Himmlischer Körper im Sonnensystem." This was the last astronomical work in which Beer participated. His friend Mädler accepted a call from the University of Dorpat to take charge of the observatory there; and Beer, without altogether losing interest in the science for which he had done so much, gradually drifted into politics. In 1846 Beer was elected to a seat in the Prussian Chamber of Deputies, and published his political ideas and sentiments in a number of pamphlets, among which was "Die Dreikönigsverfassung in Ihrer Gefahr für Preussen," Berlin, 1849.

Bibliography: Brockhaus, *Konversations-Lexikon*, 14th ed.; s.v.; Meyer, *Konversations-Lexikon*, 5th ed.; *La Grande Encyclopédie*; *Allgemeine Deutsche Biographie*.

S. A. S. C.

BEER-BING, ISAIAH: French journalist; born at Metz in 1759; died in Paris July 21, 1805. He entered early upon a literary career, and at the age of twenty-five published a French translation of the "Phaedon" of Moses Mendelssohn, under the title "Traité sur l'Ame." In 1788 he attracted the attention of Abbé Grégoire, Mirabeau, Lafayette, and Roederer, by his pamphlets in behalf of the Jews, and especially by his "Lettre," in which he defended his coreligionists against the attacks of Aubert Dubayet. Notwithstanding his various literary occupations, he did not neglect the Hebrew language, and translated Mendelssohn's "Phaedon" into Hebrew, with a preface and commendatory verses written by the poet Hartwig Wessely (Berlin, 1786). Beer-Bing was, however, obliged to interrupt his literary career, because of the necessity of securing means to provide for his large family, and he obtained the position of administrator of the salt-works in the eastern part of France.

Bibliography: Grätz, *Gesch. der Juden*, 3d ed., xi. 177, 178; Zeitlin, *Bibliotheca Hebraica Post-Mendelssohniana*, p. 31.

S. I. Br.

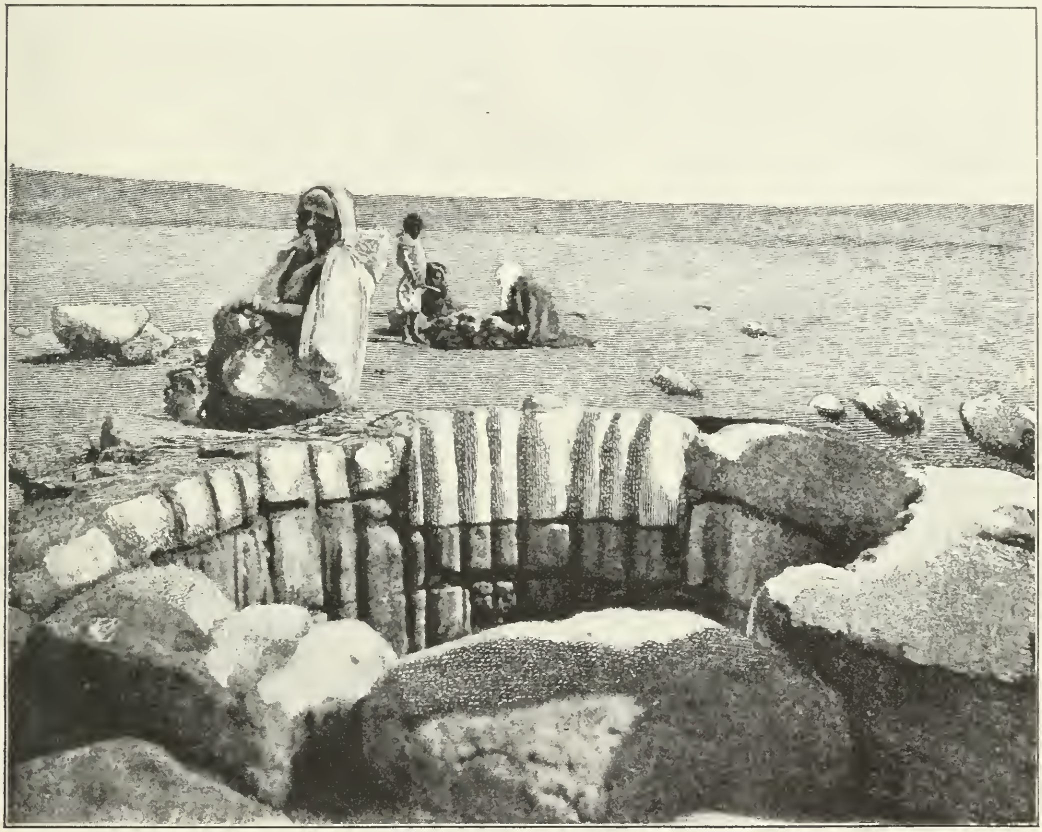
BEER ELIM: A Moabite town mentioned in the lament for Moab (Isa. xv. 8). It is probably to be identified with the **Beer** of the desert wanderings (Num. xxi. 16).

J. Jr. G. B. L.

BEER LAHAI RO'I: Name of a well in the desert south of Palestine on the road to Shur (Gen. xvi. 7 *et seq.*), known as the stopping-place of Isaac (Gen. xxiv. 62, xxv. 11). According to the rather artificial and not at all lucid explanation of Gen. xvi. 13 *et seq.*, the name means "the well of him that liveth and seeth me." In order to find the true etymology of the word, Wellhausen ("Prolegomena," 4th ed., p. 330) proposes to read "leḥi," jawbone (compare Judges xv. 17 *et seq.*), which among the Arabs is a name given to any prominent crag; and to interpret "ro'i" as the name of an animal. In Arabic such a place is found bearing the name "camel's jawbone." The spring lay between Kadesh and the otherwise unknown Bered (Gen. xvi. 14). The Bedouins worship the spring in Muweilih, twelve miles to the northwest of Kadesh, as the well of Hagar. From this it would appear that the traditional well of Hagar, already mentioned by Eusebius, may be sought here; but the exact site of the well, which is thus bound up with questions regarding Hagar's home, can not be fixed upon such testimony.

J. Jr. F. Bu.

BEER-SHEBA: A place situated on the southern boundary of Judea (compare Judges xx. 1; II Sam. xvii. 11; I Kings xix. 3) which was allotted to the tribe of Simeon (Josh. xix. 2). It is referred to in Gen. xxii. 19 as the dwelling-place of Abraham; and according to Gen. xxi. 31, Abraham and Abimelech made a treaty there, whence it derives its name Beer-sheba, the "well of the oath." According to Gen. xxvi. 23 *et seq.*, the place derived its name from the fact that Isaac and Abimelech made a treaty there. Isaac also built a shrine at Beer-sheba; and again, according to Gen. xxviii. 10 and xlvi. 5, it was Jacob who sojourned there for a time. As early as the days of Samuel, Beer-sheba was an important place, since it is stated that the sons of Samuel "were judges in Beer-sheba" (I Sam. viii. 2). Amos (v. 4 *et seq.*, viii. 14) speaks of the shrine and of its impure ritual. The importance of the place is further shown by the fact that the mother of King Jehoash came from Beer-sheba (II Kings xii. 1). In post-exilic times Beer-sheba is mentioned in Neh. xi. 27, 30. Later, it belonged to that part of the country held by the Idumeans. At the time of Eusebius and Jerome, Beer-sheba was an important garrisoned city. After this, however, it fell into decay; and now nothing remains of it but the well, the name "Bi'r es-saba," and some unimportant ruins.



The Wells of Beer-sheba.
(After a photograph.)

In the Old Testament, as already mentioned, the name is said to mean "the well of the oath"; others, as Stade, explain it as meaning the "seven wells." But grammatically this is questionable on account of the order of the words; and according to careful investigation of travelers (see especially Gautier, "Souvenirs de la Terre Sainte," pp. 149 *et seq.*; "The Expository Times," x. 328), there are only three wells on the site.

Bibliography: G. A. Smith, *Historical Geography of the Holy Land*, pp. 279-286; Robinson, *Biblical Researches*, i. 204; Guérin, *Judée*, ii. 278-283; Hull, *Mount Seir, Sinai, and Western Palestine*.

J. JR. F. Bu.

BEERA: An Asherite (I Chron. vii. 37).

J. JR. G. B. L.

BEERAH.—Biblical Data: A descendant of Reuben, and head of the tribe at the time it was taken into captivity by Tiglath-pileser (I Chron. v. 6).

J. JR. G. B. L.

——**In Rabbinical Literature:** Beerah, the prince of the tribe of Reuben, is identical with Beeri, the father of the prophet Hosea and himself a prophet (Lev. R. xv.). He was called בארה ("well") because he was a well-spring of knowledge and scholarly attainments. God caused him to die in the Assyrian captivity, in order that his piety might be of service to his fellow-exiles who died there, and that he might lead them to Palestine at the Resurrection.

Bibliography: *Pesiḳta*, ed. Buber, xxv. 159*b*.

J. SR. L. G.

BEEROTH ("wells"): One of the cities of the Gibeonites (Josh. ix. 17) which after the conquest fell to the lot of Benjamin (Josh. xviii. 25). This possession, however, seems to have been but temporary; for in II Sam. iv. 3 we find that the inhabitants fled to Gittaim. The name is again found in the post-exilic list of those that returned with Zerubbabel (Ezra ii. 25; Neh. vii. 29; "Beroth" I Esd. v. 19). It is the modern El-Bireh (Baedeker-Socin,

p. 325; Buhl, "Geographie des Alten Palästina," p. 173).

J. JR. G. B. L.

BEET: This well-known biennial root-plant is not mentioned in the Bible; according to De Candolle, it was not cultivated before the sixth or fourth century B.C., although Wönig claims to recognize it in an Egyptian picture from the Beni Hassan (XII. dynasty). Its name in the Mishnah appears to be a foreign one; its Syrian-Arabic appellation *sikelos*, extensively known in Europe, is accepted as the equivalent of "Sicilian."

Both the white and red Beet, *Beta vulgaris* or *rapacea* grow wild in Palestine (Post, "Coast, Jordan Valley, and Dead Sea Valley," p. 679). Both the white Beet and *Beta vulgaris*, or *cicla*, are to-day called "silḳ" in Arabic (Ascherson and Schweinfurth, "Flore d'Egypte," p. 125; Boissier, "Flora Orient," iv. 898). In Syriac it is "selḳa"; in the Babylonian Talmud, סלקא; but in the Mishnah, a different word, תרדין (plural), Kil. i. 3. Jerome gives it as "toret" in Syriac, evidently having in mind the Mishnaic term תרדין, and not, as Mandelkern states, *s.v.*, the Mishnaic תיאה. Brockelmann ("Lexicon Syriacum") wrongly registers a Syriac word, "tarida." There is no such word in Syriac, while Sachs's derivation ("Beiträge," i. 107) of a Babylonian word, תרידא,—from "bliteus" (a tasteless, silly person), is not tenable, because there is no support for it in Aramaic, and because the reading תראדא has better authority. The Mishnaic word תרדין is used as late as 309 by R. Ḥisda of Sura, in a Hebrew saying.

Like all biennials, the Beet develops in the first year a very short stem, crowned with a rosette of leaves, and provided with a thick and fleshy root in which the plant-food is stored up. When active life is resumed in the second year, an upright stalk is sent up, with leaves and blossoms, which are fed out of this reserve source in the root (Kerner, "Pflanzenleben," i. 717). These stems are the חלפי תרדין (חלפות, חליפות) of the Mishnah, which were eaten after preparation like those of asparagus, the white variety being preferred (Schuchardt, "Gemüse und Salate der Alten," p. 51; perhaps *καυλωτόν* in "Athen." ix. 317*a*). See passages in 'Uḳ. i. 4; Yer. Ter. xi. 47*d*; 'Orlah iii. 7; and parallel passages, Beẓah 3*b*; Yeb. 81*b*. If this stem be pinched off (קנב), the roots start to grow again (Shab. 73*b*).

The cultivation of beets is spoken of in Giṭ. 69*b*; B. M. 109*a*; they are crushed in a mortar (Shab. 74*b*); remain fresh only one day (Yer. Pes. iv. 31*c*, 2); can not be eaten raw (Yer. Ma'as. Sh. ii. 53*b*, 44; compare 'Er. 28*b*); when boiled, according to R. Ḥisda, are very beneficial to the heart and eye, and as well to the intestinal tract. They are therefore boiled with other vegetables (according to Pliny xix. 133, with lentils and beans), or steeped (Ter. x. 11; Ber. 38*b*); and the broth (מי תרדין, Yer. Ter. xi. 47*d*, 43) is wrongly identified by Rabba b. Samuel with *οἰνόγαρον*, though it should be mentioned that beets boiled and eaten with oil, *γάρον*, fish-milt, and a little carbonate of soda, according to "Geoponica," xii. 15, serve to soften and purify the body (מיא דסילקא, Ber. 35*b*; Krauss, "Lehnwörter," ii. 73).

Basing his statements upon an utterance by R. Huna, a Babylonian teacher once laid stress on the use of beets and rice on the evening of Passover (Pes. 114*b*; compare Yer. Pes. x. 37*d*, 10, רב מטבל בתרדין). Beets are used to this day in Slavic countries in the preparation of a "sour" soup for Passover called "borscht." They are also reckoned among the foods of propitious omen to be eaten on New-Year's Day (Ker. 6*a*; Hor. 12*a*), based, according to Hai Gaon's apt explanation, upon the play of words (יסתלקו עונינו, "May our sins depart!" סלקא = beet) (Responsa of the Geonim, "Ḥemdah Genuzah," No. 166, in "Shibbale ha-Leḳeṭ," p. 266, יסולקו עונותינו). Not so apt is its derivation from the phrase יסתלקו אויבינו, "May our enemies depart!" pertaining to days of persecution (Ṭur and Shulḥan Aruk, Oraḥ Ḥayyim, 583, 1). In Italy, beets are to-day still roasted in ovens or upon hot ashes, constituting the "barba di biesola" (Lenz. 446), concerning which Raphael Meldola gave his opinion in Pisa ("Mayyim Rabbim," ii. 15, 17), as to whether they might be eaten when roasted by non-Jews.

Beets are recommended as a remedy (Giṭ. 69*a*, *b*; 'Ab. Zarah 28*b*; Ber. 57*b*). R. Ḥanina b. Ḥama taught that the Babylonians were free from leprosy because they ate beets and drank a liquor made from lupins, or, according to R. Johanan, because they ate beets and drank this liquor and bathed in the Euphrates (Ket. 77*b*; Bacher, "Ag. Pal. Amor." i. 3, note). Both Greek and Latin authors ascribe medicinal virtue to the Beet (Schuchardt, *l. c.* p. 53).

BIBLIOGRAPHY: Löw, *Ar. Pflanzennamen*, p. 273.

J. JR. I. Lö.

BEETH, LOLA: Austrian operatic singer; born Nov. 23, 1862, at Cracow, Galicia. The daughter of a well-to-do merchant, she spent her youth in tranquil prosperity; but her father's subsequent failure in business impelled her to earn her own livelihood. She had received a good musical education at home, but at first her work was confined to the piano. Her patroness, Princess Sapieha, discovered her talent for singing and acting; and her training in these branches was continued at the school for singing conducted by Marie Luise Düstmann at Vienna. One year's instruction under Mme. Viardot Garcia at Paris brought her art to such a state of perfection that she was able to appear as *Elsa* in "Lohengrin" at the Berlin Royal Opera on March 25, 1882. Her great success secured her position at the German capital, where she remained for six years, appearing in not less than thirty-six rôles. On May 1, 1888, she connected herself with the Imperial Opera at Vienna, then directed by Jahn, and has since lived in that city.

Beeth's favorite parts are the difficult rôles of the Wagnerian heroines—*Elizabeth* and *Venus* in "Tannhäuser," *Elsa* in "Lohengrin," *Sieglinde* in the "Walküre." Though she herself testified to the keen appreciation of her Vienna audiences, she has not confined her performances to that city, but has appeared at Berlin, Leipsic, Paris, and New York; and everywhere her great gifts have made a brilliant impression. O. F.

BEETLE: English equivalent in A. V. for the Hebrew "ḥargol" (Lev. xi. 22: R. V. "cricket"). It is here mentioned as a kind of locust, together with "'arbeh," "sal'am," and "ḥagab." According to the Talmud the ḥargol has a tail, and a hump on its head. In Shab. vi. 10 it is stated that a ḥargol's egg is hung on the ear as a cure for earache. It is impossible to say now with which of the known species of Beetle the ḥargol is to be identified; but it has nothing in common with the ordinary Beetle (compare Dillmann on Lev. xi. 22). See Locusts.

J. JR. I. Be.

BEGGING AND BEGGARS: Although it has made ample provision for the relief of the poor, the Mosaic legislation does not contain any prescription with regard to beggars; nor has the Biblical Hebrew a specific term for professional beggary, the nearest expression being "to ask [or seek] bread" and "to wander" (see below). Wherever the Bible commends charity, or even "gifts" to the needy (Esther ix. 22), it does not mean such as are urged by an intruding or supplicating mendicant, but such charitable deeds as are practised spontaneously by the giver—whenever there is a need for them. Thus the Bible praises a worthy woman with the words: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy" (Prov. xxxi. 20; compare Deut. xv. 7; Isa. lviii. 7).

Unknown to the Bible.

This omission of all care for beggars wandering from door to door is not without reason, but lies in the very nature of the Mosaic law. The distribution of the Holy Land among all the children of Israel in equal parts corresponding to the number of the members of each family; the manifold provisions for the relief of families or individuals impoverished by misfortune or disease; the strict prohibition of every kind of usury; the cancellation of all debts in the sabbatical year; the restoration of all the destitute landowners to their former estate at the recurrence of the jubilee year; and, finally, the provision that a poor Hebrew who sold himself to his wealthier brother should serve him until the jubilee only, without becoming deprived of his citizenship, and that his master was forbidden to treat him as a slave (Lev. xxv. 39 *et seq.*)—all these laws, as far as actually practised, must have rendered the existence of beggars quite impossible.

In somewhat later times, however, with the development of larger cities, begging seems to have been known to the Jews, either as occurring among them or among neighboring nations. This may be inferred from Ps. cix. 10, where the children of the wicked are cursed with beggary in contradistinction to the children of the righteous, who will never have to seek bread (Ps. xxxvii. 25; for the Hebrew expression corresponding to "begging," compare Ps. lix. 16 and cix. 10).

In the Apocrypha and N. T.

The first clear denunciation of beggary and alms-taking is found in Ecclus. (Sirach) xl. 28-30, where the Hebrew word for "begging" (according to the edition of Cowley and Neubauer, Oxford, 1897) is as in Ps. cix. 10 (compare Ecclus. [Sirach] xxix. 23 *et seq.*). Here, as well as in Tobit, and especially in the New Testament, where beggars are frequently mentioned (Mark x. 46; John ix. 8; Acts iii. 2, 3), the word ἐλεημοσύνη has already assumed the specialized sense of *alms* given to *begging* poor (Tobit iv. 7, 11, 16, 17; xii. 8–11; Ecclus. [Sirach] iii. 14, 30, 33; vii. 10–12; xvi. 14; xxix. 11–13; xxxi. 11; Matt. vi. 2–4; Luke xi. 41; xii. 33; Acts ix. 36; x. 2, 4, 31; xxiv. 17).

Women Did Not Beg.

The existence of house-to-house begging in Mishnaic and Talmudic times may be inferred from Peah viii. 7; Shab. l. 1, 151*b*; Meg. 15*b* (with this passage compare Targ. Esth. ix. 14); Ket. xiii. 3; B. B. 9*a*; and Sifre, Deut. 116. By these passages, however, it can not be decided with certainty whether there were only itinerant mendicants, or also resident beggars. The expression used in Peah viii. 7, "'ani ha-'ober mi-maḳom le-maḳom," probably alludes to the first class, while the other terms, "maḥazir 'al ha-petaḥim" and the Aramaic "ahadore appitḥa" may include both classes. Women did not beg from house to house. The support of a needy woman was, therefore, thought preferable to that of a needy man (Hor. iii. 7; Maimonides, "Yad," Mattenot 'Aniyim, viii. 15; Shulḥan 'Aruk, Yoreh De'ah, 251, 8). Professional beggars were a despised class; and it was forbidden to support them from the general charity fund with more than small alms (B. B. 9*a*; see Rashi on the passage; Yoreh De'ah, 250, 3, and the annotations of Shabbethai Cohen, according to which private benefactors may also observe the same rule). But it was also forbidden to drive a beggar away without giving him any alms (B. B. *l.c.*; Yad ha-Ḥazaḳah, *l.c.* vii. 7). Non-Jewish beggars were also recommended for support with food and garments (Tosef., Giṭ. v. [iii.] 4; Yad ha-Ḥazaḳah, *l.c.* vii. 7; Yoreh De'ah, 251, 1, gloss); but Jews were prohibited from receiving alms publicly from non-Jews, unless they were in danger of life (Sanh. 26*b*, see Rashi; Yad ha-Ḥazaḳah, *l.c.* viii. 9; Yoreh De'ah, 254, 1). Allusion is also made to a class of professional mendicants who feigned diseases or deformities in order to attract the sympathetic notice of passers-by. Such beggars were looked upon with contempt and aversion (Peah viii. 9; Tosef., Peah, iv. 14; Yer. Peah vii. 21*b*; Ket. 68*a*). Among the Samaritans there were many professional beggars, and the Midrash (Lev. R. v. 8; Midr. Teh. xix.) describes in a very amusing way the methods of these Samaritan mendicants.

Post-Talmudic Times.

To what extent begging was practised among the Jews of post-Talmudic times up to the eleventh century, is a question which can not be decided with certainty, since Hebrew sources of this period of Jewish history are very scanty. Judging from the undoubted fact that one of the chief forms that Jewish charity assumed was to discountenance begging from door to door, it is almost certain that before the period of the ghetto, and especially in smaller towns, there were no Jewish beggars at all (Abrahams, "Jewish Life in the Middle Ages," p. 309, Philadelphia, 1896).

The fact that the Jews formed distinct communities in the midst of contemptuously indifferent or actively hostile environments, caused them to draw closer to one another, and tended to soften and bridge over the differences of poverty and position. Hence in most Jewish communities before the thirteenth century, though the inroad of itinerant mendicants was a grievous burden on Jewish benevolence, the number of settled, resident beggars was very small (*ib.*).

Ghetto Age.

This was changed with the beginning of the ghetto age, when Jews were restricted to certain streets or quarters. Within the ghetto the Jews formed one large family, and house-to-house begging was carried on without publicity. Thus the system received a new impetus in the ghetto centuries, and reestablished itself in Jewish life. But the begging was restricted to Fridays and the middle days of festivals (Vogelstein-Rieger, "Gesch. der Juden in Rom," ii. 315). Begging in the streets of the ghetto or in front of the synagogue was, however, sternly forbidden (Berliner, "Gesch. der Juden in Rom," ii. 2, 56 *et seq.*). The system of house-to-house begging was occasionally favored by wealthier Jews, but the ordinary middle class were opposed to it; and their view carried the day (Yoreh De'ah, 250, 5).

Seventeenth Century Onward.

In the seventeenth century the system was revived; and especially on Fridays and on the eves of festivals the Jewish poor went about from house to house gathering alms. In modern Jewish life this system became a full-grown abuse; and irrepressible crowds of pushing beggars assembled about the synagogue doors (Abrahams, *l.c.*, p. 310). To-day the Jewish beggar, the so-called "schnorrer," is a persistent and troublesome figure in modern Jewish society.

As another kind of begging must be regarded the collections made for the Jewish settlers in Palestine. See also ALMS, CHARITY, ḤALUḲḲAH, RUSSIA, and SCHNORRER.

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J. SR. H. M.

BÉGIN, ÉMILE AUGUSTE: French physician and historical writer; born at Metz April 24, 1802 (according to some sources, April 23, 1803); died in Paris May 31, 1888. Meeting with difficulties in his preparation for the polytechnic school, he turned to medicine. Bégin served in the army, and was, during the Spanish war, attached to the hospital of Barcelona. Upon his return to France in 1828 he received the doctor's degree upon contributing the thesis "Influence des Travaux Intellectuels sur le Système Physique et Moral de l'Homme," Strasburg. He then settled in his native city, where in 1830 he founded a weekly journal, called "L'Indicateur de l'Est," which was, however, discontinued on Jan. 1, 1832. In 1850 Bégin removed to Paris and engaged in literary and archeological pursuits. Among other activities he participated in the works of the commission charged with the collection and publication of the correspondence of Napoleon I. In 1869 Bégin was appointed librarian of the Louvre, and in 1874, of the Bibliothèque Nationale, Paris, serving at the same time as physician at this institution. Besides being a member of many academies and societies, he was also attached to the Commission of Historical Monuments of the Moselle department.

In the field of medicine he published, in addition to his doctorate dissertation: "Connaissance Physique et Morale de l'Homme," Nancy, 1837; "Lettres sur l'Histoire Médicale du Nord-Est de la France," Metz, 1840; "Le Buchan Français: Nouveau Traité Complet de Médecine Usuelle," 2 vols., Paris, 1836; "Lettres à M. Littré sur Quelques Phlegmasies Muqueuses Epidémiques Qui Ont Regné Depuis Deux Siècles dans le Nord-Est de la France," Metz, 1842; and others. In literary and historical fields he displayed a still greater productivity, the chief works of which are: "Histoire de Napoléon, de Sa Famille et de Son Epoque au Point de Vue de l'Influence Napoléonienne sur le Monde," 6 vols., Paris, 1853–54; "Biographie de la Moselle," 4 vols., Paris, 1832; "Mélanges d'Archéologie et d'Histoire," Metz, 1840; "Dithyrambe Composé pour Honorer la Mémoire du Général Foy," in "Couronne Poétique du Général Foy," by Magalon, Paris, 1826; "Guide de l'Etranger à Metz et dans le Département de la Moselle," Metz, 1834; "Education Lorraine Elémentaire," 3 vols., Metz, 1835–36; "Guide de l'Etranger à Nancy," Nancy, 1837; "La Moselle d'Ausone," translated into prose, Nancy, 1839; "Metz Depuis Dix-Huit Siècles," 3 vols., Metz, 1846; "Voyage Pittoresque en Espagne et en Portugal," Paris, 1852; "Voyage Pittoresque en Savoie et sur les Alpes," Paris, 1852; "Musée Médiomatricien," Metz; "Eloges"; "Histoire des Sciences, des Lettres, des Arts et de la Civilisation dans le Pays Messin Depuis les Gaulois Jusqu'à Nos Jours," Metz, 1829; "Histoire des Duchés de Lorraine, de Bar, et des Trois Evêchés: Meurthe, Meuse, Moselle, et Vosges," 2 vols., Nancy, 1833; and a large number of articles and treatises in periodical publications, especially in "Austrasia," of which he was one of the founders. Of particular interest to Judaism are his researches on the history of the Jews in France, "Recherches pour Servir à l'Histoire des Juifs dans le Nord-Est de la France," published in "Revue Orientale," Brussels, vols. i. and ii.; and on Jewish physicians in Alsace and some other provinces, published in the form of letters to E. Carmoly, editor of the "Revue Orientale" ("Lettres Messines," *ib.* ii.).

BIBLIOGRAPHY: Julius Fürst, *Bibliotheca Judaica*, Leipsic, 1863, i.; Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1888; *La Grande Encyclopédie*; Vapereau, *Dictionnaire Universel des Contemporains*, Paris.

S. B. B.

BÉGIN, LOUIS JACQUES: French surgeon and author; born at Liège, Belgium, Nov. 2, 1793; died in Gorriquen, near Lacrouan, Bretagne, April 13, 1859. He studied medicine at the Military Hospital of Metz and in Paris. During the wars of Napoleon I. he served as assistant surgeon in the campaigns against Russia and Germany, 1812–14; and upon returning to his country continued with great success his studies at Strasburg and Val-de-Grâce, receiving the highest rewards. In 1821 Bégin was appointed instructor of physiology as applied to gymnastics at the military gymnasium of Metz; obtained his doctorate at Strasburg in 1823; and in 1832 was made lecturer to the School of Strasburg, on anatomy, physiology, and surgery. His educational and literary activity soon attracted attention. Upon arriving at Paris in 1835 he rapidly gained the highest degree in the civil and in the military medical service. Bégin was a member of the French Medical Academy since its foundation in 1823, and its president in 1847; surgeon-in-chief and first professor at the Hôpital de Perfectionnement of Val-de-Grâce; member in 1842, and subsequently president from 1850 to 1857, of the Sanitary Council of the French armies; commander of the Order of the Legion of Honor in 1851; and member of many learned societies—French and foreign. An ardent adherent of Broussais, he defended his theories with remarkable talent. Bégin's friend, Dupuytren, confided to him and Sauson the publication of the new edition of Sabatier's "Médecine Opératoire"; and in his will charged him with the publication of his unfinished "Traité de la Taille." In 1857 Bégin retired from the public offices he held.

Besides contributions to sanitary and medical periodicals, Bégin published the following works: "Principes Généraux de Physiologie Pathologique d'Après la Doctrine de M. Broussais," Paris, 1821; "Considérations Pathologiques et Thérapeutiques sur les Maladies Chirurgicales Aigues," doctorate thesis, Strasburg, 1823; "Application de la Doctrine Physiologique à la Chirurgie," Paris, 1823; "Nouveaux Eléments de Chirurgie et de Médecine Opératoire," Paris, 1824, in 2 vols.—the 2d ed. in 3 vols. in 1835; "Traité Thérapeutique Rédigé Suivant les Principes de la Nouvelle Doctrine Médicale," 2 vols., Paris, 1825; "Mémoire sur la Déviation du Rachis," Paris, 1826; "Traité de Physiologie Pathologique," 2 vols., Paris, 1828; "Mémoire sur l'Œsophagotomie," Paris, 1833; "Etudes sur le Service de Santé Militaire en France," Paris, 1849; "Mémoire sur la Gymnastique Médicale," Paris, 1823; "Supplement au Traité Historique et Dogmatique de la Taille, de J. Deschamps," 1826; "Mémoire sur l'Hémorragie à la Suite de l'Opération de la Taille par la Méthode Périnéale," etc., 1842; "Quels Sont les Moyens de Rendre, en Temps de Paix, les Loisirs du Soldat Français Plus Utile à Lui Même, à l'Etat, et à l'Armée?" 1843; "Des Plaies d'Armes à Feu," 1849; "Principales Maladies des Yeux, de Scarpa," 1821.

Bibliography: Julius Fürst, *Bibliotheca Judaica*, i., Leipsic, 1849; Alfred Dantes, *Dictionnaire Biographique*, Paris, 1875; *La Grande Encyclopédie*; G. Vapereau, *Dictionnaire Universel des Contemporains*, Paris, 1858, 1863.

s. B. B.

BEHAIM, MARTIN. See Zacuto, Abraham.

BEHAK, JUDAH: Russo-Hebrew writer; born at Wilna Aug. 5, 1820; died at Kherson Nov. 14, 1900. He was the last of the champions of progress in Russo-Hebrew literature, known under the name of "Maskilim." Owing partly to the influence of Elijah of Wilna, and partly to the progressive spirit of the epoch of Moses Mendelssohn, a circle of pioneers of Jewish culture was formed in Wilna, the leading spirits of which were Behak, M. A. Guenzburg, A. B. Lebensohn, Benjacob, S. I. Fuenn, and others. Its object was the revival of Biblical Hebrew and the diffusion of secular knowledge among the Jewish masses by the cultivation of the Hebrew language and literature.

Behak entered the literary field at the age of twenty, and engaged mainly in philological research, studying the Aramaic translation of the Bible and rational exegesis. He soon attracted attention by his scholarly articles in the Hebrew periodicals "Pirḳe-Ẓafon" and "Ha-Karmel." When the Rabbinical School was established at Wilna in 1848, Behak was invited to occupy the position of instructor in the Talmud of the advanced classes. This post he continued to hold until 1856, when he removed to Kherson, where he retired into private life. In commemoration of his eightieth birthday (Aug. 5, 1900), some of the prominent members of the Jewish congregation of Kherson founded, under the name of "Bet-Yehudah," a school in which all subjects were to be taught in Hebrew.

Behak corresponded extensively with most of the Hebrew scholars of the second half of the nineteenth century. Two of his letters (to A. Dobsevage and Palei) appeared in "Ha-Modia' la-Ḥadashim," No. 5, New York, 1901.

Besides numerous articles in various Hebrew periodicals, Behak published notes on the "Biurim Ḥadashim" to the Pentateuch, to be found in the first volume of the Bible edition published by Lebensohn and Benjacob, Wilna, 1848–53; "'Eẓ-Yehudah" (Judah's Tree), a treatise on the prophet Samuel and on the twenty-four places in the Bible where the priests are also called Levites, Wilna, 1848; notes to Ben-Ze'eb's "Talmud Leshon Ibri," Wilna, 1848 and 1857; notes to Solomon Loewisohn's "Meḥḳere Lashon," Wilna, 1849; "Tosephet Milluim" (Additional Notes), a commentary on the Aramaic translation of the Pentateuch, Wilna, 1898.

Bibliography: *Voskhod*, 1900, No. 87; *Ha-Meliẓ*, 1900, No. 254.

H. R.

BEHALAH ("terror" or "panic"): A name commonly bestowed on several periods of great excitement in Lithuania and Poland, when, for various reasons, Jewish parents thought it prudent to have their children married at the earliest possible age. Early marriages were customary in those times, and therefore those which occurred in the behalahs, being exceptionally early, were contracted for children of very tender age, sometimes not more than seven or eight years, in order to save them from some supposedly impending danger. There is reason to believe that there was a Behalah as early as 1754 (Ephraim Solomon Margoliot, "Bet Ephraim," part "Eben ha-'Ezer," No. 41, Lemberg, 1818); but the first about which there is positive information occurred in 1764. It is described by Ezekiel Feivel of Dretschin, in his "Toledot Adam" (1st ed., Dybernfurth, 1801, 11*a*), in the name of R. Ḥayyim of Volozhin, who describes how, in that year, terror was spread among the Jews of Lithuania by a report that Jewish girls were to be prohibited from marrying before the age of thirty, and boys before twenty-five. Many of the Jews then hastened the marriages of their children, even of the youngest. Then, naturally, soon arose the question of the legality of such marriages, and a discussion of it is found in a responsum by Raphael Cohen of Hamburg (then at Pinsk), dated 1765.

The second Behalah occurred in Poland between 1780 and 1793. It is mentioned in a responsum in Ezekiel Landau's "Noda' bi-Yehudah," part "Eben ha-'Ezer," No. 43, which is preceded by the remark that this question from Poland came before Joseph of Posen "in the time of the great excitement before the issue of the severe law ["gezerah"] about marriages, when a rumor was spread . . . and they were marrying little boys to little girls, and now they repent. . . ." As Joseph came to Posen in 1780, and Ezekiel Landau died in 1793, this Polish Behalah must have taken place between those dates.

The next Behalah occurred in 1833. It was caused by some wild rumors of enlisting Jewish girls in the army, and other absurd reports about terrible gezerot, spread before the promulgation of the regulations concerning the Jews, in the year 1835. Section 17 of these regulations prohibits marriages among Jews before the bridegroom has reached the age of eighteen, and the bride that of sixteen. Bogrov, in his "Zapiski Yevreya," p. 3, gives a vivid account of this Behalah.

The latest behalahs took place between 1843 and 1848 at various Russian towns, and were merely precautions taken by some fanatical Jews to save the unmarried children from being forced to attend the schools, then about to be established in various Jewish communities. The last Behalah was rather insignificant, and has been traced to a poor schoolmaster who had a houseful of grown-up daughters for whom he could not provide any dowries, and whom, in the excitement which he helped to cause, he succeeded in marrying to little boys. According to the reports of people still living (1902) who remember that period, the account of the last Behalah, in a novel of Peter Smolenskin, is highly exaggerated.

Bibliography: Responsa (No. 9) appended to Raphael ben Yekutiel Cohen's *Torat Jekutiel*, Berlin, 1772; Perles, *Gesch. der Juden in Posen*, in *Monatsschrift*, xiv. 261; Smolenskin, *Ha-Toch Bedarke ha-Hayyim*, 3d ed., part 2, p. 169, Vienna, 1880; Levanda, *Svornik Zakonov*, p. 362; private sources.

H. R. P. Wi.

BEHAR, JACOB JOSEPH HA-ROFE: Chief rabbi of Bagdad about 1843, and author of two Hebrew works; viz., "Shir Ḥadash," a commentary upon the Song of Solomon, printed at Calcutta, 1843, by Eleazar Mari Aaron Saadia Araki, and "Na'awah Tehillah," a commentary upon the Psalms, Jerusalem, 1845.

Bibliography: *Livret Hazan*.

S. M. Fr.

BEHAR, MOSES SHABBETHAI: Rabbi and author; lived in Salonica at the beginning of the nineteenth century. Author of a Hebrew book, "Torat Mosheh" (Salonica, 1802), a collection of responsa.

S. M. Fr.

BEHAR, NISSIM: Palestinian educator; born at Jerusalem, 1848. His father, Rabbi Eliezer Behar, having migrated from Rumania to Palestine, instructed Nissim, when but five years old, in the Talmud. Distress forced the family to leave Jerusalem in 1863 for Constantinople, where Behar was admitted to the Ecole Camondo. Adolf Crémieux, visiting that school, took an interest in the young man, and sent him in 1867 to Paris, where he entered the Ecole Orientale and was prepared for a pedagogical career. Having finished his studies, he returned to the East, and with the financial aid of the Alliance Israélite Universelle organized elementary schools at Aleppo in 1869, in Samacoff (Bulgaria) in 1874, at Galata (a suburb of Constantinople) in 1875, and finally in 1882 at the Technical School of Jerusalem, the opening of which brought upon Behar severe persecution from ignorant Jews of that city. After twenty-eight years of educational work, fifteen of which were passed as headmaster of the Technical School, Behar was pensioned in 1897.

A whole generation of young men owe their mental development and success in life to the devotion of their master, Behar. In 1899 he commenced the propaganda in favor of the Alliance Israélite Universelle, traveling in Western Europe and in the United States of America. He is now (1902) a resident of the city of New York, furthering the interests of the Alliance Israélite.

Behar is the author of a small biography, in Judæo-Spanish, of Adolf Crémieux (Constantinople, 1879).

S. F. T. H.

BEHEADING.—Biblical Data: As a regular capital punishment, Beheading does not seem to have been known to the Israelites before the time of the Greek dominion. Only cutting off the head of a slain or disabled enemy (I Sam. xvii. 51 *et seq.*) for a trophy occurs (I Sam. xxxi. 9; practised by the Philistines). Soldiers sent to kill anybody usually brought his head as proof of the faithful execution of their mission (see II Kings vi. 31, 32; II Sam. xvi. 9; xx. 21, 22). The Babylonian and Assyrian monuments abound in representations of such trophies. The Egyptians, however, seem to have employed this mutilation very rarely, except in the earliest times (first and second dynasties). Their belief that life has its seat in the head, and that Beheading means, therefore, a destruction of the soul's second existence—Beheading thus was reserved for the worst criminals as bringing double and eternal death—may possibly furnish a clue for the importance attached to the head as a trophy, among ancient nations. See Capital Punishment.

J. JR. W. M. M.

——**In Rabbinical Literature:** According to rabbinical opinion, Beheading was one of the accepted modes of execution in the Bible (Mishnah Sanh. vii. 1). Murder and idolatry (when committed by a whole city, Deut. xiii. 14) were the crimes punishable with Beheading (Mishnah Sanh. ix. 1; Mek., Mishpatim, 4; Sifre, Deut. 94). Punishing a slave so severely that death followed within twenty-four hours, was accounted murder; and the guilty master was punished capitally (Mek., Mishpaṭim, 7).

The mode of procedure in Beheading is a matter of dispute, even as early as the Tannaites of the second century, some of whom maintained that the criminal's head was struck off with a sword, "the way the government does"; while, according to R. Judah ben Ilai, the neck of the victim was placed against a block, and the head hewn off with an ax (Mishnah Sanh. vii. 3). This discussion between R. Judah and his opponents (Tosef., Sanh. ix., end; Gem. *ib.* 52*b*) reveals the fact that Beheading, as a mode of execution, must have been adopted in late years from other nations—Assyria or Persia, Greece or Rome. The very question, whether ax or sword should be employed, is intelligible only on the supposition that Beheading was a foreign procedure, and one, therefore, not determined by law or custom. It is known that the Roman emperors adopted the use of the sword in lieu of the ax. For the same reason, Beheading was the only mode of execution which a Jewish king might employ, other current modes mentioned in Scripture being reserved for the established courts of law; a king may only claim, as royal privilege, that which kings customarily demand (Maimonides, "Yad ha-Ḥazaḳah," Sanh. xiv. 2; *ib.*, Melakim, iii. 8, following the Tosefta, Sanh. vii. 3; Yer. Sanh. vii. 24*b*).

Beheading was accounted one of the least painful modes of execution; according to the view of R. Simeon, it was the least painful (Mishnah, *ib.* vii. 1). It was customary to have two different burial-places for executed criminals: one for those who had suffered death by stoning or by fire; the other, for those beheaded or strangled. The punishment was considered a measure of the crime; and it was not deemed right to bury criminals of a minor degree among those of greater wickedness (Tosef., Sanh. ix. 9; Mishnah, vi. 5; Gem. 47*b*).

Bibliography: Duschak, *Mosaisch-Talmudisches Strafrecht*, pp. 10, 11, 41.

J. SR. L. G.

BEHEMOTH. See Leviathan.

BEHR, ISSACHAR FALKENSOHN: Lithuanian poet; born in 1746 at Zamosc, government of Lublin, Russian Poland, or, according to Recke and Napiersky, at Salaty, a village in Lithuania, near the Courland frontier. Behr received in his native town no education beyond that afforded in small country schools, and was married at an early age, according to the custom of that time. He engaged in retail trade, and while he was at Königsberg, Prussia (about 1767), his whole stock in trade, consisting of a piece of velvet, was stolen from him. Ashamed to return, and in the hope of bettering his condition and that of his family, he sought to become a student at the university, though possessing no funds and having no knowledge of German. Finding this impossible, he left Königsberg and tramped to Berlin, often contemplating suicide in a nearby stream. Arrived at the Prussian capital (1768), he looked up his relative and countryman, Israel Zamosc, who, as tutor, came in contact with the leading Jewish families of the city. Through the influence of his relative and of Daniel Jafe he was introduced to Moses Mendelssohn, whose house was at that time the rendezvous of men of talent and genius. With the assistance of his new friends, Behr was enabled to acquire an education, studying German, French, and Latin (being forced to start, however, with the rudiments of each language), and later natural science, philosophy, and medicine.

As soon as Behr had mastered German, he commenced to write poetry, using as models the poems of Ramler, Wieland, and Herder. During this time Boie wrote to Knebel, the friend of Goethe: "The poems of the Lithuanian are said to have appeared in print. You are right: the Jewish nation promises much after it is once awakened" (translated from "Literarischer Nachlass und Briefwechsel Karl Ludwig von Knebel's," ed. Varnhagen von Ense and Th. Mundt, ii. 111, Leipsic, 1840).

In 1771–72 the "Gedichte eines Polnischen Juden, mit Anhang" were published in Mitau and Leipsic. Goethe himself reviewed them in the "Frankfurter Gelehrte Anzeigen" of 1772. "First, we must admit," he says, "that the superscription of these pages has made a very favorable impression upon us." He continues by saying that he had expected something new, and had hoped to note the impression made by German habits and customs upon a foreigner—and this foreigner a Polish Jew entirely unacquainted and unused to the country—but that he finds himself sorely disappointed: "Only mediocrity, hated of gods and men." He concludes his review with these words: "We hope that we may one day meet him again in those parts, where we seek our ideals, and in a more intellectual mood" (Goethe's "Vollständige Ausgabe Letzter Hand," xxxiii. 38 *et seq.*, Stuttgart and Tübingen, 1830).

About this time Behr left Berlin for Halle, and completed at the university of that city his studies in medicine, graduating in 1772. The title of his thesis was "Animadversiones Quædam ad Illustrandam Phrenitidis Causam" (Halle, 1772). The same year he went to Breslau. Kayserling, in his "Issachar Falkensohn Behr," says that, according to a manuscript, Behr's coreligionists, fearing that, like many others, he would change his religion, placed him in custody. Of his further history nothing is known, except that he practised medicine in Hasenpoth, Courland, and removed to Mohilev on the Dnieper about 1775. It is doubtful whether he went thence to St. Petersburg, as stated by Fischer in Hupels' "Nordische Miscellen," iv. 15. According to Kayserling, Behr was the father of Rabbi Jeruḥam, who published "Oẓar Neḥmad," a commentary on the "Cuzari" by Israel Zamocz; if this were so, then Behr died before 1796.

Bibliography: Goethe's *Werke*, as above; letters of Karl G. Lessing to Gotthold Ephraim Lessing, in Lessing's *Gesammelte Schriften*, xiii. 305–306, Berlin, 1840; *Literarischer Nachlass und Briefwechsel Karl Ludwig von Knebel's*, as above; Kayserling, in *Wiener Jahrbuch für Israeliten*, 1862, pp. 1 *et seq.*; Fürst, *Bibliotheca Judaica*, s.v. *Falkensohn*, Leipsic, 1863; Kayserling, *Der Dichter Ephraim Kuh* (Appendix, *Issachar Falkensohn Behr*), pp. 43 *et seq.*, Berlin, 1864 (who mistakes Karl G. Lessing for Gotthold Ephraim Lessing); Karpeles, *Gesch. der Jüdischen Literatur*, ii. 1094, Berlin, 1886 (who calls him "Isachar Bär Falkensohn"); Fuenn, *Keneset Yisrael*, p. 186, Warsaw, 1886–1890; Winter and Wünsche, *Jüdische Literatur*, iii. 881, Berlin, 1897; Recke and Napiersky, *Allgemeines Schriftsteller- und Gelehrten-Lexikon*, i. 92, Mitau, 1827; H. Rosenthal, *Toledot Anshe Shem be-Kurland*, in *Ha-Meliẓ*, Odessa, 1862.

H. R. F. T. H.

BEHREND, FRIEDRICH JACOB: German physician; born at Neu-Stettin, Pomerania, June 12, 1803; died at Berlin May 30, 1889. He was educated for a mercantile career, and became a clerk at Königsberg, East Prussia, in 1819, but resigned the position in 1821 to prepare himself for his academic studies. In 1823 he entered the University of Königsberg, and three years later was graduated as doctor of medicine. Spending the following two years in travel, he settled as physician in Berlin in 1829. There he was employed by the city department of police as medical examiner of prostitutes, becoming in 1876 chief physician of the "Sittenpolizei," with the title of "Geheimer Sanitätsrath."

Behrend was the editor of the following medical works and journals: (at first with Moldenhauer, later alone) "Allgemeines Repertorium der Medizinisch-Chirurgischen Journalistik des Auslandes," 22 vols., Berlin, 1829–35; "Bibliothek von Vorlesungen der Vorzüglichsten und Berühmtesten Jetzt Lebenden Aerzte, Wundärzte und Geburtshelfer des Auslandes über Medizin, Chirurgie, und Geburtshilfe," 23 vols., Leipsic, 1833–41; "Syphilidologie oder die Neuesten Erfahrungen, Beobachtungen, und Fortschritte des Inlandes und Auslandes über die Erkenntniss und Behandlung der Venerischen Krankheiten," Leipsic, 1838–40; (with A. Hildebrandt) "Journal für Kinderkrankheiten," Berlin and Erlangen, 1843–72; (with Henke) "Zeitschrift für Staatsarzneikunde," 1850–64.

He was also the author of the following books: (1) "Ikonographische Darstellung der Nichtsyphilitischen Hautkrankheiten," Leipsic, 1839; (2) "Ikonographische Darstellung der Beinbrüche und Verrenkungen," Leipsic, 1845; (3) "Prostitution in Berlin und die Gegen die Syphilis zu Nehmenden Massregeln," Erlangen, 1850; (4) "Die Oeffentlichen Bäder und Waschanstalten, Ihr Nutzen und Ihr Ertrag," *ib.* 1854; (5) "Die Kanalisirung der Stadt Berlin in Gesundheitlicher Beziehung," Berlin, 1866.

Further, Behrend has contributed many essays to Rust's "Magazine," Hufeland's "Journal der Praktischen Arznei und Wundarzneikunde," Henke's "Zeitschrift für die Staatsarzneikunde," etc., and translated medical works of foreign countries.

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S. F. T. H.

BEHREND, GUSTAV: German dermatologist, medical writer, and professor of medicine at the University of Berlin; born at Neu-Stettin, Prussia, Jan. 10, 1847. He attended the gymnasium of his native town and the University of Berlin, obtaining his doctorate in 1870. During the Franco-German war he was assistant physician at the Reserve Lazareth in Berlin, in which city he established himself as a physician in 1872, becoming a well-known specialist in dermatology and syphilis. In 1882 he was admitted to the medical faculty of the University of Berlin as privat-docent, and lectured on dermatology and syphilis. He also treated of the subject of prostitution. He became titular professor in 1897, and chief physician of the Municipal Dispensary for Sexual Diseases in 1891. Behrend is the author of about sixty books and articles, the more important of which are: (1) "Ueber Erythema Exsudativum Multiforme Universale," Berlin, 1877; (2) "Pemphigus, Syphilis Hæmorrhagica," etc., *ib.* 1879; (3) "Ueber Pityriasis, zur Lehre von der Vererbung der Syphilis," etc., *ib.* 1881; (4) "Ueber Komplikation von Impetigo Contagiosa und Herpes Tonsurans," *ib.* 1884; (5) "Wirkung des Lanolin bei Hautkrankheiten," etc., *ib.* 1886; (6) "Ueber Antharobin," *ib.* 1888; (7) "Nervenläsion und Haarausfall," *ib.* 1889; (8) "Ueber die Gonorrhoebehandlung Prostituirter," *ib.* 1898. His "Lehrbuch der Hautkrankheiten," *ib.* 1883, is well known. He is also a contributor to the "Handwörterbuch der Medizin" and to Eulenburg's "Realencyklopädie der Medizin." For the latter he has thus far written about thirty articles.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts*, s.v., Vienna, 1901; Hirsch, *Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker*, s.v., Vienna, 1884.

S. F. T. H.

BEHREND, HENRY: Physician and communal worker; born in Liverpool in 1828; died in London Nov. 28, 1893. After completing a brilliant academical career, he studied for the medical profession at University College Hospital, London, and continued his studies at Manchester. In 1850 he was elected a member of the Royal College of Surgeons of England; became a licentiate of the Royal College of Physicians of Edinburgh in 1859, and a member of the same in 1868. At first Dr. Behrend practised in Liverpool, where he was appointed honorary physician of the Liverpool Dispensary and other institutions. He also acted for some time as surgeon to a Lancashire regiment of militia. Later on he practised in London, where he was widely patronized. Dr. Behrend contributed many articles to the medical journals; a series of papers on "The Late Cholera Epidemic" to the "Lancet," in 1852; an "Essay on the Post-Biblical History of the Jews," 1850. His articles on the "Communicability of Diseases from Animals to Man" were translated into several continental languages. Dr. Behrend wrote also in defense of sheḥitah and the regulations of the Mosaic code. In the "Nineteenth Century" he published an article entitled "Diseases Caught from Butchers' Meat"; and other contributions on the same subject were later reprinted in book form. He also lectured before learned societies on medical and archeological subjects.

Dr. Behrend rendered his greatest service to the London community in his connection with the Jews' Hospital and Orphan Asylum, Norwood, of which he was elected chairman of the committee in 1868, vice-president in 1869, and president in 1871. This last office he filled with conspicuous ability, helping to make the charity one of the best-managed orphan asylums in the United Kingdom.

BIBLIOGRAPHY: *Jewish Chronicle* and *Jewish World*, Dec. 1, 1893.

J. G. L.

BEHREND, ISRAEL B.: German physician and writer on medical subjects; born at Wittenburg, Mecklenburg-Schwerin, 1804; died at Rostock, March 13, 1867. Educated at the gymnasium and the university at Rostock. In 1827 he received the degree of doctor of medicine from the latter institution, and the same year he established himself as a physician in Rostock. He followed the profession in that city for forty years, until his death, and built up a large practise.

Of Behrend's works the following are the most important: "Ueber die Anwendung des Brechmittels gegen die Cholera," Schwerin, 1831 (interesting for its information on the treatment of cholera at that time); "Febris Intermittens Stationaria," Wismar, 1853. Some of his essays treating on homeopathy, neuralgia facialis, fever, etc., were published in "Hufeland's Journal," vols. lxx. xciii.; "Hennemann's Beiträge," vol. i; "Mecklenburger Medizinisches Conversationsblatt," vol. i. *et seq.*

Behrend was deeply interested in the political position of his coreligionists in Mecklenburg, and embodied his opinions in his work, 'Eine Schrift über die Juden in Mecklenburg und Ihre Bürgerliche Gleichstellung," 1843.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.; Hirsch, *Biographisches Lexikon*, s.v.

s. F. T. H.

BEHREND, JACOB FRIEDRICH: German jurist; born at Berlin Sept. 13, 1833; finished his studies in his native city at the university. He became "Gerichtsassessor" in 1859; but, deciding upon a scholastic career, he became privat-docent at the Berlin University in 1864. The first-fruit of his research was the "Magdeburger Fragen," edited by him, and published in Berlin, 1865. This 300-page treatise is a critical treatment of the manuscripts which are in existence under this name, and are traced by him to a Prussian origin of about the period from 1386 to 1402, and dealing with the "Schöffen-Recht." The next product of his industry in the same direction was "Ein Stendaler Urtheilsbuch aus dem 14ten Jahrhundert," Berlin, 1868. This consists of thirty-one decisions of the "Magdeburger Schöffenstuhl," published for the first time from a manuscript in the Royal Library, Berlin. Each decision is furnished with an exhaustive commentary. It was received by juridical scholars as a perfect model of such work.

Behrend became associate professor of jurisprudence at Berlin University in 1870. In the following year he assumed the editorial management of the "Zeitschrift für die Deutsche Gesetzgebung und für Einheitliches Deutsches Recht." In 1873 Felix Dahn was associated with him in this magazine, the title of which was changed in 1875 to "Zeitschrift für Gesetzgebung und Rechtspflege in Preussen." A treatise by him, "Zum Prozess der Lex Salica," appeared in the "Festgaben für A. W. Heffter," Berlin, 1873; and in the same year he issued his masterly contribution to the literature of the law of stock corporations, "Ein Gutachten über die Aktiengesellschaften," which was published in the "Schriften des Vereins für Social-Politik," Leipsic, 1873. That year was memorable, too, for his having received a call from the University of Greifswald as professor of jurisprudence, which he accepted.

His next important production, and probably his most substantial contribution of permanent value, to legal literature is the "Lex Salica, Nebst den Capitularien zur Lex Salica, Bearbeitet von Alf. Boretius," xxiii. 164, Berlin, 1874. The scholarly and exhaustive manner in which Behrend proposed the task of editing critically the manuscripts of this code of laws of the early Franks is attested by the fact that a revised and enlarged edition was issued twenty-three years later; viz., at Weimar in 1897.

In the year 1880 the publication of Behrend's "Lehrbuch des Handelsrechts," designed to be comprised in two volumes, was begun in serial form by the issue of the first "Lieferung" of 192 pages. Its great importance was immediately recognized as being the first comprehensive scientific exposition of German commercial law. The production of this vast undertaking was, however, a slow process. In sixteen years six parts were issued, completing the first volume of nearly 1,000 pages. Another of Behrend's works worthy of mention is "Anevang und Erbengewere," Berlin, 1885. In 1888 he received the appointment of "Reichsgerichtsrath" in Leipsic, a judicial position in the highest court in Germany. The Order of the second class of the Red Eagle was conferred upon Behrend in Oct., 1900.

Bibliography: Meyer, *Konversations-Lexikon*, 1897.

s. M. Co.

BEHRENDS, LEFFMANN (LIEPMANN COHEN): Financial agent of the dukes and princes of Hanover; born about 1630; died at Hanover Jan. 1, 1714. His honorable position is lauded by Manasseh b. Israel in his "Hope of Israel." Behrends frequently used his influence in favor of his coreligionists. His father, Issachar Bärmann by name (died Aug. 23, 1675), was the son of the Talmudic scholar Isaac Cohen of Borkum; and the name "Behrends" was adopted by Liepmann in honor of his father. His first wife, Jente (died 1695), was a daughter of Joseph Hameln, president of the congregation; his second, Feile (died 1727), a daughter of Judah Selkele Dilmann. Liepmann had the following children by his first marriage: Naphtali Hirz (died 1709), who became president of the congregation; Moses Jacob (died 1697), praised as a Talmudic scholar and philanthropist; Gumpert and Isaac, who, in 1721, were accused of an attempt at fraudulent bankruptcy, in consequence of which they were compelled to leave Hanover (1726). Behrend's daughter Genendel became the wife of the chief rabbi of Prague, David Oppenheimer. She died at Hanover June 13, 1712.

Behrend's services as president of the congregation, in his endeavors to preserve the congregational cemetery, and to secure a special rabbinate and other privileges for Hanover, were valuable in the extreme. In 1683 Duke Rudolph August appointed him chief supervisor of the bleacheries of his community in the Harz. He stood in close relation to a number of princes, assisted Talmudic scholars, and established a "bet ha-midrash" in his own house. The library of his son-in-law David Oppenheimer, which he had himself enlarged, and which his son-in-law, owing to the censorship and other reasons, did not wish to keep at Prague, was removed by Behrends to Hanover, thus enabling the pastor Johann Christian Wolf of Hamburg to avail himself of it in preparing the "Bibliotheca Hebræa." Together with his son Naphtali Hirz, Liepmann in 1703 had a new synagogue erected upon the site of the old one, which, constructed by order of the duke of Hanover in 1609, had been torn down four years after its erection. The fate of Liepmann's two sons Gumbert and Isaac is related in a family "megillah," published by Jost in the second volume of the "Jahrbuch für die Geschichte der Juden."

Bibliography: Wiener, *Liepmann und Seine Söhne*, in *Monatsschrift*, xiii. 161 *et seq.*; idem, in *Hannoversches Magazin*, 1863, i.-ii.; idem, in Berliner's *Magazin*, 1879, pp. 48-63.

G. A. F.

BEHRENS, SIR JACOB: Municipal worker at Bradford, England; born at Pyrmont, Germany, Nov., 1806; died at Torquay April 22, 1889. His father, removing to Hamburg in 1815, became a successful merchant; and Jacob began his career by entering his father's firm. In 1834 he left Hamburg for England and took up his residence in Leeds. Here he entered into business as merchant, and in a short time extended his operations to Manchester. In 1838 he finally settled at Bradford, and the history of the development of the worsted trade of that town is inseparably associated with his name. He took an active part in the municipal life of the town, was the founder of the Bradford Chamber of Commerce, and was regarded as an authority upon questions of tariffs and of commercial treaties. He was also an expert statesman, occupying himself in that capacity mainly with obtaining statistics on trade, the tribunals of commerce, the bankruptcy laws, and the Yorkshire Joint Tariffs Committee (of which he was president). Mr. Behrens appeared before a commission at Paris as a witness from the English worsted district, in reference to the commercial treaty with France. In recognition of his services on this occasion, he was knighted by Queen Victoria Oct., 1882. Sir Jacob was an advocate of free trade, and rendered much assistance to Richard Cobden in the intricate negotiations which led up to the French treaty of 1861. He was active also in philanthropic movements, held a prominent place in the Bradford Philosophical Society, founded the Eye and Ear Hospital at Bradford; and was a member of the Anglo-Jewish Association, although he took no further active part in Jewish communal affairs.

Bibliography: *Jewish Chronicle* and *Jewish World*, April 26, 1889.

J. G. L.

BEHRMANN, LAZAR JAKOVLEVICH: Russian teacher and editor; born in Friedrichstadt, Courland, Sept. 26, 1830; died at St. Petersburg April 27, 1893. He received his early education in the ḥeder and in the district school of his native town, where he began his vocation as private teacher. In 1854 he settled in Mitau, where in 1861 he opened a private school for Jewish boys. The Jewish community of St. Petersburg invited him in 1864 to found its first Jewish school, which remained under his management until his death. From 1869 to 1882 he was instructor in the Jewish religion at the Kolomenskaya Women's College in St. Petersburg. In 1879 he founded there the weekly Russo-Hebrew periodical "Russki Yevrei," which he published and edited conjointly with H. M. Rabinovich until 1883, and after that with L. O. Kantor to the end of 1884.

Behrmann is the author of "Osnovy Moiseyeva Zakona," which was recommended by the Ministry of Public Instruction as a manual for all high schools where the Jewish religion was taught and of "Sankt-Peterburgskiya Yevreiskiya Uchilishcha."

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892.

H. R.

BEHRMANN, VASILI LAZAROVICH: Russian lawyer; son of Lazar Jakovlevich Behrmann; born in Mitau, Russia, Sept. 15, 1862; died at Cairo, Egypt, March 18, 1896. He received his early education at his father's school in St. Petersburg, passed through the gymnasium, and then studied law at the University of St. Petersburg, whence he graduated in 1885. While at the university he edited the foreign news department of the periodical "Russki Yevrei" (Russian Hebrew), published by his father. After the anti-Jewish riots in South Russia in 1881 he became an ardent Zionist, an active promoter of the Palestine movement in Russia, and a useful collaborator of the Society for the Promotion of Education Among the Jews of Russia.

In 1884 Behrmann published a collection of articles entitled "Palestina," and in 1892 another collection, Sion (Zion). In 1894 he visited England on a mission to collect information about the English emigration system. He left in manuscript a work on "How to Regulate Russian-Jewish Emigration."

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii. 91, St. Petersburg, 1892; *Aḥiasaf*, p. 301, Warsaw, 1896; and private sources.

H. R.

BEILIN, ISAAC WULFOVICH: Russian teacher and physician; born in the first quarter of the nineteenth century; died at Wilna March 9, 1897. He was graduated from the Rabbinical School of Wilna, and subsequently held the position of senior teacher there for seventeen years, until the school was closed by order of the government. He then, at the age of forty, began to study medicine, and, after being graduated from the Academy of Medicine of St. Petersburg, was appointed military physician to the 107th Troitzky Regiment, which position he held until his death. He contributed some valuable articles on the Jewish question to the "Yevreiskaya Biblioteka" and to "Razsvyet."

Bibliography: *Nedelnaya Khronika Voskhoda*, 1897, No. x.

H. R. V. R.

BEIM, SOLOMON BEN ABRAHAM: Karaite ḥakam and ḥazan at Odessa; born there about 1820. Having received a good education from his father, who was an excellent Hebrew scholar, Solomon devoted himself to the instruction of his coreligionists, and founded many schools in Odessa and in the Crimea. He published in Russian at Odessa in 1862 a memorial work on the chief seat of Karaism in the Crimea—viz., Chufut-Kale—entitled "Pamjato Chufut-Kale," in which he endeavors to demonstrate the great antiquity of the Karaite sect and goes so far as to trace the settlement of the Karaites in the Crimea back to the time of Cambyses.

Bibliography: Gottlober, *Bikkoret le-Toledot ha-Keraim*, 1865, p. 206.

K. I. Br.

BEIRUT, SYRIA (ancient **Berytus**): City in Phenicia, at the mouth of the river of the same name, on the Mediterranean between Byblus and Sidon. In the El-Amarna texts (Winckler, "Altorientalische Forschungen," i. 309, 436; "Monatsschrift," 1898, xlii. 480) the city is called "Birutu" ("Biruna"). At a very remote period it was also called "Beroa," like another town in the vicinity ("Rev. Archéol." v. 549), and only in historic times was it called by the Greeks "Berytus." According to Stephen of Byzantium, the word *Βηρυτός* is derived from *βήρ* (באר), a well, or rather from its plural בארות (Muss-Arnolt, in "Transactions of the Am. Phil. Assoc." 1892, xxii. 48). Modern scholars derive the name from Aramaic ברוש and Syriac ברותא (ברתא), "cypress," the name of the whole country, *Φοινικη*, being similarly derived from the palm. The form ברתיא is found on monuments (it is an adjective meaning "Berytic"; see Cook, "A Glossary of Aramaic Inscriptions," *s.v.*), hence the similarly sounding word in the Talmud (Men. 28*b*, 63*a*) must be translated as "apples of the Berytians"; another passage (Yer. Pes. 30*a*) mentions cakes from Berytus.

Several places of the name of "Beeroth" are mentioned in the Bible. Some exegetes have erroneously identified Berytus with Berotha (Ezek. xlvii. 16), which was near Hamath and on the northern boundary of Palestine. Just as all places of the name of "Beeroth" are to-day called in Arabic "El-Bîreh," so Berytus bore (according to S. Krauss) in Talmudic times the name "Beri" or "Biri"; this is clear from a passage in Yalḳuṭ (Num. 729), where Beri is located between Sidon and Antiochia as a port; compare Sifre, Num. 84. As Sidon is called in the Bible (Josh. xi. 8, xix. 28) "great Zidon," so Berytus is called in Yer. Sheb. 36*c* "great Beri" (the name is corrupted in the parallel passages Tos. Sheb. iv. 11; Sifre, Deut. 51), to distinguish it from other places of the same name. In any case the city lay within the jurisdiction of the Jews, for the Sibylline Books (vii.) also mention Berytus, and Jews, of course, were living there.

Becomes a Roman Colony.

It is impossible to tell at what time the Jews commenced to live at Beirut, as very little is known about the city in Phenician and Seleucid times. In the year 15 B.C., it became a Roman colony, receiving the name "Colonia Julia Augusta Felix Berytus" (Schürer, "Gesch." i. 340). It was for this reason that the Herodian house did so much to build it up. Herod erected cloisters, temples, and market-places ("Ant." xvi. § 11, 2; Josephus, "B. J." i. 21, § 11; i. 27, § 2), and the emperor Augustus ordered the court to sit here that examined into the charges made by Herod against his sons, Alexander and Aristobulus, whom he afterward executed (Josephus, "Ant." xvi. 11, § 2; "B. J." i. 27, § 2). After Herod's death (4 C.E.) the citizens of Beirut placed 1,500 auxiliaries at the disposal of Quintus Varus to assist in suppressing the robbers that infested Judea ("Ant." xvii. 10, § 9; "B. J." ii. 5, § 1). Agrippa I. (41) also paid particular attention to the city, and erected a sumptuous theater, baths, and porticoes ("Ant." xx. 9, § 4). At the dedication of these buildings 400 malefactors were ordered to take part in the gladiatorial fights ("Ant." xix. 7, § 5). Agrippa II. (50-100) continued to embellish the city at a great expense, and to the serious displeasure of his Jewish subjects, who objected to so much money being spent upon a heathen city ("Ant." xx. 9, § 4). It was to this heathen city that Titus came after the destruction of Jerusalem (70) and, at the games, put to death a great many of the Jews taken captive in the war ("B. J." vii. 3, § 1). The same atrocities are probably referred to in Pesiḳ. R. (xxviii. 135*b*, ed. Friedmann), where, however, the Berytians are called "children of Bari" (or Beeri).

First Mention of Jews.

No information can be gotten about Beirut from Talmudic literature. Bartuta, the birthplace of R. Elazar ben Judah (see the passages in "Seder ḥa-Dorot," ii. 63*a*, Warsaw, 1878), is not to be identified with it, as Isaac Ḥelo (see below) maintains. For many centuries little mention is made of the Jews of Beirut. The story that they dishonored a picture renowned in ancient times (Athanasius, "De Passione Imaginis Christi") is declared by Wulfer to be a fable of the monks ("Animadversiones zum Jüd. Theriak," p. 135). One of the earliest facts known in regard to the Jews of the city is that in 502 their synagogue was demolished by a great earthquake which destroyed several cities in Syria (Assemani, "Bibl. Orient." i. 272; "Joshua the Stylite," ed. Wright, ch. xlvii.). Benjamin of Tudela, about 1173, says in his "Itinerary" that he found there fifty Jews, among whom were Rabbis Solomon, Obadiah, and R. Joseph. Syria at this time was in the hands of the Seljuk Turks. There are no historic data to show whether the Jews of Beirut suffered as did those of Acre when the sultan Malik al-Ashraf (Khalil) captured the city from the last Crusaders in 1291. During the fourteenth century Isaac Ḥelo left Aragon and went with his family to live in the Holy Land. In his itinerary ("Shebile Yerushalayim," in Carmoly's "Itinéraires de la Terre Sainte," p. 249) he mentions Beirut, but says nothing of any Jews living there. The same is true of the anonymous traveler in 1495, who speaks of the commerce of Beirut with Venice in gold, silver, copper, tin, and stuffs (Neubauer, "Zwei Briefe Obadjah's," 1863, p. 97). In 1522 an anonymous Italian Jewish traveler (see "Shibḥe Yerushalayim," ed. Leghorn, 1785), embarking at Venice, landed at Beirut, traversed the whole of Palestine, and reembarked again at Beirut. But neither in coming nor in going does he mention any Jews in that city. In 1799 another Italian Jewish traveler explored Palestine, and claimed to have met at Beirut four Jews from Bagdad. This is all that the chroniclers give concerning this city; but if the local traditions may be credited, the large synagogue of Beirut, as well as the Jewish cemetery, are 600 years old; and the oldest tombstone, dating back five centuries, is that of R. Abtalion Bouézo. In his book, "Nach Jerusalem," Ludwig August Frankel speaks of the old Jewish cemetery at Beirut, and of a tombstone about four centuries old, but he does not give an exact date. When Sir Charles Napier bombarded the city on

Sept. 11, 1840, and it came again under Turkish rule, not more than twenty-five Jewish families were living there.

The Last Century's Rabbis.

The great rabbis of the nineteenth century were: Moses Yedid Levi, died about 1811; R. Alfandari, died about 1850; Aaron Moses Yedid Levi, died about 1870; Jacob Buḳ'ai (בקעי), died about 1899; R. Joseph ben Señor, appointed ḥakam bashi by an imperial firman, resigned after a year to return to Smyrna, his home. In 1889 the Jews of Beirut numbered 1,500 in a population of 20,000. In 1901, numbering 5,000 in a population of 180,000, they had for their spiritual leader Moses Aaron Yedid Levi, and for their official representative Ḥayyim Murad Yusuf Dana. They have a large synagogue and twelve "midrashim" (meeting-houses), called generally after their founders. The names of the midrashim are as follows: (1) Midrash Ḥakam Shem-Ṭob; (2) Midrash Raphael Stambuli; (3) Midrash of the Damascenes; (4) Midrash Diarné (founded by Jews from Dair-el-Ḳamar, in the Lebanon mountains, who had fought with the Christians against the Druses in 1860 and had been forced with them to leave the mountains. They are renowned for their physical strength and are dyers by trade); (5) Midrash Joseph Picciotto; (6) Midrash of the Society Misgab Ladak; (7) Midrash of Isaac Mann; (8) Midrash Ruben Iddy (עדי); (9) Midrash Samhaji; (10) Midrash of the Ashkenazim; (11) Midrash of the Jewish Alliance; (12) Midrash Menahem Yédid.

Midrashim and Modern Schools.

The first to open a Jewish school upon modern European methods was Ḥakam Zaki Cohen. A school for girls was established in June, 1878, by Emma Rosenzweig, and was taken over by the Alliance Israélite Universelle. In 1899 it had 237 pupils. In 1879 a boys' school was founded by the Alliance, and in 1899 it had 290 pupils. In 1890 a manual-training school was founded, from which a number of good workmen have been graduated, especially carpenters and smiths. In 1899 this school had 16 pupils. But on the whole the Jews of Beirut follow commerce rather than trade. Aside from some Syrian Jews, the greater number have come from Smyrna and Constantinople, and lately from Russia. Among the most prosperous families are: the Anzarut (ענזרות), Ḥayyim Murad Yusuf Dana, Isaac Mann, the brothers Iddy, Joseph Rubben, and Joseph Picciotto.

Families and Societies.

There are two benevolent societies at Beirut: the Biḳḳur-Ḥolim, founded in 1890 for assisting the sick poor; and the Misgab-Laddak, founded in 1896 for placing youths in apprenticeship. Although not far from Damascus, where Jewish studies are still pursued, Beirut has neither a body of rabbis nor any Jewish writer of importance. Yet in the Midrash Stambuli there is a room set apart for study, the yeshibah, where old men and pious Jews meet daily to read from the Zohar, the Talmud, etc.

Three young Jews of Beirut have published works in Arabic: (1) Selim Mann, author of four graded school-readers, entitled "Minhaj"; (2) Selim Cohen (son of Ḥakam Zaki Cohen), author of twenty plays; (3) Raphael Cohen (brother of Selim), a translator. Among other works he translated from French into Arabic a novel of Richebourg, "Jean-Loup."

Bibliography: *Géographie de la Syrie et de la Palestine*, ed. Cherbuliez, Geneva, 1888; Pauly-Wissowa, *Real-Encyklopädie der Classischen Alterthumswissenschaft*, v. 321; *Bulletin de l'Alliance Israélite Universelle*, 1878 (2), p. 16 *et passim*; Bochart, *Geogr. Sacra*, col. 743; Ritter, *Erdkunde*, xvii. 55-59; Böttger, *Lexikon zu Flavius Josephus*, p. 57; Bädeker-Socin, *Palästina*, p. 455; W. Bacher, in *Monatsschrift*, xli. 604-612; S. Krauss, *ibid.* 554-564; *idem*, Lehnwörter, *s.v.*; and private sources.

G. S. Kr.—G.

BEISER, MOSES: Austrian physician and philanthropist; born in Lemberg April 7, 1807; died in the same city Oct. 12, 1880. At twenty he entered the University of Vienna, and was graduated as M.D. in 1835. He began the practise of medicine as house physician to a noble family in Gwazdziec, near Kolomea, Galicia.

In 1845 Beiser removed to Kolomea, where his advice was much sought. He showed his sympathy with the Liberal movement at that time by offering his house to exiles from Russo-Poland, and was himself a deputy of the Roda Narodwa, or People's League. This attracted the attention of the Austrian government, and Beiser was banished from Kolomea to Zolkiev.

After two years the interdict was removed and Beiser resumed the practise of medicine in Lemberg. When in 1855 the cholera broke out, he was chief physician of the military hospitals. It was in Lemberg especially that he became noted as a philanthropist; going among the poor, and giving pecuniary assistance in addition to medical advice. His services soon came to be recognized, and in 1876 he was made honorary citizen of Lemberg. In 1877 Beiser was unanimously elected to the Municipal Council (*Gemeinderath*), in 1878 to the Board of Education (*Cultusrath*), and later to the Jewish Hospital Council (*Israelitische Spitalsrath*).

S. M. M. K.

BEIT, ALFRED: South African financier; born of a well-known Hamburg Jewish family in 1853. Beit went to Kimberley during the early days of the diamond "rush" (1875), and in company with Barney Barnato, Cecil Rhodes, H. J. King (Friedlander), J. C. Wernher, J. B. Robinson, and a few others gradually obtained control of the diamond-mining claims in the Central, Dutoitspan, and De Beers mines; Beit, who had formed a partnership with Wernher, furnishing the money necessary for the exploitation of the company. In return for this service, Beit was made a life governor of the De Beers mines. This was the foundation of his ultimate fortune. Just before the consolidation of the diamond-mines, gold had been discovered on the Bezuidenhout farm in the Witwatersrand district, Transvaal, about thirty-five miles south of Pretoria. Beit and his associates, realizing the limitations of Kimberley, sent emissaries into the new gold districts to stake out claims wherever there appeared any trace of gold. So assiduous were these representatives that the Kimberley financiers, 90 per cent of whom were Jews, soon had practical control of the Rand district.

Beit was the first to see the possibilities of the gold district as the base of stock-company exploitation. With Barnato, Rhodes, King, and others, he floated company after company, each one heavily capitalized. Shares rose from no value to absurdly high prices; and by the summer of 1889 Beit, through judicious selling, had accumulated an immense fortune.

In that year, however, nature interfered with the Kimberley speculators; for no rain fell for so long that the gold-mines were forced to shut down. In consequence the share market broke, and Beit was enabled to buy many of the better-class shares at comparatively low figures. In this manner he increased his fortune considerably.

Another phase of Beit's life was his connection with the Jameson raid, about which he testified before the Parliamentary Commission, and later with the so-called "Uitlander protest," which was the direct cause of the South African war.

Beit is a director of the Rand Mines, Rhodesia Railways, Bechuanaland Railway Trust, Beira Railway Company, the Consolidated Company, the Bultfontein Mines, and a shareholder in almost every company whose interests center in South Africa.

Bibliography: *Harper's Weekly*, Jan. 20, 1900; *Minneapolis Tribune*, April 23, 1901; *Daily Mail*, London, March 20, April 26, 1901; *The Speaker*, new series, i. 390 *et seq.*; W. T. Stead, *The Scandal of the South African Commission*, 1899; *British Colonial Office Report, 1899, Correspondence Relating to the Claim of the South African Republic for Damages on Account of Dr. Jameson's Raid.*

J. E. Ms.

BEJA: City in Portugal that had, next to Santarem, the oldest Jewish community in Portugal. In a *foro* (charter) granted to the city of Beja toward the end of the twelfth century, it was enacted that every Jew passing through the town should pay a toll of one maravedi (about one-fourth of a cent). The Jews in Beja, and probably also in other towns of the country, took the oath on the Torah in the synagogue in the presence of the rabbi and of an official of the municipality. A Christian might pay his debt to a Jew only in presence of Christians and Jews.

After the expulsion of the Jews from Portugal, Beja became the dwelling-place of a number of Maranos. It was the birthplace of the physician and poet Moses Duarte Rosa Lopez, and of the learned Abraham of Beja, who, by order of Juan II., traveled to Cairo with Jos. Zapateiro.

Bibliography: For the foro of Beja, see Kayserling, *Gesch. der Juden in Portugal*, pp. 340 *et seq.*

D. M. K.

BEJA, ABRAHAM OF. See Abraham of Beja.

BEḲIIN (Hebrew פקיעין, כפר פקיעין, בקיעין): A small town in Palestine, between Jabneh and Lydda. It is mentioned as the seat of a Talmudical school founded by R. Joshua ben Hananiah during the reign of Gamaliel II. (Bab. Sanh. 32*b*; Yer. Ḥag. i. 75*d*; Tosef., Soṭah, vii. 9).

Bibliography: Neubauer, *La Géographie du Talmud*, p. 81.

G. I. Br.

BEKKAYAM, MEÏR. See Bikayim.

BEKOR SHOR, JOSEPH BEN ISAAC. See Joseph ben Isaac Bekor Shor.

BEKOR SHOR, SAADIA: Alleged son of Joseph Bekor Shor, and reputed author of a frequently published poem on the number of letters in the Bible. This poem is mentioned in a Masoretic work written in the fourteenth century in southern Arabia, and is there attributed to the gaon Saadia b. Joseph (Derenbourg, "Manuel du Lecteur," p. 139). Shem-Ṭob b. Gaon, a cabalistic writer of the fourteenth century, also speaks of the gaon Saadia as its author (Munk, "Notice sur Aboulwalid," p. 42). The same assertion is made by Elias Levita in the appendix to his "Masoret ha-Masoret" (ed. Ginsburg, p. 289). In a work which appeared in 1629–31 ("Ta'alumot Ḥokmah," by Samuel Aschkenasi), Saadia b. Bekor Shor is for the first time mentioned as the author of the poem, instead of Saadia b. Joseph. From this, Zunz ("Z. G." p. 75) and Dukes ("Beiträge," ii. 75) concluded that Saadia, the author of the Masoretic poem, was the son of Bekor Shor, the well-known exegete. Steinschneider also adopts this theory ("Cat. Bodl." col. 2225). In no other place, however, is there found the slightest trace of the existence of a Saadia ben Joseph Bekor Shor. On the other hand, there is no tenable argument against the tradition that the gaon Saadia b. Joseph was the author of the poem. It would be best, therefore, to strike "Saadia b. Joseph Bekor Shor" from the list of Jewish authors (compare Derenbourg, "Manuel du Lecteur," pp. 234–241).

L. G. W. B.

BEKOROT (בכורות, in Biblical Hebrew "Bekorim," "the first-born"): Name of the fourth treatise—according to the order of the Mishnah—of Seder Ḳodashim ("Holy Things"). The law concerning the first-born is repeated in the Pentateuch several times (Ex. xiii. 2, 11–15; xxxiv. 19–20; Num. xviii. 15–18; Deut. xv. 19–23). The first-born of man is redeemed by giving five shekels of silver (15*s.*, according to London usage; compare Zunz, "Z. G." pp. 535 *et seq.*) to a priest; the first-born of clean cattle, if a male, was given to the priest, who sacrificed it, if it was without blemish, or killed it in the ordinary way, if it had any blemish; the first-born of unclean cattle—of an ass—was redeemed by a lamb or killed. The treatise is divided into nine chapters, seven of which treat of the first-born. These nine chapters are divided as follows: Chap. i. on the first-born of an ass. Chapters ii.–vi. on the first-born of clean cattle; namely, on cases of exemption through partnership with a non-Israelite (ii.); on cases of doubt whether an animal is first-born or not (iii.); on first-born cattle having a blemish (iv.); on cases of blemishes wilfully caused by the owner (v.); a list of blemishes (vi.). Chapter vii. treats of the first-born son and regulations for his redemption. Chapter viii. treats of blemishes that disqualify a priest for the sacrificial service; and chap. ix. contains the regulations concerning the tithe of the cattle ("ma'aser behemah")—a subject which has many things in common with the "first-born" (see Zebaḥim v. 8).

The Mishnah.

Besides the two chapters vii. and ix., there are a few digressions in the treatise: i. 7 speaks of the option between redeeming the first-born of an ass and killing it, and recommends the former course; a few parallels are introduced of option between two courses, of which one is recommended. The examination of the blemishes of the first-born animal had to be done gratis (iv. 5, 6), but an exception is made in favor of a professional veterinary surgeon, as Ila (or Ayla; in Tosef., Bek. iv. 11, Amlah). In the same chapter another veterinary authority is named,—Theodos, the physician (iv. 4).

To take payment for giving a decision in religious matters was considered unlawful and it rendered the decision invalid (iv. 6). When unqualified persons caused loss through their decision, they had to compensate for the loss; not so in the case of qualified persons (iv. 4). Transfer of property is generally reversed in the year of Jubilee; but what the first-born obtains by his birthright remains his forever. Parallel cases are given in viii. 10.

The Tosefta.

In the Tosefta the treatise Bekorot has likewise the fourth place, and is divided into seven chapters. Chap. i. corresponds to the first chapter of the Mishnah; chap. ii. to ii.–iii.; chap. iii. to iv.–v.; chap. iv. to vi.; chap. v. to vii.; chap. vi. to viii.; chap. vii. to ix. The Tosefta differs greatly from the Mishnah in the enumeration of the blemishes and in their names.

The Gemara.

The Palestine Talmud does not include Bekorot, but the Babylonian Gemara has, in addition to the full discussion of the laws mentioned in the Mishnah, the following interesting digressions:

Rabbi Johanan and Resh Laḳish discuss the question whether those first-born of the cattle that were born in the wilderness had to be treated as animals sanctified to the Lord. R. Johanan answers in the affirmative; his opponent in the negative (p. 4*b*, *et seq.*).

In the course of discussions on physiological conditions of pregnancy in animals, the story is told how Cæsar challenged Rabbi Joshua, son of Hananiah, to show his superior wisdom and skill in a discussion with the old men of Be-Athuna (Athens, or an Athenian school). He did so, and completely defeated his opponents (p. 8*b*).

Teaching, judging, giving evidence, etc., must be done gratis; and if a person can not find a teacher that would teach him gratis, he is recommended to act in accordance with Prov. xxiii. 23, "Buy truth"; but as regards teaching others he is warned, "and do not sell" (p. 29*a*).

Regulations as to the admission of new members to the Society of Ḥaberim—persons who undertake to observe strictly the laws concerning clean and unclean (p. 30*b*).

In the Babylonian Talmud the treatise has the third place in the Seder.

Bibliography: Mandelstamm, *Horæ Talmudicæ*, i.; *Rabbi Jos. b. Hananiah*, Berlin; Z. Frankel, *Hodegetica in Mischnam*, etc., 1859; Naḥmanides, *Hilkot Bekorot we-Ḥallah*, Warsaw, 1863; Maimonides, *Yad ha-Ḥazaḳah*, ix.; *Ḳorbanot*, xi.; *Shulḥan 'Aruk*, *Yoreh De'ah*, 305–321.

J. SR. M. F.

BEL. See Ba'al.

BEL AND THE DRAGON: An Apocryphal tract, placed, in the Septuagint and Theodotion, among the additions to the Book of Daniel (see Apocrypha). It consists of two separate stories: one relating to Bel; the other, to the Dragon. In the former, Daniel, by a clever device, exposes the trick by which the priests of Bel made it appear that the idol consumed the food and drink set before it. In the latter, Daniel slays the Dragon-god by putting into its mouth cakes made of pitch, fat, and hair, after eating which it bursts asunder. Daniel is thereupon cast into a den of lions, but remains unharmed by the beasts, and is fed by the prophet Habakkuk, who is miraculously brought from Judea for that purpose by an angel.

Origin.

The purpose of the stories is to ridicule idol-worship, and to extol the power of God, who preserves His faithful servants in all perils. The material is drawn from current ideas and legends. Bel was the central figure of the Babylonian idolatry (Isa. xlvi. 1; Jer. li. 44), and the Exile the type of heroic struggle. The myth of the contest between God and the Dragon (Tannin, Rahab, Leviathan) occurs throughout the old post-exilic literature (Gunkel, "Schöpfung und Chaos"); and the way in which Daniel destroys the Dragon is similar to that in which Marduk destroys Tiamat (Delitzsch, "Das Babylonische Weltschöpfungsepos"; compare Nöldeke, "Geschichte des Artachsir i Papakan," 1879, p. 55). Marduk drives a storm-wind into the dragon and thus rends it asunder; and Marshall (in Hastings' "Dictionary of the Bible") suggests that the "pitch" of the Greek (Aramean, זיפא) may have come from an original term for "storm-wind" (Aramean, זעפא).

How the prophet Habakkuk came to be introduced into the story is hardly possible to explain (see Habakkuk). The title to the Septuagint text reads: "From the prophecy of Habakkuk, the son of Jesus [Joshua], of the tribe of Levi." There was in existence, probably, a work ascribed to Habakkuk; but of its nature nothing is known. Legends relating to Daniel circulated, doubtless, in a great variety of forms, and were constantly modified by scribes. From such legends there are independent selections in Daniel and Bel and the Dragon. The tone and contents of the latter work show that it was not taken from Daniel.

Greek and Aramaic Texts.

The Greek work exists in two recensions, (1) that of the Septuagint and (2) that of Theodotion, both of which are given, with various readings, in Swete's "Old Testament in Greek." The two, though substantially identical, differ in a number of details. Thus, in the Septuagint, besides the reference to a prophecy of Habakkuk, Daniel is called a priest, the son of Habal, and is introduced as a person previously unknown; while the name of the king of Babylon, whose friend he was, is not given. In Theodotion the king is Cyrus, who is said to be the successor of Astyages; Daniel is not called a priest; and nothing is said of a prophecy of Habakkuk. The style of the Septuagint is simpler and more Hebraic; Theodotion is fuller, more dramatic, and more polished. It may be in part a revision of the Septuagint; but it appears also to follow other authorities, or to be based on a different version of the stories from that given in the Septuagint. The question arises whether the Greek recensions are derived from other written sources; that is, whether the stories were originally com posed in Aramaic. Aramaic forms of the legends do, in fact, exist. Raymund Martini (1250), in his "Pugio Fidei" (at the end of the book), cites from a Midrash on Genesis a part of what is contained in the Greek text. His accuracy has been called in question, but Neubauer (in his "Tobit") gives, from a manuscript in the Bodleian Library (the Midrash Rabba de Rabba) a Syriac text with which that of Martini is identical, and a parallel extract from the Bereshit Rabbati.

From another manuscript in the same library, M. Gaster has published a text of the Dragon story that confirms the correctness of Martini's quotation. The Aramaic text of this manuscript is printed in the "Proceedings of the Society of Biblical Archaeology" for November and December, 1894; and the English translation of a long paraphrase is given by Gaster in his "Chronicles of Jerahmeel," 1899. In the Introduction to the latter work, Gaster discusses the relations of "Jerahmeel" to "Yosippon," "Sefer ha-Yashar," and the "Antiquities" of Pseudo-Philo. The Jerahmeel Aramaic text is nearer to Theodotion than to the Septuagint; though it sometimes accords with the latter or with the Latin against other forms, and sometimes differs from all others. But in the present state of knowledge it seems better to reserve opinion as to its antiquity. Gaster thinks it is the text after which Theodotion's version was revised, and Marshall regards it as ancient. The occurrence of the stories in the Midrash makes it probable that there was an Aramaic original; but it is not clear that this is preserved in the texts cited. The fact that the Jerahmeel text agrees here and there with some one of the ancient versions does not prove its originality; for in the course of centuries various readings may have crept into it from sources unknown; thus it has, in common with "Yosippon," the statement that Daniel put iron combs into the cakes that he gave the Dragon—a natural embellishment of the story. It is possible that some divergent readings in the two Greek recensions may be explained as the result of the misunderstanding or misreading of Aramaic terms. A few cases of this sort are suggested by Marshall, and they undoubtedly go to show originality in the Aramaic text; but they are neither clear enough nor numerous enough to be decisive.

Canonicity.

The booklet appears to have been regarded in Alexandria as belonging in the class of sacred writings; but it was never so regarded by the Palestinian Jewish leaders. It is quoted as the work of the prophet Daniel by Tertullian and other early Christian writers, and its claim to canonicity is defended by Origen ("Epistola ad Africanum"); it was not, however, formally accepted as canonical by the early Church. In modern times it has been included among the canonical books by the Roman and the Greek churches, and excluded by Protestants.

Bibliography: O. F. Fritzsche, *Kurzgefasstes Exegetisches Handbuch zu den Apocryphen des Alt. Testaments*, 1851; E. Reuss, *La Bible*, 1879; idem, *Das Alte Testament, Eingeleitet und Erläutert*, Brunswick, 1894; E. C. Bissell, *Apocrypha of the Old Testament*, 1880; C. J. Ball, in H. Wace's *Apocrypha*, 1873-88; E. Schürer, *History of the Jewish People*, etc., Eng. transl., 1891; *idem*, in Herzog-Hauck, *Real-Encyklopädie*, i. 639 *et seq.*; E. Kautzsch, *Die Apokryphen und Pseudepigraphen des Alten Testaments*, 1898, i. 178, 189–193; Delitzsch, *De Habacuci Prophetæ Vita Atque Ætate*, 1842; Zunz, *Die Gottesdienstlichen Vorträge*, 2d ed., 1892; A. Neubauer, *The Book of Tobit*, 1878. The Greek text is given by Fritzsche (*Libri Vet. Test. Pseudepigraphi Selecti*) and Swete; the Syriac by Walton, Lagarde, and Neubauer. See also Gaster's works mentioned above.

T.

BELA: **1.** An early king of Edom, having his royal seat at Dinhabah; son of Beor (Gen. xxxvi. 32, 33; I Chron. i. 43, 44). The name "Dinhabah" occurs in Palmyrene, Syria, and in Babylonia (Dillmann, "Genesis," *ad loc.*); and, since it has not been encountered in Edom, the conclusion has been drawn by critics that Bela was a foreigner who conquered Edom while retaining his own capital as the seat of government. Targum Yerushalmi calls him "Balaam ben Beor"; while the Septuagint reads "Balak." But while the close resemblance of "Bela" to "Balaam" is rather curious, there is no real reason for regarding the two personages as identical.

2. A son of Benjamin (Gen. xlvi. 21, A. V., where the name is spelled "Belah"; Num. xxvi. 38; I Chron. vii. 6). The names of his children vary in the different accounts.

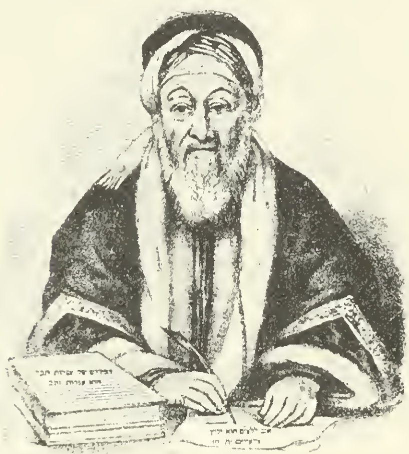
3. A Reubenite, son of Azaz, living in Aroer and as far as "the entering in of the wilderness from the Euphrates" (I Chron. v. 8).

4. One of the five cities attacked by the invading army under Amraphel, Hammurabi (Gen. xiv. 2). In the two passages where "Bela" occurs a gloss adds "it is Zoar" (Gen. xiv. 2, 8), which establishes its identity with that city. Its location was probably at the southern end of the Dead Sea. In Gen. R. xlii. 5 the name "Bela" is fancifully associated with the Hebrew stem "bala" (to swallow up), and explained as due to the circumstance that "her citizens were swallowed up," with reference, no doubt, to the convulsion which befell Sodom.

J. JR. G. B. L.

BELAIS (בלעיש), ABRAHAM BEN SHALOM: Rabbi and poet; born in Tunis 18th of Ab, 1773; died in London 1853. An eccentric personality, he had a curious career. First rabbi in Tunis and treasurer to the Bey, being pressed by his creditors, he left his home and went to Jerusalem. In 1817 he, who had hospitably received at his home in Tunis many messengers from Palestine, made a trip through Europe to collect alms for himself. Wherever he went he received valuable gifts. King Victor Emmanuel I., at an audience in Turin, presented him with 1,000 francs. According to the "Gazette of the Netherlands," Oct. 1, 1827, he was a candidate for the rabbinate of the Portuguese synagogue of Amsterdam; and had papers of recommendation from several Italian ministers, bishops, and archbishops. In France, Belais was encouraged by the ministers of Charles X., and especially by the Vicomte de Larochefoucauld, director-general of fine arts; he even received a Hebrew letter from the duke of Sussex. He was rabbi of the congregation of Nice for some years; but from 1840 to 1853 was attached to the yeshibah connected with the Spanish and Portuguese congregation at Bevis Marks, London.

The works of Belais are nearly all in Hebrew, and treat of morals and exegesis. The principal ones are: (1) a collection of notes on the Bible and Talmud, entitled, "Sefer Tebnot Yeḳeb," after Jacob Carinona Bechor, at whose expense it was printed, Leghorn, 1820; (2) "Sefer Be'er Laḥai Ro'i" in Hebrew, Italian, and French, Turin, 1826; (3) "Yad Abishalom," a commentary on the "Oraḥ Ḥayyim," Leghorn, 1829; (4) "Petaḥ ha-Bayit," a commentary upon "Ṭur Oraḥ Ḥayyim," together with answers in reference to congregational questions in London, and "Peri Eẓ Ḥayyim," seven funeral orations delivered in Mogador, Tunis, London, and Leghorn, 1846; (5) "'Afarot Tebel" (The Dust of the World), a commentary on the Book of Ecclesiastes, in Hebrew and English, London, 1850. Besides these books Belais composed occasional poems: an epithalamium on the marriage of Baron de Rothschild, in Hebrew and English (Paris, 1824); an ode in honor of Louis XVIII., in Hebrew and French (Paris, 1824); an ode in honor of George IV., in Hebrew and French (Paris, 1824); a funeral ode on the deaths of the three monarchs Victor Emmanuel of Sardinia, Louis XVIII. of France, and Ferdinand of Naples, Nice, 1825; an ode and Hebrew prayer translated into French by L. Wogue, 1835; Hebrew ode translated into French, followed by the Eighteenth Psalm, in honor of Louis Philippe, king of France, the duke of Nemours, the duke of Joinville, and the French army, on the capture of Constantine in Algeria (Paris, 1837).



Abraham ben Shalom Belais.
(From Belais, "'Afarot Tebel.")

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J. M. K.—J. W.

BELASCO, ABRAHAM (commonly called **Aby Belasco**): English pugilist; born in London, England, April 9, 1797; died there. Belasco entered the prize-ring in 1817, when he defeated Cribb's "Coal-Heaver," a pugilist patronized by Tom Cribb, champion of England (1805-20). During that year he fought four other battles, in two of which he was defeated. In the first of these four—that took place at Woolwich, Kent—he met and defeated Josh Hudson after a two hours' battle. His next encounter—with Jack Payne—took place at Moulsey Heath, Surrey, April 3. It terminated in the sixteenth round. On July 23, at the same place, Belasco was defeated by Tom Reynolds, a potato-salesman, after fighting one hour and twenty minutes. He was again defeated—this time by Jack Randall—at Shepperton Range, Surrey, Sept. 30, in seven rounds. Soon thereafter Belasco accompanied Daniel MENDOZA on an exhibition tour.

He returned to the ring at Rickmansworth, June 10, 1818, and was defeated in nine rounds by Cyrus Davis, a butcher's apprentice. Later in the year he defeated the Winchcomb champion in twelve minutes on the race-course at Cheltenham, Gloucestershire; and Joe Townshend in twenty-four minutes at Coventry, Warwick, on Dec. 9. Belasco was matched against Phil. Sampson, Feb. 22, 1819, at Potter's street, Essex; but the fight terminated in a wrangle, and the stakes were awarded to Belasco.

On three other occasions he was matched against Sampson; and met and fought him in the first of these in London, Feb. 29, 1820, when, after nine rounds, the contestants were separated. Both the second fight—which occurred at the Tennis Court in Windmill street, London, on Dec. 21—and the third—Aug. 25, 1823, fought on Crawley Downs in Sussex—ended in the defeat of Belasco. Next Belasco was matched against Pat Halton, an Irishman. This encounter, which took place April 8, 1823, on Harpenden Common near St. Albans, Herts, was interrupted on a foul claimed against Belasco, who, it was said, had hit his opponent in the face with his knee as the latter went down in the eleventh round.

Not desiring to retire from the ring defeated, Belasco fought George Weston, May 25, 1824. Miles describes this encounter as a burlesque in which Weston was knocked all over the ring, surrendering after three rounds.

Shortly thereafter, Belasco retired from the prize-ring and opened a gambling-house. Step by step he sank lower in the social scale until, continually brought into conflict with the officers of the law, he lost all his friends, and died in almost abject poverty.

BIBLIOGRAPHY: Miles, *Pugilistica*, vols. i. and ii.; Egan, *Boxiana*; Belasco's portrait was painted by Sharpello and engraved by Cooper.

J. F. H. V.

BELASCO, DAVID: American dramatist; born in San Francisco in 1858 of English parents. He is of the same family as the English actor known on the stage as David James. Belasco began his dramatic work in early youth. His boyhood was passed in Vancouver, B. C., under the tutelage of a Catholic priest, and he was afterward graduated at Lincoln College, San Francisco, California. In 1878 he became stage-manager of the Baldwin Theater, San Francisco, and at various times held the same position at the Metropolitan Theater, the Broad Street Theater, and the Grand Opera House in that city. During this period he was also the stage-director of many important dramatic companies. While perfecting himself in stage-management, he was at work writing and adjusting plays and dramatizing novels.

His first play, given at Mozart Hall in San Francisco in 1872, was called "Jim Black; or, The Regulators' Revenge." In 1880 Belasco went to New York to take charge of two productions at the Madison Square Theater; and it was there that he made his first pronounced success as a dramatic author. This was achieved in 1884 with "May Blossom," the most famous of the Madison Square plays of that period. When Daniel Frohman left the Madison Square Theater to take charge of the Lyceum Theater in 1885, Belasco went with him and became director of the productions there. Forming a literary partnership with Henry C. de Mille, their first joint work was "The Wife." Two other collaborations, "The Charity Ball" and "Lord Chumley," followed, in which E. H. Sothern gained his first triumph as a star. The three plays were produced at the Lyceum. Then Belasco and De Mille wrote and produced "Men and Women" for Charles Frohman at Proctor's Theater, Twenty-third street. De Mille having died, Belasco, in collaboration with Franklin Fyles, wrote "The Girl I Left Behind Me." In 1891 his English version of "Miss Helyett" was produced. Four years later he brought out "The Heart of Maryland." During the last decade Mr. Belasco has taken rank at the head of American dramatic authors, and has written and produced "Zaza," "Madame Butterfly," "La Belle Russe," "Valerie," and, with James A. Herne, "Hearts of Oak" and "Du Barry."

David Belasco.

A. E. Ms.—H. Ve.

BELASCO, DAVID. See James, David.

BELASCO, ISRAEL: English pugilist; born in London in 1800; a brother of the better-known Abraham or "Aby" Belasco. His first appearance in the prize-ring was on July 23, 1817, at Moulsey Heath, England, where after a battle of thirty rounds he was defeated by Ned Brown, commonly known as the "Sprig of Myrtle." In his second encounter, which was with Kit Barber at Tarbury Common, Sept. 15, 1819, Belasco was more fortunate. At the end of forty-one rounds Belasco was declared the winner of the £50 staked by his opponent. Two years later (Oct. 30, 1821) he defeated Saunders in fourteen rounds at Moulsey Heath, but on March 19, 1823, at the same place, matched against A. Matthewson for £25 a side, he was defeated in forty-four rounds.

Bibliography: *The American Jews' Annual.*

J. F. H. V.

BELFAST: Chief town of the county of Antrim, province of Ulster, Ireland. The Jewish community—a comparatively prosperous one—numbering some 400 or 500 souls, is of recent date; its foundation being due to M. A. Jaffe, who arrived there in 1851. A synagogue was established in 1870; and the Revs. J. Chotzner and J. E. Myers have successively filled the post of minister. Of recent years a number of Russian Jews have settled in the place; and it has been found necessary to establish a board of guardians (1893), and a Hebrew ladies' foreign benevolent society (1896), while in 1898 a Hebrew national school was founded for the training of their children.

Sir Otto Jaffe was mayor of Belfast in 1899.

Bibliography: Jacobs, *Jewish Year Book*, 1900-1, pp. 104-105.

J.

BELGIUM: One of the smaller states of western Europe. Under the Romans it formed one of the six provinces of ancient Gaul and bore the name "Gallia Belgica" (Gibbon, "Decline and Fall," vol. i. ch. i).

Early Settlement.

There are no authentic records of the date of the earliest immigration of Jews to Belgium. According to a widely spread legend, their first settlement in this rich and fertile country occurred as early as the second century. Jewish merchants are said to have carried on at that time a considerable commercial intercourse between different parts of Asia Minor and the central countries of Europe. They followed the Roman legions in their path of conquest. In the wars of Vespasian and Titus a considerable number of Jewish captives found their way either willingly or unwillingly to Gaul and the Iberian peninsula. The defeat of Bar Kokba completed the dispersion of the Jews in the West; and the number of Jewish settlements in Gaul and Spain increased. In the fourth century their existence is historically attested. The original settlements were in the immediate vicinity of the Roman military posts, which formed a chain of communications extending all the way to Britain. Tongres and Tournai, in actual Belgian territory, are mentioned among the first places where Jews settled. They were also established in the chief seats of the provinces. At that period they appear to have enjoyed a considerable degree of freedom and prosperity. They were admitted to rights of citizenship; the tribunals treated them on a footing of equality with other citizens, and they shared and participated in the common duties and benefits of the state.

Under Frankish Rulers.

The irruption of the Vandals did not affect, to any appreciable degree, the position of the Jews. They lived on in a state of complete tranquillity, undisturbed by adverse religious enactments and unhindered by commercial restrictions. The Frankish kingdom, founded by Clovis (486), included the whole of Belgium and embraced all the country beyond the Somme, and between the Meuse and the sea. The fortunes of the Belgian Jews were, therefore, for some centuries interwoven with those of their brethren in France. Like their sister communities, they were conditioned by the political and religious movements of the time. In general their state was exceedingly prosperous. They engaged in commerce, agriculture, and all forms of industry; and their argosies were seen in the rivers and on the seas. Nor was the profession of arms denied them; for they took a prominent part at the siege of Arles (508) in the war between Clovis and the general of Theodoric. Their condition changed but little till Chilperic (561–584), whose seat was at Soissons, conceived the idea of forcing his Jewish subjects to embrace Christianity. This zeal of a prince, whom Gregory of Tours designated as "the Nero of the Franks," met with little success. The Jews, despite these efforts, remained faithful to the religion of their fathers.

Under the early Carlovingians the Jews likewise enjoyed tranquillity. They were treated with humanity, and the favor accorded them by Pepin (751–768) attracted a vast number to his dominions. Their power and influence increased still more during the reigns of Charlemagne (768–814) and Louis le Debonnaire (814–840). Nor was their condition less prosperous under Charles the Bald (843–877). Between them and the Christians an almost perfect equality reigned.

The Feudal Régime.

This period of wise toleration and protection ceased, however, with the rise of the feudal régime. On the dismemberment of the empire of the Franks, Belgium was partitioned into separate counties, duchies, and independent cities, in each of which a despotic sovereignty without regard to law or humanity prevailed. The Jews were handed over to the caprices of rulers who knew no other law but their passions. They were soon reduced to a deplorable condition. Restrictions without number were placed upon them, and they were robbed, despoiled, and massacred on every occasion and opportunity. The chronicles of the times abound with many tales of arbitrary and cruel deeds. Melart, in his history of **Huy**, relates how Ogier, count of Huy, on his return from the war waged by Otho the Great against Louis d'Outremer, found among his prisoners a rich Jew, upon whom he fastened an absurd charge of having secretly favored the invasion of the Normans. He was first tortured and then put to death, all his property being confiscated—a measure which was immediately followed by the expulsion of all the Jews from Liége and its province. It was always the wealth of these unfortunates that constituted their sole crime. With singular naïveté, Everard Kints ("Délices du Pays de Liége") observes that the justice and piety of this prince rose superior on this occasion to his political interests, for, as he afterward discovered, the whole commerce of the country, which had formerly been carried on by the Jews, received its death-blow on their expulsion. The clergy, too, who looked upon them as deicides, threw the weight of their influence against them. In 1160 Gauthier de Castillon, provost of the chapter of Tournai, wrote a diatribe in three books against the Jews, which excited the populace by its calumnies and imputations. It must, however, be said that not all the Belgian clergy were animated by a similar spirit of intolerance. On the contrary, many prelates were favorably inclined to the Jews, among others Wazon, bishop of Liége, who treated them kindly, and was on terms of great friendship with the Jewish physician of Henry III.

Prosperity Under Henry III.

The epoch commencing with the thirteenth century was more favorable to the Jews of Belgium. They were subjected to less harsh and arbitrary treatment, and in the laws affecting them a spirit of fair discrimination appears to have been adopted. In a decree of Henry III. issued at Louvain, February, 1260, expelling the Jewish usurers, a distinction is drawn in favor of those engaged in honest trades, who were permitted to remain. This just distinction was not often made in those days; and more than once the whole of a Jewish population was held responsible for the crime of an individual. Under the shadow of this protection the Belgian Jews recovered somewhat their former prosperity. Commerce again flourished among them; and they engaged particularly in the study and practise of medicine. But the right to pursue these avocations had to be dearly purchased; and often the fruits of their industry became the prey of the exchequer.

After the death of Henry III. of Brabant (1261) his widow, Alix, upon whom the government devolved, finding herself in need of money, consulted the famous Dominican, Thomas Aquinas, on the question whether she could, without violation of conscience, draw upon her Jewish subjects for extra taxation, and, if need be, confiscate their goods. In itself this letter of the duchess is a proof that some sentiment of equity and humanity prevailed for the Jews of Brabant, and that they were under the shadow of some legal protection. The answer of Thomas Aquinas is a fine example of mingled casuistry and courtier-like subservience struggling against the better sentiment of religion. He argues that since much of the worldly possessions of the Jews represented the gains of usury, it would not be unlawful to deprive them of it: but he pleads that they should not be entirely despoiled; sufficient should be left to enable them to live. How the duchess acted in this matter is not known; but the Jews continued to reside and traffic in Brabant during the long and glorious reign of her son, John I. At that time flourishing Jewish communities existed not only at Brussels, but at Mechlin, Antwerp, Bruges, Ghent, Binche, Péronne, Ath, Tournai, Mons, Liége, Louvain, etc. A considerable accession to their numbers was made at the commencement of the fourteenth century, when Philippe le Bel expelled the Jews from France. William, count of Hainault, Vauthier of Enghien, and John II. of Brabant hospitably received them. The last-named prince accorded them special privileges and allowed them to establish banks for public credit. This charter was, however, revoked in 1307, Pope Clement V. absolving the prince from the oath which he took to grant this privilege in perpetuity. It is likely that the cancelation of the bank charter was due to a fresh influx of Jews in 1306, which must have disturbed the economic equilibrium, for the duke remained their stanch protector till his death.

Resettlement in Belgium.

In 1321 the Jews were again expelled from France, and for a second time sought refuge within the borders of Belgium. The newcomers were allowed to settle in Mons, where a district was assigned to them for residence. They were permitted the free exercise of their religion and the right to pursue their avocations. Moreover, William refused to countenance an effort that was made to convert them.

Brussels Massacre of 1370.

In 1337 William II. succeeded to the sovereignty of the state of Hainault. Following the example of his father, he confirmed the Jews in their privileges. These, however, had a considerable money value for the state. A document is extant (see below), dated Valenciennes, 1337, which grants to thirty Jews for five years a safe-conduct ("sauf-conduit") for a money charge of 2,000 florins. In the neighboring duchy of Brabant the Jews were no less fortunate under John III., who inherited all his father's good-will for them. Unhappily, the Jews of Belgium at this time were, like their brethren all over Europe, persecuted on charges of having desecrated the host, of having killed infants, and of having poisoned wells. The storm that swept over the Jews of Belgium annihilated them; and so completely was the work of destruction done that scarcely a trace of their existence has remained. A series of massacres appears to have taken place during a period of twenty years, which finally culminated in the Brussels massacre of 1370. In the Metz Memorbuch, Brabant is mentioned as one of the lands in which Jews suffered in 1349 ("Monatsschrift," xiii. 36; Salfeld, "Martyrologium," pp. 270, 286). The particulars of these tragedies are involved in a good deal of obscurity. The following narrative in connection with the Black Plague is taken from Li Muisis, a contemporary historian ("Chronique Manuscrite de la Bibliothèque de Bourgogne," No. 13,076; see Carmoly, "Revue Orientale," 1841, p. 169):

"In the city of Brussels, in the duchy of Brabant, where the duke had his seat, a large number of Jews resided, at the head of whom was a very rich man, said to be the treasurer of John III. The former was on very friendly terms with the duke. When the Flagellants arrived, carrying red crosses wherewith to inflame the people against the Jews, the treasurer hastened to the duke and entreated his protection. The latter assured him that no ill would befall them. But the people, already excited by the denunciations of the Flagellants, approached the duke's eldest son, demanding that they should be allowed to put all the Jews to death, and obtained from him a promise that he would intercede with his father, the duke, that no punishment should follow their action. They thereupon rushed with fierce cries to the Jewish quarter, destroyed the houses of the Jews, dragged their unfortunate victims through the streets, and without distinction of age or sex massacred them. Five hundred, it is said, perished on this occasion. Nor was the duke's treasurer spared. Taken alive and put to the torture, he was made to confess that he was engaged in the plots to poison the wells and to defile the consecrated host. He was burned alive. Similar butcheries occurred in other towns in the duchy, more particularly at Louvain, where the Jews were all delivered to the flames (1349 and 1350)."

Brabant Tax in 1370.

Whether this narrative refers to a separate event, or is identical with the massacre of the Jews at Brussels on May 22, 1370, is open to doubt. The details of both are strangely similar. In each case the number of Jews that perished is given at 500. The principal Jew that figures in both narratives is the banker of the duke. The charges against the Jews are similar, and the mode of death is the same in both accounts. There can, however, be no doubt of the massacre at Brussels on May 22, 1370. The event has been locally signalized as the miracle of St. Gudule, and was commemorated by a periodical fête-day. Eighteen tableaux, representative of the various incidents of the piercing of the host and of the miracle of the blood spurting forth, were painted for the church, and are to this day an evidence of the blind fanaticism which wrought such dreadful havoc among innocent men, women, and children. But one solitary document in reference to this dreadful catastrophe has been unearthed in the treasury of Brabant. It is a receipt signed by Godefroi de la Tour, receiver-general of Brabant, who therein acknowledges the payment of the annual tax imposed on Jews living in Brabant. This is, in all probability, a page, or a fragment, of a collection of similar receipts. The following is a translation (see Carmoly, "Revue Orientale," 1841, p. 172):

"Received from the Jews who this year resided in Brabant, payment of their annual tribute and also of goods belonging to them received after they had been burned on Ascension Day, 1370. Accomplices in the crime of piercing the host: first, Wynand de Pondey, 14 francs; Arnold the Jew, 14 francs; Medey de Sallyn, 14 francs and 11 sheep; Medey Willacs, 22 francs; Simon Claere, 14 francs; Mestam, Joseph Wazoel, and Leonec, nothing, because they had left and were not residing this year at Brussels; the same of Wynandus the Physician, for he had not made payment of his tribute this year, although he resided at Brussels."

No other references to this massacre have come to light, either in the national archives or in the annals of local historians. "The neglect of the historians of that century," says Foppens, in his "History of the City of Brussels," "has been the cause why neither the edict nor the names of these sacrilegious Jews nor their sentences have been preserved."

On the Jewish side, the Memorbuch of Mayence commemorates the Jewish martyrs of Brabant. An elegy written in Hebrew in honor of the martyrs has been published by Carmoly, who has translated it into French ("Revue Orientale," 1841, p. 172). The Memorbuch of Pfersee, near Munich, recalls the martyred Jews of Flanders (ולנדרן), and so does Joseph ha-Kohen ("'Emeḳ ha-Baka," p. 55). "The Jews of פיאנדכה," says the latter, "were accused of profaning the host and adjudged to die. Many, however, saved themselves by conversion; and their descendants are still to be found numerously in that country."

Archeology and Antiquities.

Few records have survived respecting the Jews who resided in the Middle Ages in the various states which comprised the Catholic portion of the Pays-Bas and of the Liége country, the greater part of which was formerly the territory of Belgium and of the grand duchy of Luxemburg. Nearly all that is known has been published by Baron de Reiffenberg, Carmoly, and Emile Ouverleaux. Koenen ("Geschiedenis der Joden in Nederland") has written of the middle countries of the Pays-Bas, and Felix Hachez of the Jews of Mons and of Hainault ("Essai sur la Résidence à Mons"), while Rahlenbeck has given an account of the Jews at ANTWERP ("Les Juifs à Anvers," in "Revue de Belgique," 1871, pp. 137–146). But altogether there is a singular dearth of records both in Jewish and Belgian annals of the thousand-year-long stay of the Jews in Belgium. The materials for a full history of their social, intellectual, and religious condition are wanting. Benjamin of Tudela ("Itinerary," i. 106) has a passing reference to them, and the "Maharil" (ה. שמחות 12*a*) speaks of the religious customs of the Jews of Flanders. They do not seem at any time to have attained, like their brethren in Spain and France, any importance in the world of learning and science, but appear to have been successful as physicians, bankers, and handicraftsmen. There is no mention of any scholars of note among them or of persons rising to positions of influence in the state except one or two financiers. Since, however, every vestige of written record has been swept away, it is impossible to say what their status really was.

Yet, despite this almost total ignorance concerning the Belgian ghettos, many traces of their existence in every part of the country are still to be found. This is especially the case with the street nomenclature of nearly every Belgian town, which usually includes a "Jodenstraat" or "Rue des Juifs." Of those in ancient Brabant are the "Joden Trappen" or "Escaliers des Juifs," a group of five small streets situated near the hill De la Cour in Brussels; the "Jodenstraat" in Antwerp and in Louvain, and streets of like name in Cumptich, Tirlemont, Mons, Wasmes, Grosage, Bavai, Maroilles, Sains, Ghent, Looz, Spalbeek, Eupen, etc. In Tirlemont the Castel, formerly "Joden-Castel," was, without doubt, the ancient synagogue. A reminiscence of Jonathan, the banker, who was the head of the Brabant Jews at the time of the massacre in Brussels, is the Maison de Jonathas in the middle of Enghien. A vast plain situated outside the walls of that city also bears his name—Jardin de Jonathas. Many other localities and buildings with Jewish associations existed, the traces of which have nearly disappeared. Such are the "Jodenpoel," a fishery of the Jews of Brussels; the "Jodenborch" (synagogue) of Louvain, and the Château des Juifs in the Jodenstraat at Wommerson, near Tirlemont. Foulon, the historian of Liége, states that the Chin strée of that town—*i.e.*, Dog street—and a street of similar name in Huy derived their appellation from the former residence of Jews there, the name being evidently one of derision.

Scarcity of Records.

The same fate of oblivion which has befallen their records has also attended the burial-places of the Jews of Belgium. The only memorial of that far-off past has come to light in the shape of a white stone with a Hebrew inscription found in 1872 in the grounds of a hospital at Tirlemont. Considering its age, the epitaph is well preserved; it reads as follows:

מפותחת
אבן אחד והיא נצבה
לראש מרת רבקה בת
ר׳ משה שנפטרה בשם
שנת חמשת אלפים
וששה עשר לפרט
ונוחה בגן עדן

"This stone is inscribed and placed at the head of Mistress Rebekah, daughter of R. Moses, who passed away . . . in the year 5016 (1255–56). May she rest in the Garden of Eden!" The word אחד is evidently a misreading for אחת. The only other trace of a Jewish cemetery is mentioned by the Abbé d'Echternach, Jean Bertel, who, in speaking of the "Judenpforte" of Luxemburg, declares that, before the extension of the city on that side, the remains of a Jewish cemetery existed in its vicinity. Neither the archives of the various Belgian states and duchies nor the writings of local antiquaries and historians have yielded much toward any fuller elucidation of the history of the Jews of Belgium. The documents extant referring to them are exceedingly few. One, the safe-conduct edict, to which reference has already been made, is interesting for the names that it gives:

Elie de Maroel; Eliot, his valet; Douce; his cousin and son; Abraham-le-Mirre de Binche; Benoit, his son; Benoit, his son-in-law; Le Maistre des Juifs; Maistre Deie-le-Sire; Jacob Baron, Joie; Salomon de Doullers; Isaak de Péronne; Belevigne, his son-in-law; Maistre Sause; Jacob de Miekegnies; Michel de Pons; Amendanc, his uncle; Maistre Sause; Amendanc; Jacob de Foriest; Hagins de Péronne; Abraham de Nueville; Sause de Crespin; Maistre Lyon d'Ath; Abraham de Foriest; Hastée; Oursiel (brother of Lyon d'Ath); Floris de Mons (daughter of Maistre Elie).

The list includes a rabbi and five physicians; the rest were merchants and bankers.

The other documents comprise deeds and charters of the usual kind obtaining in the Middle Ages, and relate to the sale of property and to bonds for debts. M. Van Even (in "Louvain Monumental") cites a passage from a charter of the Abbey d'Averbode, dated 1311, wherein Rabbi Moses sells to Jean Van Rode, advocate, a house situated in the "Jews' street," near the cemetery of St. Peter of Louvain:

"Moyses Judeus, Judeorum presbyter, cum debita effestucatione tradit domum et curtem cum suis pertinentiis sitam in vico in quo Judei nunc commorantur juxta atrium S. Petri, Johanni de Rode Causidico."

The only Hebrew document discovered in the royal archives is a memorandum on the margin of a bond contracted Oct. 26, 1344, to which Wilhemote delle Porte de Rosières Notre-Dame, debtor, and Master Sause, a Jew of Blaton, creditor, subscribe their names. The memorandum is a summary of the terms of the deed:

זה החותם אוילמוטא
דלפורטא דר אל רוזיירא
והוא פרוע מכל וכל עד ו׳
עטורי וחייוב הכופר
וחייוב ג׳ גדולים ישנים
מיין הנשבעים
ועוד אוילמאה דלפורטא
חייב על זה החותם כג׳
מגינים והצי וקדושים
קו״ל וקולאר דטבראש
חייב בעבורו

The archives of the Côte d'Or of Dijon contain two registers of Hebrew documents relating to transactions carried on by an association of Jews in France, Germany, and Belgium; and those of Luxemburg, notably of the castle of Clairvaux, have likewise many documents dealing with money transactions between Jews and the aristocracy.

It does not appear that any formal decree of banishment was issued against the Jews of Belgium; and it is very likely that after the massacre of 1370 there were fugitive Jews and their families who

Fifteenth and Following Centuries.

managed to settle again in the several communes. Not, however, till the middle of the fifteenth century do they reappear in Belgian history. One of their number, it is said, was chosen by the citizens of Luxemburg to treat with Philip le Bon in 1444 for the surrender of the castle. This would imply that there were some who even exercised an influence on public affairs. But their position was at all times of a precarious nature. They possessed no legal status, and under the houses of Burgundy and Hainault they were subjected to heavy and special taxation. The right of residence had to be dearly paid for. Every Jew who entered Luxemburg had to pay, if on horseback, a sum of 5 sols, and if on foot 2½ sols. Any one leaving the duchy was mulcted in 3½ sols. Besides all manner of other restrictions, the Jews in many parts were compelled to wear a distinctive dress. Under the pressure of these influences it is no wonder that the native Jews gradually disappeared from the Belgian provinces.

In 1477, by the marriage of Mary of Burgundy to the archduke Maximilian, son of Emperor Frederick IV., the Netherlands became united to Austria, and thereafter its possessions passed to the crown of Spain. The whole country, owing to the cruel persecutions of Philip II. of Spain and his attempt to establish the Inquisition, became involved in a series of desperate and heroic struggles. There is no doubt that the Jews played some important part in those stirring times. At the beginning of the sixteenth century a number of Maranos from Spain and Portugal began to arrive in the country. They were looked upon with suspicion, and Charles V., whom Cardinal Ximenes had prejudiced against them, refused them asylum, but they nevertheless managed to obtain a footing and to live there. They were rich and possessed of talent and enterprise, and evidently ingratiated themselves with the people, with whom they sided in their struggle against the hateful Spanish domination. Several attempts were made to expel them. In 1532 and 1549 and again in 1550 decrees were issued by the court against harboring Maranos, and citizens were bidden to inform the authorities of their presence; but this utterly failed of effect.

The duke of Alva, the Spanish governor, was especially severe in the repression of Jewish books. His edict of Feb. 15, 1570, ordered the expurgation of all errors from heretical books. On the advice of Arias Montanus and others, a list was prepared of such passages as ought to be expurgated, and a commission at Antwerp compiled an "Index Expurgatorius," the first of its kind (June 1, 1571). The Trent Index was published at Liége (Popper, "Censorship of Hebrew Books," p. 55). The number of secret Jews who entered the country increased daily. They, moreover, took an active part in the uprising of the Pays-Bas, the happy issue of which was to establish forever the principle of liberty of conscience in the United Provinces. The Jews labored assiduously in the cause of the people, and together with their brethren in Holland, who already enjoyed the right of publicly professing their faith, contributed materially to the success which crowned their efforts. They were strenuous supporters of the House of Orange, and in return were protected by it. But in that part of the Pays-Bas which remained under the dominion of Austria, the Jews, in contrast to their brethren in the Dutch Netherlands, were subjected to all the old restrictions and to hateful and discriminating enactments. In the treaty of peace (concluded April, 1609) between Albert of Austria and the States General it was stipulated that the subjects of either, excepting Jews, should be free to pass between the two countries. The intolerance of the archduke affected those only who publicly professed their faith, like the Jews of Amsterdam. In 1670, when the Comte Monterey succeeded the Duke de Feria, the Jews of Amsterdam petitioned for admission to the Pays-Bas. The count was at first disposed to grant the request; but clerical interference prevented its adoption.

There are few facts to relate concerning the Jews during the eighteenth century. They were still subjected to special imposts and harassing enactments; but, for the most part, that did not prevent them from growing in numbers and in prosperity. Many families of position and standing came from Germany and Holland and settled in the principal towns of Belgium. Among them were the Landaus, the Fürths, the Lipmans, the Hirshes, and the Simons, and to the last-named family belongs the chevalier Jean Henri Simon, a distinguished artist who had an adventurous career in the French Revolution. Under the influence of the Revolution, many Belgian writers and publicists took up the cause of the Jews. The most distinguished of these was the Prince de Ligne, who published a memoir defending them from the attacks of Voltaire, and eulogizing their virtues and character. He predicted for them a great destiny if admitted to full civil and political rights. A deep impression was made by this publication; and the Jews were soon placed on an equal footing with their fellow-citizens. In 1815 they obtained their full freedom. Thenceforward their political and social advancement and religious development proceeded on similar lines to those of their coreligionists in western Europe. For the history and condition of individual communities in the various towns of Belgium, see ANTWERP, BRUSSELS, GHENT.

The Jews of Belgium number about 12,000, and by imperial decree dated March 17, 1808, were divided into consistorial circumscriptions of nine departments, each comprising a synagogal district. The seat of the Central Consistory is at Brussels; and official communities exist at Antwerp, Arlon, Ghent, Liége, and Namur.

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BELGRADE: Capital of the kingdom of Servia, situated at the confluence of the Save and the Danube. After Sultan Sulaiman the Magnificent had captured the city from the Hungarians in 1522, the Turks remained in possession until 1867, when they withdrew their garrison. The House of Austria took the city from them three times within as many centuries, retaining it each time about one or two years. Probably a Jewish community existed at Belgrade before the Ottoman conquest. In any case, a large number of Jews established themselves in the city during the reign of Sulaiman, owing to the influence of Joseph Nasi, who obtained similar privileges of residence for his coreligionists in Bosnia. These facts are evident from the responsa of the learned rabbi of Salonica, Samuel b. Moses de Medina, a contemporary of the events.

The community of Belgrade pursued a quiet existence. At an early date a printing-press was established, from which many works were issued. Toward 1620 the learned Talmudist Asher Zebulun lived there, and later removed to Sarajevo. About 1658 the chief rabbi of Belgrade was Simḥah Cohen, son of Gershom Cohen. An "approbation" bearing his name is placed at the head of a work, "Naḥalat Ẓebi," by the Polish rabbi Ẓebi ben Samson of Cracow (G. Bragadino, Venice, 1658). Some years later a Talmudist of Salonica, Joseph Almosnino, grandson of the renowned Moses Almosnino, was chief rabbi of Belgrade. He died at Nikolsburg, Moravia, in 1689. The community suffered greatly when the imperial troops captured the city Sept. 6, 1688. Many Jews were sold as slaves, but were redeemed by charitable coreligionists.

On Feb. 9, 1788, Emperor Joseph II. of Austria declared war against Turkey, and seized Belgrade, which he held until Aug. 4, 1789. Many Jews then emigrated to the neighboring cities, especially to Vienna, Rustchuk, etc. In 1792 Belgrade again came under Turkish rule. The new governor, Topal Osman Pasha, imprisoned many Jews; and in consequence a number of others left the city. From 1807 to 1813 the Servians were in a state of revolt against the Turks. Many Jews perished during those disturbances, others lost their possessions, and the synagogue was destroyed.

When Servia became a principality (1826), and civic rights, though with some restrictions, were conferred upon the Jews, those of Belgrade began to take part in the political life of the country. During the Turco-Russian war (1876–78) four Jews of Belgrade distinguished themselves and were decorated; viz., Dr. Samuel Pops, physician of the Jewish community, and Dr. Samuel Brüll, both of whom received the Order of the Cross of Tacovo; Benjamin Russo, who received a silver medal for his courage during an attack at the Gamada; and Michel Oser, cornetist of the squadron of the department of Belgrade, and a veteran of eight battles, who, later, distinguished himself at Shumatowaty, was decorated on the field of battle, and elevated to the rank of brigadier. Another Jew of Belgrade, Abraham Oser, was a member of the Servian Parliament in 1877.

Like the rest of the population of Belgrade, the Jews suffered when that city was bombarded by the Turks in 1862. About this time they aggregated 2,000 souls. In consequence of laws restricting Jewish commerce, the number decreased to 1,000 in 1867. The president of the community at that time was David B. Russo. The Jews were then living in the ghetto of Belgrade. By 1880 the numbers had again risen to 2,000, and by 1890 to 4,652 in the whole of Servia.

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BELIAL.—Biblical Data: A term occurring often in the Old Testament and applied, as would seem from the context in I Sam. x. 27; II Sam. xvi. 7, xx. 1; II Chron. xiii. 7; Job xxxiv. 18, to any one opposing the established authority, whether civil, as in the above passages, or religious, as in Judges xix. 22; I Kings xxi. 10, 13; Prov. xvi. 27, xix. 28; Deut. xiii. 14, xv. 9; II Sam. xxiii. 6. A somewhat weaker sense, that of "wicked" or "worthless," is found in I Sam. i. 16, ii. 12, xxv. 17, xxx. 22. The use of the word in II Sam. xxii. 5 is somewhat puzzling. Cheyne explains it as "rivers of the under world," while more conservative scholars render "destructive rivers."

The etymology of this word has been variously given. The Talmud (Sanh. 111*b*) regards it as a compound word, made up of "beli" and "'ol" (without a yoke). This derivation is accepted by Rashi (on Deut. xiii. 14). Gesenius ("Dict." *s.v.*) finds the derivation in "beli" and "yo'il" (without advantage; *i.e.*, worthless). Ibn Ezra (on Deut. xv. 9), without venturing on an etymology, contents himself with the remark that "Belial" is a noun, and quotes the opinion of some one else that it is a verb with a precative force, "May he have no rising." Cheyne ("Expository Times," 1897, pp. 423 *et seq.*) seeks to identify Belial with the Babylonian goddess Belili (Jastrow, "Religion of Babylonia," pp. 588, 589). Hebrew writers, according to this view, took up "Belili" and scornfully converted it into "Belial" in order to suggest "worthlessness." Hommel ("Expository Times," viii. 472) agrees in the equation Belial = Belili, but argues that the Babylonians borrowed from the western Semites and not vice versa. This derivation, however, is opposed by Baudissin and Jensen ("Expository Times," ix. 40, 283).

J. Jr. G. B. L.

In Apocalyptic Literature.

——**In Rabbinical and Apocryphal Literature:** In the Ḥasidic circles from which the apocalyptic literature emanated and where all angelologic and demonologic lore was faithfully preserved, Belial held a very prominent position, being identified altogether with Satan. In the Book of Jubilees (i. 20), Belial is, like Satan, the accuser and father of all idolatrous nations: "Let not the spirit of Belial ["Beliar" corrupted into "Belhor"] rule over them to accuse them before thee." The uncircumcised heathen are "the sons of Belial" (*ib.* xv. 32). In the Testaments of the Twelve Patriarchs, Belial is the archfiend from whom emanate the seven spirits of seduction that enter man at his birth (Reuben ii.; Levi iii.; Zebulun ix.; Dan. i.; Naphtali ii.; Benjamin vi., vii.), the source of impurity and lying (Reuben iv., vi.; Simeon v.; Issachar vi.–vii.; Dan. v.; Asher i., iii.), "the spirit of darkness" (Levi xix.; Joseph vii., xx.). He will, like Azazel in Enoch, be opposed and bound by the

Messiah (Levi xviii.), "and cast into the fire forever" (Judah xxv.); "and the souls captured by him will then be wrested from his power." In the Ascensio Isaiæ, Belial is identified with SAMAEL (Malkira [Dan. v.]; possibly Malak ra = the Evil Angel [i. 9]), and called "the angel of lawlessness"—"the ruler of this world, whose name is Matanbuchus" (a corrupt form of "Angro-mainyush" or AHRIMAN ?) (ii. 4). In Sibyllines, iv. 2 (which part is of Christian origin) Belial descends from heaven as Antichrist and appears as Nero, the slayer of his mother. In the Sibyllines, iii. 63 (compare ii. 166) Belial is the seducer who, as the pseudo Messiah, will appear among the Samaritans, leading many into error by his miraculous powers, but who "will be burned up by heavenly fire carried along by the sea to the land [an earthquake ?] to destroy his followers," "at the time when a woman [Cleopatra] will rule over the world."

In regard to the meaning and etymology of the word "Belial" there has always been a wide difference of opinion. The Septuagint, in translating it "lawlessness"—*ἀνόμημα* (Deut. xv. 9), *ἀνομία* (II Sam. xxii. 5), or *παράνομος* (Deut. xiii. 14; Judges xix. 22; and elsewhere)—follows a rabbinical tradition which interpreted it as "beli 'ol" the one who has thrown off the yoke of heaven (Sifre, Deut. 93; Sanh. 111*b*; Midr. Sam. vi.; Yalḳ. to II. Sam. xxiii. 6; so also Jerome on Judges xix. 22, "absque jugo." Belial was accordingly considered the opponent of the rule of God; that is, Satan, or the antagonist of God (see ANTICHRIST). Aquilas (LXX., I Kings xxi. 13) translates it *ἀποστασία* = sedition, in the same manner that the "naḥash bariaḥ," or dragon (= Satan), is described as the apostate. The various modern etymologies, taking the word as a combination of "beli yo'il" (without worth) (Gesenius), or of "beli ya'al" (never to rise)—that is, never to do well (Ibn Ezra, Lagarde, Hupfeld, Fürst)—are alike rejected by Moore as extremely dubious (commentary to Judges, p. 419). Theodotion to Judges xx. 13, Ibn Ezra (Deut. xv. 9), and so Luther and the A. V. occasionally take Belial as a proper noun. It was Bäthgen (commentary to Ps. xviii. 5) who first translated Belial, "the land from which there is no return," and then Cheyne (in "Expositor," 1895, pp. 435–439, and in the "Encyc. Bibl." *s.v.* "Belial"). They proved it to be the exact equivalent of the Assyrian "matu la tarat" (the land without return). Tiamat, the dragon of the abyss, having been identified with Satan, thus gave rise to the various uses of the word, and the legends of Belial Antichrist. Baudissin, in Hauck-Herzog's "Realencyklopädie," *s.v.*, still takes a skeptical attitude as to the mythical character of Belial in the Old Testament, without, however, explaining the peculiar history of the word. Compare SATAN.

BIBLIOGRAPHY: T. K. Cheyne, *The Development of the Meanings of Belial*, in *The Expositor*, 1895, i. 435–439; *idem*, in *Encyc. Bibl.* s.v.; Bousset, *Antichrist*, 1895, pp. 86, 99–101; Charles, *The Ascension of Isaiah*, li.–lxxii. and pp. 6–8; Riehm and Hauck-Herzog's *Realencyklopädie*, s.v. *Belial*.

J. SR. K.

BELIAS (BELIASH, בליאש), SAMUEL: Envoy from Morocco in 1608. He delivered to Maurice of Nassau, governor-general of the Netherlands, credentials from Muley Zaidan, sherif of Morocco, testifying Belias to be "ministrum Regiæ nostræ sublimis, qui negotiis ejus diligenter incumbit, resque ejus curat." It was possibly a descendant of his, **G. Belias**, who published at Constantinople, in 1855, a Spanish-Hebrew dictionary under the title אוצר דברי לשון הקדש ("Diccionario de la Lengua Santa con la Declaracion en Lengua Sephardi").

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xvi. 61.

G. M. K.

BELID (or BELITUS), SON OF ALÈGRE: Prominent French Jew; lived in Toulouse at the beginning of the thirteenth century. His name figures in many deeds of conveyance with the title "Dominus," which implies a superior rank. On several occasions his wife, termed Domina Montaniera, had to give her consent to the sale.

Belid must have been the possessor of immense property. In July, 1202, he and his brother Abraham became the holders of lands belonging to the Templars; while on April 2, 1203, and again in 1207, the Knights of St. John sold them properties belonging to the seigniory of Pierre and Ponce du Piu. Belid's estates were several times confiscated by Raymond VII.; but he always managed to recover them.

BIBLIOGRAPHY: Salge, *Les Juifs de Languedoc*, pp. 53, 58, 83, 141, 142, 159, 167–169, 178–184.

G. I. BR.

BELIEF. See FAITH.

BELILHOS (or BELILLOS), DANIEL: Preacher and teacher at Amsterdam. He had a thorough knowledge of Biblical and rabbinical literature, was a facile Hebrew poet, taught the third class of the Talmud Torah, and officiated as preacher of the charitable societies Maskil el-Dal and Temime Derek. Besides the oration at the obsequies of his father-in-law, Isaac da Fonseca Aboab, Belilhos, on Nisan 14, 5453 (1693) delivered a memorial sermon in honor of the latter. It is still extant in manuscript. Belilhos' publications comprise: "Sermoens Pregados . . . na Esnoga de Talmud Torah," Amsterdam, Moseh Dias, 1693; and a more voluminous poetical work in Hebrew, describing Adam in Paradise, "Toledot Adam" (The History of Adam), which also is extant in manuscript.

BIBLIOGRAPHY: Kayserling, *Bibl. Españ.-Port.-Jud.* p. 26; *idem*, in *Monatsschrift*, xii. 312 *et seq.*

L. G. M. K.

BELILHOS, JACOB: Relative of Daniel Belilhos; rabbi at Venice about 1680. He wrote "Binyan Ne'arim" (Edification of Youth) in refutation of Samuel Aboab; it was, however, never published.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 203.

L. G. M. K.

BELILLA, DAVID: One of the leading Jews in Cranganore, sixteen miles north of Cochin, southern India, about the middle of the sixteenth century. Together with Samuel Castiel, Ephraim Salaḥ, and Joseph Levi, he built a synagogue in Cranganore during the year 1568. According to an anonymous Hebrew chronicle giving the history of the Malabar Jews, and now preserved in the University Library at Cambridge, England, his grandfather had come from Jerusalem; though this statement is perhaps not to be taken literally, as the white

Jews in Cochin are sometimes called "Jerusalem Jews" ("Jüd. Lit.-Blatt," xix. No. 25, p. 95; "Jewish Quarterly Review," i. 23). The same chronicle mentions a Ḥayyim Belilla (ḥazan), who had come from Safed.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 166; Schechter, in *Jewish Quarterly Review*, vi. 143.

J. G.

BELIN (or BLIN), ELIJAH BEN MOSES I.: German commentator and liturgical poet of the fifteenth century. He was rabbi, cantor, and teacher of Talmud and Rabbinic literature at Worms, 1490. According to Zunz, he lived before this at Bingen-on-the-Rhine. Belin wrote a supercommentary on Rashi's commentary on the Pentateuch; and Simon Aschenburg incorporated some of his explanations into his own compilation and supercommentary "Debek Ṭob" (Venice, 1588), mentioning the fact in the preface. In the collection of manuscripts at the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 672), there are three Hebrew poems by Belin.

Bibliography: Zunz, *L. G.* p. 107; Michael, *Or ha-Ḥayyim*, No. 367; Brüll, in *Bet Oẓar ha-Sifrut*, i. 31, 32.

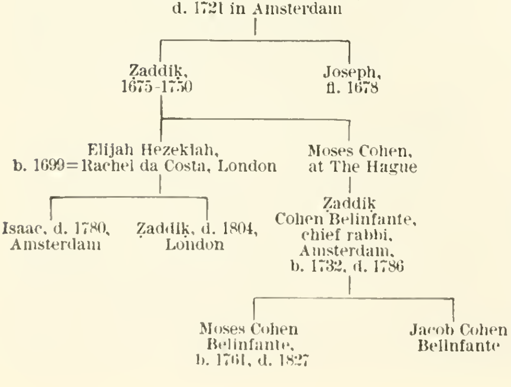
L. G. I. Ber.

BELIN (or BLIN), ELIJAH BEN MOSES II.: German Talmudist; died at Worms Feb. 26, 1587, having taken an active part in the affairs of the Jewish community in that city. A manuscript copy is extant (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2184) of a disputation in the form of question and answer which Belin had with Naphtali Herz ben Gersom of Worms. The controversy dates from 5338 (= 1578), and is partly transcribed in Judæo-German.

Bibliography: Kaufmann, *R. Jair Chajjim Bacharach*, etc., p. 12.

L. G. I. Ber.

BELINFANTE FAMILY: A Sephardic Jewish family who trace their ancestry to Joseph Cohen Belinfante, a fugitive from Portugal to Turkey in 1526. The family included a number of writers and divines, the most eminent of the latter being Ẓaddiḳ Cohen Belinfante, chief rabbi of Amsterdam toward the end of the eighteenth century. The annexed sketch-pedigree gives the chief members of the family up to the beginning of the nineteenth century.


Joseph Cohen Belinfante
Meïr
Joseph, fl. about 1596
Meïr Cohen Belinfante, "Sofer" at Spalatro, Dalmatia
Joseph, Ḥazan at Belgrade, Servia
Meïr=Reina Aben Danon, d. 1721 in Amsterdam
Ẓaddiḳ, 1675-1750
Joseph, fl. 1678
Elijah Hezekiah, b. 1699=Rachel da Costa, London
Moses Cohen, at The Hague
Isaac, d. 1780, Amsterdam
Ẓaddiḳ, d. 1804, London
Ẓaddiḳ Cohen Belinfante, chief rabbi, Amsterdam, b. 1732, d. 1786
Moses Cohen Belinfante, b. 1761, d. 1827
Jacob Cohen Belinfante

Bibliography: *American Hebrew*, Feb. 25, 1881.

J.

BELINFANTE, ISAAC COHEN: Poet and preacher at the great synagogue 'Eẓ Ḥayyim, Amsterdam; died in that city Sept. 7, 1781; son of Elijah Cohen Belinfante. In an approbation to the work "Dibre David" he enumerates the following political works written by him which are still extant in manuscript in the Bodleian Library (Nos. 5 and 6 of the old Michael collection) and in the Montesinos library at Amsterdam: (1) "Shefer Tehillim" (The Beauty of the Psalms), poems on the preachers of Amsterdam; (2) "'Aṭeret Paz" (The Golden Crown), a collection of 87 satirical poems ("Paz" = 87); (3) "Berit Kehunat Yiẓḥaḳ" (Alliance of the Priesthood of Isaac), poems in honor of his friends; (4) "Abne Segullah" (Precious Stones), a collection of poems dedicated to some fellow-writers; (5) "Siaḥ Yiẓḥaḳ" (The Prayer of Isaac), a catalogue of printed books and manuscripts, with extracts and biographical notes on the authors, especially the Spanish and Portuguese Jewish writers of London and Amsterdam. A specimen of his work was published by Gabriel Polak in "Ha-Maggid," 1869, Nos. 10, 11.

Belinfante's printed works are: (1) "Minḥat Nedabah" (A Free Offering), a poem in honor of the poet David Franco Mendes (Amsterdam, 1764); (2) "Gilah we-Ranen" (Joy and Singing), an epithalamium (Amsterdam, 1777); (3) "Ḳinah" (Lamentation), elegies on the destruction of the Temple, inserted in the prayer-book "Mishmerot ha-Layelah" (Amsterdam, 1768); (4) two sermons in Portuguese, "Sermão do Nada Moral" (Amsterdam, 1761); "Sermão Moral Sobre o Temor Heroyco" (Amsterdam, 1767); and a number of Hebrew odes ("shirim"), which are printed in other works written and published at Amsterdam.

From one of his poems, "Ḳinyan Torah" (The Possession of the Law), it appears that Belinfante wrote many works on Talmud, grammar, ethics, cabala, and philosophy. He revised the prayer-book of the Sephardic rite printed at Amsterdam, 1726, by S. Rodrigues Mendes, and other works printed in that city.

Bibliography: Fuenn, *Keneset Yisrael*, p. 596; *Ha-Karmel*, vi., No. 32; *Ha-Maggid*, 1869, Nos. 10, 11; Kayserling, *Bibl. Españ.-Portug.-Jud.* pp. 26, 31, 90; M. Roest, *Bet ha-Sefer*, p. 350, Amsterdam, 1868; Fürst, *Bibl. Jud.* i. 99; *Catalog der . . . Rosenthal'schen Bibliothek*, i. 284 (list of occasional poems).

I. Br.

BELINFANTE, MOSES BEN ẒADDIḲ HA-KOHEN: A Judæo-Dutch journalist, translator, and writer of school-books; born at The Hague Sept. 24, 1761; died there June 29, 1827. He founded in 1806 the first Judæo-Dutch paper, "Sulamith," devoted especially to the interests of the Jewish community of Amsterdam. This paper was, however, discontinued in 1808. Belinfante published the following works: (1) "Israelitischer Almanach," 32 small vols., 1796–1827; (2) a translation from Hebrew into Dutch, of Shalom Cohen's Hebrew catechism, "Shorashe Emunah," Amsterdam, 1816; (3) "Geschenk noor de Israelitche Jeugd"—an elementary work, 4 vols., The Hague, 1809–34; (4) "Parabelin"—parables and legends extracted from the Talmud, 2 vols., Amsterdam, 1822; (5) "Moda' li-Bene Binah" (A Friend of the Intelligent Youth); a Hebrew reader, recast from Moses Philippsohn's German work, with a Dutch translation and additions, Amsterdam, 1817; (6) The Portuguese prayer-book, translated into Dutch in collaboration with T. Saruco, 4 vols., The Hague, 1791–93.

Bibliography: Fürst, *Bibliotheca Judaica*, p. 99; Winter and Wünsche, *Jüdische Literatur*, iii. 873; Zeitlin, *Bibliotheca Hebraica*, p. 60.

S. I. Br.

BELINSON (or **BEILINSON**), **MOSES ELIEZER**: Russian publisher and scholar; born at Odessa about 1835. He devoted himself chiefly to the study of the genealogy of old Russian Jewish families, to one of which he belongs. He wrote on this subject two works, "Megillat Yuḥasin" (Scroll of Genealogy), and "Yalḳuṭ Mishpaḥot" (Collection of Families), published at Odessa, 1892–94. These works, although of no great literary value, contain interesting contributions to the history of Jewish families in Russia.

In 1865 Belinson edited "'Ale Hadas" (Myrtle Leaves), a periodical containing literary and scientific articles by the most eminent Russian scholars of the day, and issued a second edition of the "Sefer Elam" and "Ma'yan Gannin" of Salomon Joseph del Medigo, with notes and a biography of the author. Two other periodicals, "Yagdil Torah" (Magnifying the Law), and "Mekilta de Rabbanan" (The Rabbis' Study), dealing with questions concerning the Halakah and the exposition of the Talmud, were edited by Belinson (Odessa, 1871–81 and 1886–87); but, as in the case of the "'Ale Hadas," only a few numbers appeared. He published also (Odessa, 1898) "Shelome Emune Yisrael" (The Perfectly Righteous Men of Israel), a collection of letters on literary subjects.

Belinson contributed to many Russian and Hebrew periodicals, and was very active in disseminating the Neo-Hebrew literature through his printing-office, from which were issued numerous works of the Russan "maskilim."

Bibliography: *Voskhod*, 1893, No. 50; *Zeit. für Hebr. Bibl.* iii. 100; Zeitlin, *Bibl. Hebraica*, p. 19.

H. R. I. Br.

BELISARIO, MIRIAM MENDES: English authoress and teacher; born in London about 1820; died there 1885. She was a granddaughter of Isaac Mendes Belisario (see Lyson, "Environs of London," iii. 429), and with her sisters for many years kept a girls' school in which numerous members of the Sephardic community were educated under her direction. She compiled a "Hebrew and English Vocabulary" for a selection of the daily prayers (1848), and wrote "Sabbath Evenings at Home" (London, 1856); the latter being in the form of dialogues upon the spirit and ordinances of the Jewish religion.

Bibliography: Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, Nos. 2093, 2105.

J.

BELKIND, ISRAEL: Russian Hebraist and teacher; born in 1861 at Logoisk, government of Minsk, Russia; educated at the high school of Mohilev on the Dnieper, and at the University of Kharkov. After the persecution of the Jews in Russia in 1881, when colonization committees were formed in the large Jewish centers of Russia, some of which favored the establishment of agricultural colonies in America, and some in Palestine, Belkind became an ardent follower of the Palestinians, and he founded at Kharkov a society of Jewish students, under the name of "Bilu" (בילו). With the aid of some of its members he established the colony Ghederah or Katra, near Ekron (see Agricultural Colonies in Palestine).

The enterprise was not successful; and Belkind, after many hardships, removed to Jaffa, where he became a teacher of Hebrew. Later he occupied a similar position in Jerusalem. To supply the want of Hebrew text-books he wrote the following: On arithmetic, "Assefat Sheelot ha-Ḥesbon," Jerusalem, 1896; on geography, "Reshit Yedi'at Ketibat ha-Areẓ," Jerusalem, 1898, 2d ed. 1899; on general history, "Dibre Yeme ha-Amim," vol. i., Jerusalem, 1897. Israel's father, **Meïr Belkind**, held the office of rabbi at the Ghederah colony, and his sister, **Olga Belkind**, who practised midwifery at Jaffa, wrote articles in Hebrew.

H. R.

BELKIS, QUEEN OF SHEBA. See Sheba, Queen of.

BELKOVSKY, GRÉGOIRE: Russian political economist; born at Odessa 1865. While a student he joined the Jewish nationalists of Odessa, and lectured at the Sabbath free school of Löw and Sussman. For his treatise "Zalog po Rimskomu Pravu," he was honored with a gold medal. Graduating from the university in 1889, a proposition for a professorship was made to him, but as one of the conditions was that he embrace Christianity, he declined the offer. Four years later he was invited to lecture at the University of Sofia, Bulgaria, on political economy and the history of Roman law. At Sofia he published (in the Bulgarian language) his "History of the Roman Law," 1895; "Political Economy," 1896; "Exchange in Bulgaria," 1895; and "Credit and Banking in Bulgaria," in vols. xv., xvi., and xvii. of the magazine of the Ministry of Public Instruction. At this time Belkovsky became active in the spread of Zionism, and published "Appel an das Judenthum und Seine Getreuen Söhne" (anonymous, Sofia, 1897, in German, French, Hebrew, and Spanish). He has been a prominent supporter of the Zionist movement, and since 1899 one of the Russian representatives in the larger "Actions-Committee."

In 1897 Belkovsky returned to St. Petersburg, where he still lives (1902), and continues his propaganda of Zionism. Besides the above-named works he contributed articles on agriculture, political economy, and industrial subjects to the "Entziklopedicheski Slovar" of Brockhaus and Efron, to the "Sudebnaya Gazeta," and other periodicals. On the Jewish question, he wrote "O Zemle Dyeltsheskikh Fermakh. Kak o Razsadnikye Proizvoditelnavo Truda," "Slovo o Pinskerye"; "Die Lage der Juden in Bulgarien"; and a series of articles on the Jewish Colonial Bank.

H. R. S. J.

BELLA, wife of Joshua FALK: A woman of Talmudic learning; born at Lemberg about the middle of the sixteenth century; died at a very advanced age at Jerusalem. She was a daughter of the philanthropist and head of the community at Lemberg, Israel Edels, and wife of the well-known Talmudist Joshua Falk ha-Kohen, author of the "Sefer Me'irat 'Enayim." Supported by his father-in-law, Falk carried on his studies privately, and conducted a Talmudic high school at Lemberg. When he died, in 1614, his wife, Bella, removed to Jerusalem.

Bella had a strong inclination toward Talmudic studies, and gave some decisions on certain difficult halakic cases. One of these was that on festivals the festive blessing over the lights should be said before and not after the lights are kindled (see Ezekiel Landau, "Dagul me-Rebabah" to Shulḥan 'Aruk, Oraḥ Ḥayyim, ch. 12).

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, pp. 177, 358; Azulai, *Shem ha-Gedolim*, s.v. *Vaw*, No. 7; Buber, *Anshe Shem*, pp. 80-82; Grätz, *Gesch. der Juden*, x. 58 (from which the year of her birth may be approximately determined; the date of her death is unattainable); J. London, in *Ha-Modia' la-Ḥodashim*, i. 115.

L. G. I. Ber.

BELLCAYRE: City in Catalonia, Spain; had Jewish inhabitants in the thirteenth and fourteenth centuries. It was the birthplace of David of Bellcayre, the richest Jew of Barcelona, who owned in the ghetto of the latter city the finest houses, with eight large stores. In 1391 he accepted baptism, changing his name to Michael Lobet; a family of the name of Lobet still lives at Barcelona. Senton (Shem-Ṭob) de Bellcayre, another Jew of Barcelona, called himself after baptism Arnaldo Ferrarli.

BIBLIOGRAPHY: Amador de los Rios, *Historia de los Judíos en España*, ii. 408; *Revue Etudes Juives*, iv. 59, 61.

D. M. K.

BELLE-ASSEZ or **RACHEL:** A daughter of Solomon ben Isaac, called "Rashi" (1040–1105,) and wife of R. Eliezer. Belle-Assez (not "Bellejeune," "Belle," "Schön," see Jacob Tam, "Sefer ha-Yashar," ed. N. Rosenthal, p. 44, note), like the other daughters of Rashi, was very well versed in Hebrew and rabbinical literature. It was at one time thought that Belle-Assez or at least one of Rashi's daughters) used to take down his responsa on juridical questions (Grätz, "Geschichte," vi. 82), but Zunz showed that this was due to a misreading of the original text which referred only to Rashi's grandson ("Zur Geschichte," pp. 172, 567). From a responsum of her nephew Jacob Tam (*l.c.*) it is learned that she was unhappy in her married life, and that she obtained a divorce from R. Eliezer.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, vi. 82; Kayserling, *Die Jüdischen Frauen*, p. 116.

L. G. I. Br.

BELLELI, LAZARUS (MENAHEM): Greek polyglot writer and philologist; born in Corfu, Greece, Oct. 31, 1862. In 1877 he edited "'Aṭṭeret Baḥurim" (The Crown of the Young), being a Hebrew-Greek vocabulary for the Book of Genesis, supplemented by a sketch of Hebrew grammar, and afterward contributed to the "Vessillo Israelitico," the "Famiglia Israelitica," and the "Mose." Belleli matriculated in the University of Athens. A controversy of an anti-Semitic character caused him to leave for Italy; and when a student in the Istituto di Studi Superiori at Florence he was appointed principal of the Jewish schools at Leghorn.

Belleli in 1890 resigned his principalship, which allowed him little time for study, and paid a lengthy visit to Paris, whence he returned to Greece after having contributed "Deux Versions Peu Connues du Pentateuque" to the "Revue des Etudes Juives," vol. xxii., and "Une Version Grecque du Pentateuque du Seizième Siècle" to the "Revue des Etudes Grecques," vol. iii. In the following year Belleli graduated in Florence as doctor of philology with a special certificate in Hebrew and Aramaic.

Shortly after graduating, Belleli was a witness of the Corfu outbreak against the Jews which followed the murder of the Jewish girl Rubina Sarda; and he reported for the Alliance Israélite Universelle the trials which in that connection came before the Patras assize court.

The spread of anti-Jewish literature induced Belleli to undertake the translation into Greek of Th. Reinach's "Histoire des Juifs," and the work was published at Athens in 1895.

In 1897 Belleli, while in England, contributed to the "Revue des Etudes Juives," vol. xxxv., an article severely criticizing D. G. Hesseling's transcriptionof the Constantinople Neo-Greek Pentateuch.

Belleli in 1899 represented the Greek government at the twelfth Congress of Orientalists.

BIBLIOGRAPHY: Harris, *Jewish Year Book*, 1901, p. 244.

S.

BELLERMANN, JOHANN JOACHIM: Christian Hebraist and professor of theology at Berlin University; born at Erfurt Sept. 23, 1754; died at Berlin Oct. 25, 1842.

On graduating from the University of Göttingen Bellermann accepted a position as teacher at Reval, Russia, where he remained for four years. On his return to Erfurt in 1782, he became "Magister legens" in the gymnasium, and later assistant professor of theology and philosophy in the University of Erfurt. In 1804 he was appointed director of the Gymnasium zum Grauen Kloster at Berlin, and professor of theology at the university in that city.

Bellermann was one of the earliest students of Hebrew epigraphy. Among his numerous writings on various subjects, the following works are of special interest to Jewish scholars: (1) "De Inscriptionibus Hebraicis Erfordiæ Repertis," printed in the Gymnasium Program, i.–iv., 1793–94; (2) "De Duodecim Lapidibus in Jordanis Laveo Erectis," 1795; (3) "De Ænigmatibus Hebraicis," Prog. i.–iv., 1796–1800; (4) "De Usu Palæographiæ Hebraicæ ad Explicanda Biblia Sacra, cum Tribus Tabulis Æri Incisis"; (5) "Ueber den Kunstvollen Plan im Buche Hiob," 1813; (6) "Versuch einer Metrik der Hebräer," 1813; (7) "Geschichtliche Nachrichten aus dem Alterthum über Essäer und Therapeuten," 1821; (8) "Die Urim und Thumim, die Aeltesten Gemmen; ein Beitrag zur Alterthumskunde," 1824.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, ii. 307-310; Fürst, *Bibliotheca Judaica*, i. 100.

T. I. Br.

BELLETTE (Hebrew בלט, ביליט): Daughter of Menahem, and sister of Isaac ben Menahem called "the Great"; lived at Orleans in the middle of the eleventh century. She is cited by Rashi, in a responsum, as an authority on a ritual question (Pardes, 4*b*; Assufot, MS. Halberstamm, 48*b*).

Bibliography: *Ozar Neḥmad*, ii. 10; Zunz, *Zur Geschichte und Literatur*, p. 172; Grätz, *Gesch. der Juden*, 3d ed., vi. 50, note 3; Gross, *Gallia Judaica*, p. 33.

L. G. I. Br.

BELLS: The use of Bells for summoning seems to have arisen in the Far East, and was not customary in countries bordering the Mediterranean until late Roman times (Sittl, "Archäologie der Kunst," p. 246). Small disks, however, were generally attached to pet animals, which, being struck together, emitted a sound supposed to frighten away the evil spirits (L. Mortillet, "Etude sur l'Emploi des Clochettes chez les Anciens," Dijon, 1888).

The only use known to the ancient Hebrews similar to this was the attachment of Bells and pomegranates to the lower hem of the high priest's ephod (Ex. xxviii. 33), the object of which was that he might be heard on entering the high place, or, according to Sirach xlv. 9, "for a memorial to the children of nis people." It is probable that the sound was caused by the Bells striking against the adjacent pomegranates, and not by a clapper. The two together form an ornamental design resembling that of the lotus and bud border, used in Egyptian decorative art. According to the Rabbis there were seventy-two Bells. In Talmudic days Bells were used to summon people. (See Naz. vi. 1, where a distinction is made between the outer shell of the bell and the clapper.) In Shab. 54*b* is a reference to a bell stuffed with wool so that it could make no sound. Mention is also made of cattle-bells and door-bells (Tosef Kelim, B. M. i., at end). Small Bells in the form of a ball with a split in it have been found in the excavations at Tell el-Hesy.

The word "bells" was also used in the A. V. to translate מצלות in Zech. xiv. 20, where the correct translation is probably "bridles" as in the margin. Since they were necessarily inscribed with the words "Holiness to the Lord," there were probably flat pieces of brass attached for ornament to horses, as in the East at the present day (Rosenmüller, "Morgenländische Forschungen," iv. 411), and corresponding to שהרנים (Isa. iii. 18; Judges viii. 21).

Bibliography: Winer, *Bibl. Lexicon* s. v. *Schellen*; Levy, *Neuhebräisches Wörterbuch*, s.v. זוג; Jahn, *Biblische Archäologie*, § 96.

A. J.

BELLS OF THE LAW. See Crown of the Law.

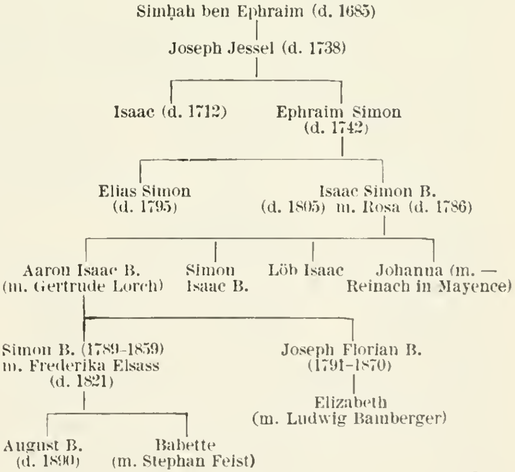
BELLSOM. See Moses of Narbonne.

BELLUCIA, ASCARELLI. See Ascarelli.

BELMONT: Jewish family in Alzey, Rhein-Hessen. It traces its origin to Isaac Simon, who at the end of the eighteenth century took the family name of Belmont. His father, Ephraim Simon (d. 1742), was the son of Joseph Jessel, "Vorsteher der Juden in Ampt Alzey" (d. 1738), who is probably the person mentioned in a document dated 1700 (Löwenstein, "Juden in der Kurpfalz," p. 146). This Jessel was the son of Simḥah ben Ephraim (d. 1685), who was buried in Sobernheim. The son of Isaac Simon mentioned above was Simon Belmont, who died March 16, 1805. Of his four children, the eldest, Aaron Isaac (m. Gertrude Lorch of Frankfort), was the great-grandfather of August Belmont. Johanna, a sister of Aaron Isaac, married a Mr. Reinach of Mayence; and Joseph Florian, the younger brother of Simon, had a daughter who married Ludwig Bamberger. August Belmont had a second cousin, Charles Frederick, who remained in Alzey. Of the issue of the latter, some live in Alzey, some in Frankfort-on-the-Main, and others in Philadelphia. Simon had a daughter, Babette, who married Stephan Feist of Frankfort, from whom the Feist-Belmonts are descended.

The family was probably the most important Jewish family in Alzey. Isaac Simon Belmont left that city 30,000 florins, 20,000 of which were converted (1790) by his four children into a fund, called the "Belmont Stiftung," for defraying certain congregational expenses and providing dowries for poor girls. A similar "Belmont Stiftung" exists in the city of Mayence. Simon Belmont (1789–1859) was a prominent member of the Jewish congregation in Alzey, the minutes of the board of trustees for a number of years being signed by him.

There is little doubt that the Belmont family of Alzey is descended from the Belmontes of Amsterdam. Probably some member of the latter family wandered either from Amsterdam or from Hamburg down the Rhine, ultimately settling in Alzey: and when the Jews were forced by the government to take family names, his descendants revived the name which by tradition they knew to have belonged to their family. The accompanying sketch-pedigree shows the relationship of the chief members of this family:


Simḥah ben Ephraim (d. 1685)
Joseph Jessel (d. 1738)
Isaac (d. 1712)
Ephraim Simon (d. 1742)
Elias Simon (d. 1795)
Isaac Simon B. (d. 1805) m. Rosa (d. 1786)
Aaron Isaac B. (m. Gertrude Lorch)
Simon Isaac B.
Löb Isaac
Johanna (m. — Reinach in Mayence)
Simon B. (1789–1859) m. Frederika Elsass (d. 1821)
Joseph Florian B. (1791–1870)
Elizabeth (m. Ludwig Bamberger)
August B. (d. 1890)
Babette (m. Stephan Feist)

G.

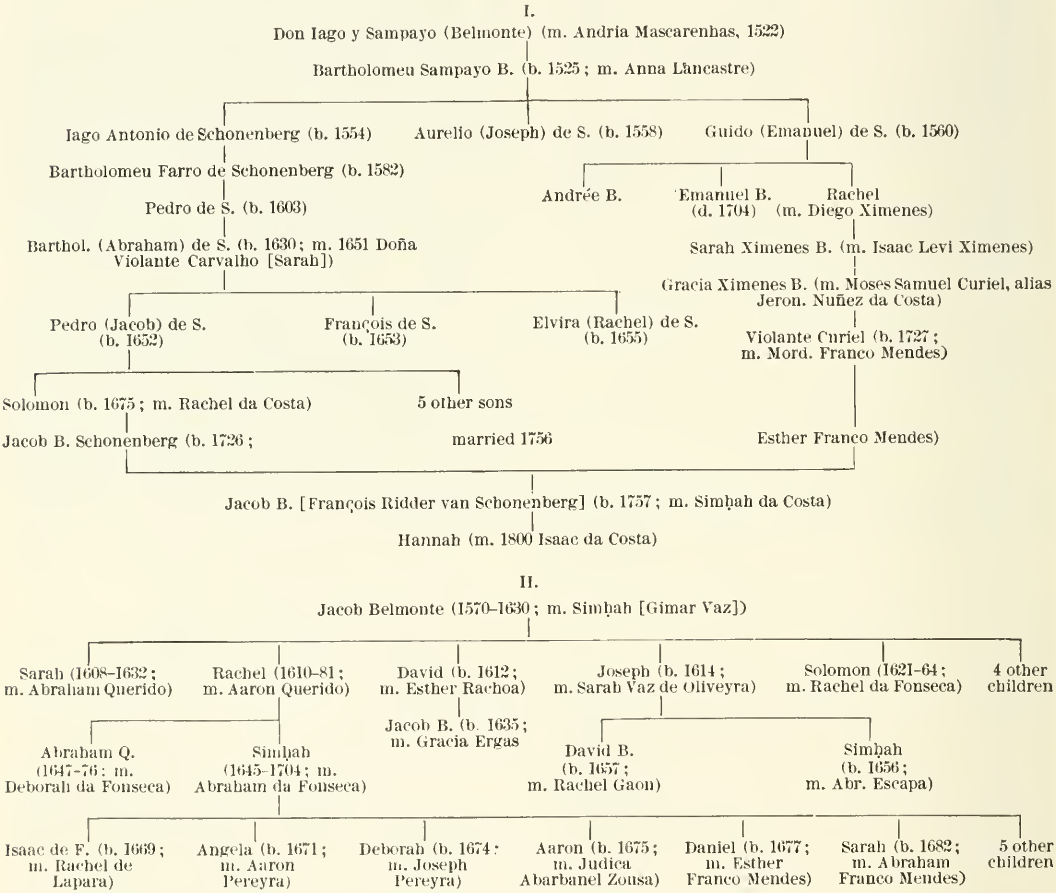
BELMONT, AUGUST: American financier; born in Alzey, Germany, in 1816; died in New York city, Nov. 24, 1890. He was educated at Frankfort-on-the-Main, and, after serving several years in the Rothschild banking offices in that city and at Naples, settled in New York (1837) as the American representative of his former employers.

He was consul-general for Austria in New York city from 1844 to 1850, and resigned on account of his disapproval of the treatment of Hungary by Austria. In 1853, he was appointed United States chargé d'affaires at The Hague, where he was minister resident from 1855 to 1858 While holding this appointment, he negotiated an important consular convention and rendered other diplomatic services for which he received special thanks from the United States State Department. In 1860 he was chosen chairman of the Democratic national committee, serving until 1872, when he resigned. He was a delegate from New York to every Democratic national convention from 1860 to 1884. Belmont was widely known as a patron of art, and he possessed one of the finest collections of paintings in New York. He was president of the American Jockey Club, and did much for thoroughbred racing.

Bibliography: *Appleton's Cyclopædia of Biography*; *International Cyclopædia*.

G. M. W. L.

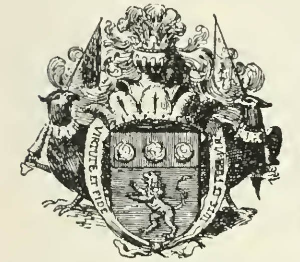
Belmonte Family.


I.
Don Iago y Sampayo (Belmonte) (m. Andria Mascarenhas, 1522)
Bartholomeu Sampayo B. (b. 1525; m. Anna Lancastre)
Iago Antonio de Schonenberg (b. 1554)
Aurelio (Joseph) de S. (b. 1558)
Guido (Emanuel) de S. (b. 1560)
Bartholomeu Farro de Schonenberg (b. 1582)
Pedro de S. (b. 1603)
Barthol. (Abraham) de S. (b. 1630; m. 1651 Doña Violante Carvalho [Sarah])
Andrée B.
Emanuel B. (d. 1704)
Rachel (m. Diego Ximenes)
Sarah Ximenes B. (m. Isaac Levi Ximenes)
Gracia Ximenes B. (m. Moses Samuel Curiel, alias Jeron. Nuñez da Costa)
Pedro (Jacob) de S. (b. 1652)
François de S. (b. 1653)
Elvira (Rachel) de S. (b. 1655)
Violante Curiel (b. 1727; m. Mord. Franco Mendes)
Solomon (b. 1675; m. Rachel da Costa)
5 other sons
Jacob B. Schonenberg (b. 1726;
married 1756
Esther Franco Mendes)
Jacob B. [François Ridder van Schonenberg] (b. 1757; m. Simḥah da Costa)
Hannah (m. 1800 Isaac da Costa)
II.
Jacob Belmonte (1570–1630; m. Simḥah [Gimar Vaz])
Sarah (1608–1632; m. Abraham Querido)
Rachel (1610–81; m. Aaron Querido)
David (b. 1612; m. Esther Rachoa)
Joseph (b. 1614; m. Sarah Vaz de Oliveyra)
Solomon (1621–64; m. Rachel da Fonseca)
4 other children
Jacob B. (b. 1635; m. Gracia Ergas
Abraham Q. (1647–76; m. Deborah da Fonseca)
Simḥah (1645–1704; m. Abraham da Fonseca)
David B. (b. 1657; m. Rachel Gaon)
Simḥah (b. 1656; m. Abr. Escapa)
Isaac de F. (b. 1669; m. Rachel de Lapara)
Angela (b. 1671; m. Aaron Pereyra)
Deborah (b. 1674; m. Joseph Pereyra)
Aaron (b. 1675; m. Judica Abarbanel Zousa)
Daniel (b. 1677; m. Esther Franco Mendes)
Sarah (b. 1682; m. Abraham Franco Mendes)
5 other children

BELMONTE: Portuguese Dutch Marano family, which traced its descent from Don Iago y Sampayo, to whom in 1519 King Manuel of Portugal gave the city of Belmonte, allowing him to take the name of the city and to transmit it to his posterity. In 1522 Don Iago married Andria Mascarenhas. Of his five sons, the one called Bartholomeu Sampayo Belmonte (b. 1525), who married Anna Lancastre, was sent in 1551 on a political mission to the Netherlands, where he changed his name to "Van Schonenberg."

The family history shows that some of the members returned to the Jewish fold, while others remained Catholics (neo-Christians). A number occupied influential positions in the diplomatic world, while others were prominent in the Amsterdam Jewish community. The great-grandson of Bartholomeu, Pedro de Schonenberg, returned to the Jewish faith; taking the name of Abraham, and his wife that of Sarah. The name of his son Pedro was changed to Jacob, and that of his daughter Elvira to Rachel. A third son, François de Schonenberg, was brought up as a Catholic by relatives in Madrid; and in 1709 was made a marquis of Brabant. A son of Pedro, Solomon (b. 1675), married Rachel, the daughter of Abraham da Costa. Their son, Jacob Belmonte, married Esther Franco Mendes, who had issue, Jacob Belmonte, alias François Ridder van Schonenberg (b. 1757). His daughter, Hannah, married in 1800 Isaac da Costa, the author of "Israel and the Gentiles."

Two of the children of Bartholomeu Sampayo Belmonte returned to the Jewish faith in 1604; Aurelio (b. 1558) taking the name Joseph, and Guido (b. 1560), that of Emmanuel. From Aurelio are descended the Ergas Belmontes, Pereyra Belmontes, Brandao Belmontes, Sarfatino Belmontes, and the Abendana Belmontes. The Abendana Belmontes emigrated to Hamburg; a number of the tombstones of this family can still be seen in the Portuguese-Jewish cemetery at Altona. Guido was the ancestor of the Ximenes Belmontes. His grandchildren were probably Don Andree de Belmonte and Baron Manuel de Belmonte, both agents of the Spanish crown in the Netherlands. Their sister, Rachel, married Diego Ximenes, whose granddaughter was the wife of Moses Solomon Curiel. The granddaughter of the latter, Esther Franco Mendes, married Jacob Belmonte mentioned above.


Arms of the Belmonte Family.

A second branch of the same family in Amsterdam takes its rise with Jacob Belmonte, who came to that city in 1620 from the island of Madeira. He was one of the founders of the Portuguese community in Amsterdam, and his descendants intermarried with the Queridos, da Fonsecas, Pereyras, etc. Descendants of the Belmonte family still live in Amsterdam and in Hamburg. The accompanying two sketch-pedigrees show the relationship of the principal members of the family.

G.

BELMONTE, B. E. COLAÇO: Lawyer and writer in Surinam, Dutch West Indies, about the middle of the eighteenth century. He published "Over de Hervorming van het Regeringostelsel in Nederlandsch West-Indië" (Leyden, 1857); "Werkzaamheden der Surinamsche Maatschapij van Weldadigheid" (Paramaribo, 1858); "Neërlands West-Indië in z. belangen en Dr. W. R. v. Hoëvell in zijn 'Slaven en Vrijen'" (Leyden, 1855).

J. G.

BELMONTE, BENVENIDA COHEN: Poetess; lived in London at the beginning of the eighteenth century. She was a sister of the Mæcenas Mordecai Nuñez Almeyda, and was among those who sang the praise of Lopez Laguna's "Espejo Fiel de Vidas" (London, 1720). She also wrote a poem in honor of Samuel Nassy of Surinam.

Bibliography: Kayserling, *Sephardim*, p. 251; idem, *Biblioteca Españ.-Portug.-Judaica*, p. 55; *idem*, in *Jewish Quarterly Review*, xii. 715; idem, *Jüdische Frauen*, p. 174; Koenen, *Geschiedenis der Joden in Nederland*, p. 297.

J. G.

BELMONTE, FRANCISCO DE XIMENES: Dutch diplomat; lived at Amsterdam during the first half of the eighteenth century. He was a nephew of Baron Manuel de Belmonte, whom he succeeded in 1706 as resident of the king of Spain in the Netherlands. The office of resident was abolished when the Bourbons ascended the Spanish throne.

Bibliography: *Resolutiën van Holland*, Jan. 15, 1706; Koenen, *Geschiedenis der Joden in Nederland*, p. 207; Da Costa, *Israel en de Volken*, 2d ed., pp. 287, 431.

D. G.

BELMONTE, ISAAC NUÑEZ (נוניס בלמונטי): One of the most prominent of Oriental casuists; son of Moses Nuñez Belmonte; lived in Smyrna at the end of the eighteenth century, and at the beginning of the nineteenth. He published a commentary upon the first and second parts of Maimonides' Mishnah Torah under the title "Sha'ar ha-Melek" (The King's Gate), Salonica, 1771; 2d ed., with notes by Baruch ben Jonah Jeiteles, Brünn, 1801–3; 3d ed., with notes by Joseph Saul Nathanson, Lemberg, 1859 (the work is one of the most important productions of Oriental casuistry, and was introduced into Germany and Poland by Jeiteles in the second edition); "Derek ha-Sha'ar" (The Gateway), an oration contained in Raphael (Isaac) Maggio's "Darke ha-Yam," Salonica, 1813.

Bibliography; Azulai, *Shem ha-Gedolim*, ii. 68*b*, Vienna, 1864; Steinschneider, *Cat. Bodl.* Nos. 5404, 6800; Roest, *Cat. der Rosenthal'schen Bibliothek*, i. 909; Benjacob, *Ozar ha-Sefarim*, p. 600, No. 1014; Zedner, *Cat. Hebr. Books British Museum*, pp. 515, 617.

G. L. G.

BELMONTE, ISAAC NUÑEZ (Don Manuel de): Dutch statesman; born in Amsterdam; died there in 1704. He was not a son of Jacob Belmonte who came from Madeira in 1614, as no mention is made of a son Isaac in the records of the Portuguese community at Amsterdam. From the year 1664 he was agent general, and from 1674 resident of the king of Spain to the Netherlands. He was created "Comes Palatinus" in 1693 by the German emperor, and did much to conserve friendly relations between Spain and the Netherlands. His correspondence with the Spanish government between the years 1667 and 1691 is preserved in the Biblioteca Nacional at Madrid (MS. cc. 50, Nos. 899 and 900).

Nuñez was of a literary turn of mind. He wrote a poem on the martyr Abraham Nuñez Bernal; in 1676 he founded the poetic academy Los Sitibundos, and in 1685 the Academia de los Floridos. In 1683 De Barrios dedicated to him and others his "Triumpho del Govierno Popular"; in 1689 David Pardo, his "Compendio de Dinim" (see "Catalogue . . . de feu M. Isaac da Costa," No. 2306); and in 1693 Isabelle de Correa, her translation of Babtiste Guarini's Italian pastoral "Pastor Fido" (De los Rios, "Etudes . . . sur les Juifs d'Espagne," p. 585).

The beautifully carved tombstone of Isaac Nuñez is still to be seen in the cemetery at Oudekerk near Amsterdam. It is probable that his son was the Baron de Belmont who in 1700 addressed a memorial to Sir William Beeston, governor of Jamaica, concerning the extraordinary taxes levied upon the Jews of that island ("Proc. Amer. Jew. Hist. Soc." ii. 165; Kayserling, in "Jew. Quart. Rev." xii. 712).

Bibliography: *Resolutiën van Holland*, 12 Aug., 26 Sept., 26 Oct., 22 Dec., 1673; 9 March, 25 April, 1679; Koenen, *Geschiedenis der Joden in Nederland*, pp. 184, 207; Da Costa, *Israel en de Volken*, 2d ed., pp. 287, 431, 524; Kayserling, *Sephardim*, p. 291; idem, *Bibl.-Españ.-Port.-Jud.* p. 27; *idem*, in *Rev. Et. Juives*, xxxii. 88.

G.

BELMONTE, JACOB ISRAEL: One of the founders of the Portuguese-Jewish community of Amsterdam, his colleagues being Jacob Tirado and Solomon Palache; born on the island of Madeira in 1570; died at Amsterdam Dec. 4, 1629. He married Simḥah (Gimar) Vaz, whose picture by her son Moses is to be found in David Franco Mendes' "Memorias do Estabelecimento . . . dos Judeos Portuguezes," preserved in manuscript in the archives of the Portuguese congregation at Amsterdam. Jacob Israel came to Amsterdam on Jan. 13, 1614. He wrote a poetic account of the Inquisition in one hundred octaves, which he called "Job." Of this, De Barrios ("Rev. Et. Juives," xviii. 282) says:

"Contra la Inquisición Jacob Belmonte
Un canto tira del Castalio monte
Y comico la Historia de Job canta."

Together with Rahel Yeshurun and Joseph Israel Pereyra, Belmonte drew up the articles of incorporation for the newly acquired burial-ground of the community in Oudekerk, Jan. 13, 1614. At his death Morteira founded a yeshibah in his honor. He left ten children: Sarah i., Sarah ii., Rachel, David, Rebecca, Joseph, Benjamin, Moses, Solomon, and Samuel.

Bibliography: De Castro, in *Nieuwe Isr. Weekblaad*, 17 Jan., 1873, No. 26; idem, *De Synagoge der Portug.-Israel.-Gemeente te Amsterdam*, p. 7; idem, *Keur van Grafsteenen*, p. 53; Kayserling, *Sephardim*, pp. 289 (quotes an octave from his Job), 359; idem, *Bibl.-Esp. Port.-Jud.* p. 27.

G.

BELMONTE, MOSES: Poet and translator; eighth child of Jacob Belmonte; born 1619; died at Amsterdam May 29, 1647. He was a pupil of Saul Morteira, whose sermons ("Gib'at Sha'ul," 1645) he edited together with Benjamin Diaz. His poem "Argumenta Contra os Noserim" has been reprinted by De Castro in his "Keur van Grafsteenen," p. 58. He translated the Song of Songs into Spanish. It was published in Hebrew characters in several editions of the Bible printed at Venice; then in Amsterdam, 1644, under the title "Paraphrasis Caldaica en los Cantares de Selomo con el Texto; Traduzida en Lengua Española." He also translated the Pirḳe Abot into Spanish ("Perakym." Amsterdam, 1644).

Belmonte founded the society Gemilut Ḥasadim in 1639.

Bibliography: Kayserling, *Sephardim*, pp. 290, 359; *idem*, in *Revue Etudes Juives*, xviii. 284; idem, *Biblioteca Españ.-Portug.-Judaica*, pp. 27, 72; De Rossi-Hamburger, *Hist. Wörterbuch*, p. 55; Steinschneider, *Cat. Bodl.* No. 6434; De Castro, *Keur van Grafsteenen op de Nederl.-Portug.-Israel-Begraafplaats te Oudekerk*, p. 56.

G.

BELMONTE, MOSES BEN JOSEPH: Writer in Amsterdam during the first half of the eighteenth century. He was the author of a poem in Hebrew prefixed to the edition of the Pentateuch and Haftarot published by S. Rodrigues Mendes (Amsterdam, 1726), and of "Calendario Ebraico desde el año 5485 = 1724 hasta el de 5700 = 1940" (Amsterdam, 1724), an appendix to the "Seder ha-Tefillot" published in the latter year.

Bibliography: Kayserling, *Biblioteca Españ.-Portug.-Judaica*, p. 27; *Cat. . . . de feu Isaac da Costa*, No. 2101.

G.

BELMONTE, SOLOMON ABENDANA: Jurist; born in Hamburg 1843; died there March 19, 1888. He was educated at the Johanneum and the gymnasium in that city; then studied law at the universities of Berlin, Heidelberg, and Göttingen; and practised as an advocate in his native city, in conjunction with Dr. Banks (1864), whom he succeeded in the management of the firm after the latter's death, and as director of "Die Reform." In his professional career Belmonte displayed considerable oratorical gifts, and he became a very popular counselor.

In 1887 Belmonte was elected deputy to the Hamburg Bürgerschaft, and remained a member of that assembly up to his death. He took part in the work of many Jewish charitable institutions, and was a member of the Prison Commission and of the Medical College. For a short time Belmonte held the office of assistant public prosecutor.

Bibliography: *Jewish Chronicle*, March 30, 1888, p. 13.

G. B. B.

BELORADO (the old **Bilforado**; also called **Belorado de la Rioja**): A city in the Spanish province of Burgos, which had Jewish inhabitants as early as the end of the eleventh century. The *fuero*, or charter of the city, granted by Alonzo el Batallador in 1116, and confirmed two hundred years later by Fernando IV., contains the enactment: "No difference shall be made between Jew or Christian in the matter of adjudging injuries inflicted on each other." In 1291 the community of Belorado paid 8,500 maravedis poll-tax and 2,001 maravedis municipal tax, about as much as the districts of Aguilar, Albelda, and Alfacel; and therefore Belorado had as many Jewish inhabitants as the districts named.

In Belorado, Jews were required to dwell apart from the Christians, the quarter of the former being in the vicinity of the Torre del Homenage. According to the command of King Alfonso X., issued in 1325, they were allowed to trade with Christians only on Monday, the market-day; and eight years later even this privilege was withdrawn from them, as well as from the Moors dwelling in the city. The Jews in Belorado were not only traders, but, like the Christians, were occasionally cattle-breeders. In 1408 Ayn Meromet or Vidal (Ḥayyim) de la Cuesta complained, in the name of the community, that though they were compelled by the Christians to sweep the streets and open places, and to repair the walls of the city from the Torre del Homenage to the Arco de D. Blanca, they were nevertheless forbidden to drive their herds on the common pasture-grounds or to hew wood in the mountains. To investigate this matter the infanta Don Fernando appointed a commission in which the Jews were represented by Ayn Meromet mentioned above, and by Don Carruel ibn Tropabe, who was probably a physician. It was agreed, on the one hand, that the Jews should repair the city walls, and that on Thursday of every week two Jews should have the streets and open places cleaned alternately; on the other hand, it was agreed that the Jews should be allowed to drive their herds into the common pasture-grounds and to hew wood.

Gradually the number of Jews in Belorado decreased. While in 1291 they paid 10,500 maravedis in taxes, in 1474 only 1,500 maravedis were paid by the community of Belorado together with the Jews of Ochacastro, Bergaño, Villaharte, Quintanar, Villa de Pozo, Val de San Vicente, San Garçia, and Estordeche. After the expulsion in 1492 the houses of the Jews were sold at low prices, and the former Jewry received the name "Barrio Nuevo," which it still bears.

Bibliography: J. Amador de los Rios, *Historia de los Judíos de España*, ii. 539, iii. 591; *Boletin Acad. Hist.* xxix. 338 *et seq.*

G. M. K.

BELOVAR: Town in Croatia, Austria. The Jewish community of Belovar was founded about 1877, when some fifty Jewish families settled there. While in Belovar, Moritz Grünwald published there the "Jüdisch-Literarisches Centralblatt." The community now (1902) numbers about 300 families, and is the seat of a district rabbinate, the present incumbent being S. D. Tauber. See Croatia.

E. C. A. F.—G.

BELSHAZZAR.—Biblical Data: King of Babylon mentioned in Dan. v. and viii. as the son of Nebuchadnezzar and as the last king before the advent of the Medes and Persians. The Greek form *Βαλτάζαρ* is used both for the Hebrew "Belshasar," or less accurately, בלאשצר (*ib.* vii. 1), and for "Belteshazzar" (בֵּלְטְשַׁאצַּר, Dan. i. 7). The name appears also in Baruch i. 11 as "Balthasar" (R. V. "Baltasar"). There can be no doubt, however, that the allusions to this personage in Baruch and elsewhere in extracanonical literature are all based on the data given by Dan. v. and viii.

Belshazzar's Festival.

It is stated in Dan. v. that Belshazzar gave a banquet to the lords and ladies of his court, at which the sacred vessels of the Jerusalem Temple, which had been brought to Babylon by Nebuchadnezzar at the time of the Judean captivity in 586 B.C., were profaned by the ribald company. In consequence of this, during the turmoil of the festivities, a hand was seen writing on the wall of the chamber a mysterious sentence which defied all attempts at interpretation until the Hebrew sage Daniel was called in. He read and translated the unknown words, which proved to be a divine menace against the dissolute Belshazzar, whose kingdom was to be divided between the Medes and Persians. In the last verse we are told that Belshazzar was slain in that same night, and that his power passed to Darius the Mede.

J. JR. I. M. P.

——**In Rabbinical Literature:** The chronology of the three Babylonian kings is given in the Talmud as follows: Nebuchadnezzar reigned forty-five years, Evil-merodach twenty-three, and Belshazzar was monarch of Babylonia for two years, being killed at the beginning of the third year on the fatal night of the fall of Babylon (Meg. 11*b*).

The references in the Talmud and the Midrash to Belshazzar all emphasize his tyrannous oppression of his Jewish subjects. Several passages in the Prophets are interpreted as though referring to him and his predecessors. In the passage, "As if a man did flee from a lion, and a bear met him" (Amos v. 19), the lion represents Nebuchadnezzar, and the bear, equally ferocious if not equally courageous, is Belshazzar (Esther R., Introduction). The three Babylonian kings are often mentioned together as forming a succession of impious and tyrannous monarchs who oppressed Israel and were therefore foredoomed to disgrace and destruction. The verse in Isa. xiv. 22, "And I will rise up against them, saith the Lord of hosts, and cut off from Babylon name and remnant and son and grandchild, saith the Lord," is applied to the trio. "Name" refers to Nebuchadnezzar, "remnant" to Evil-merodach, "son" is Belshazzar, and "grandchild" Vashti (*ib.*). The command given to Abraham to cut in pieces three heifers as a part of the covenant established between him and his God, is thus elucidated, "And he said unto him, take unto me three heifers" (Gen. xv. 9 [A. V. "a heifer of three years old"]). This symbolizes Babylonia, which gave rise to three kings, Nebuchadnezzar, Evil-merodach, and Belshazzar, whose doom is prefigured by this act of "cutting to pieces" (Gen. R. xliv.).

Belshazzar's feast, in the course of which the sacred vessels of the Temple in Jerusalem were put to sacrilegious use (Dan. v.), is traced by the Rabbis to his miscalculation in chronology. He well knew that the period of Jewish exile in Babylonia, according to Jeremiah's prophecy, was not to exceed seventy years (Jer. xxix. 10). Belshazzar's starting-point was the accession of Nebuchadnezzar, who reigned forty-five years. To this he added the reign of Evil-merodach, which, according to tradition, continued for twenty-three years, and his own reign of two years, making in all seventy. "Jeremiah must be wrong," argued Belshazzar, "for the limit has been reached, and since the Jews have not yet returned to their land, they probably will not return any more." Emboldened by this erroneous calculation, he made impious use of the sacred vessels at the royal feast, where the sound of revelry mingled with hymns to the heathen gods. The miraculous handwriting on the wall, the fall of Babylon, and the king's violent death on that fatal night soon followed. Ahasuerus also erred in his calculation as to the period of the Babylonian exile, though his starting-point is shifted to a later date than that of Belshazzar. The Rabbis assert that the true basis for this reckoning is the destruction of Jerusalem. For the famous prophecy of Jeremiah is properly understood by Daniel when he says (Dan. ix. 2), "In the first year of his [Darius'] reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (Meg. 11*b et seq.*).

The Midrash enters into the details of Belshazzar's death. It is stated that Cyrus and Darius were employed as doorkeepers of the royal palace. Belshazzar, being greatly alarmed at the mysterious handwriting on the wall, and apprehending that some one in disguise might enter the palace with murderous intent, ordered his doorkeepers to behead every one who attempted to force an entrance that night, even though such person should claim to be the king himself. Belshazzar, overcome by sickness, left the palace unobserved during the night through a rear exit. On his return the doorkeepers refused to admit him. In vain did he plead that he was the king. They said, "Has not the king ordered us to put to death any one who attempts to enter the palace, though he claim to be the king himself?" Suiting the action to the word, Cyrus and Darius grasped a heavy ornament forming part of a candelabrum, and with it shattered the skull of their royal master (Cant. R. iii. 4). See DANIEL, and NEBUCHADNEZZAR IN RABBINICAL LITERATURE.

J. SR. H. M. S.

——**Critical View:** The name "Belshazzar" was previously held to have been invented by the author of the Book of Daniel, which has long been recognized as a Maccabean production (see DANIEL). Since the discovery and decipherment of the cuneiform inscriptions, however, "Belshazzar" is now generally admitted to be the Hebrew-Aramaic equivalent of the Babylonian form "Belsharuṣur" (Bel preserve the king), which has been found in the cuneiform documents as the name of the eldest son of Nabonidus (Nabuna'id), the last native king of Babylon (555–538 B.C.). The most important allusions to Belsharuṣur in Babylonian literature are clearly those in the two inscriptions of Ur (Nabonidus) (see Prince, "Daniel," p. 36), and in the so-called "Annals of Nabonidus" (see MENE), which is the chief document relating to the fall of Babylon at the hands of the Persians. In the Ur records Nabonidus prays that his son may live long and piously, although it is not stated why special mention should be made of the prince here. It may be conjectured, with Tiele ("Gesch. Assyriens," p. 463), that Belshazzar was governor of Ur; or it is possible that the king, who was noted for his strictness in religious matters, may have attached some special importance to the cult of the moon-god practised in Ur. The petition that the king's son may not incline to sin may also imply that Belshazzar had in some way offended the religious classes, who, as is well known, supervised the preparation of the inscriptions. The allusion to the prince in the "Annals of Nabonidus" shows plainly that he remained with the army in northern Babylonia, most probably in the capacity of commander-in-chief, while his father was living in Tema apparently free from the cares of government and applying himself to his favorite study of religious archeology. In the "Annals" the name "Belsharuṣur" does not occur, the reference being merely to the son of the king; but there can be no doubt that the first-born is meant. The references in the contract literature to Belshazzar throw no further historical light on his career (see Prince, *ib.* pp. 263, 264). That the name was not an unusual one is seen from the fact that certainly two other persons are called by it in the Babylonian inscriptions (Prince, *ib.*, pp. 11, 29, 35).

The Name "Belshazzar."

Contrast with History.

The following important differences between Belsharuṣur and the Belshazzar of Daniel are patent. The former was the son of the last king of Babylon, but never reigned, except possibly as coregent with his father; while the latter is distinctly called the last king and the son of Nebuchadnezzar, both of which statements are undoubtedly made in perfectly good faith by the author of Daniel.

It can not be shown that the Belshazzar of Daniel was intended, as some scholars have supposed, for Evil-merodach, son of Nebuchadnezzar, and was used by the Biblical author as a secondary name. Had the author meant this, he would never have made Daniel declare to the Babylonian monarch that *his* kingdom was about to pass to the Medes and Persians. The prophecy was evidently intended for the last king, as there would have been no point in such a warning delivered a generation before its fulfilment. Besides this, had the author regarded his Belshazzar as Evil-merodach, he would have deliberately passed over in silence the reigns of several Babylonian kings between the death of Evil-merodach and the foreign supremacy. This will appear plainly from an examination of the list of the last kings of Babylon: Nebuchadnezzar, 604–561; Amel-Marduk (Evil-merodach), 561–559; Nergalsharuṣur (Neriglissar), 559–555; Labashi-Marduk, 555, reigned only nine months; Nabonidus, 555–538; Cyrus captures Babylon, 538. There can be no doubt then that the author of Daniel regarded Belshazzar as the last native king of Babylon.

While it is historically possible that Belsharuṣur may have been coregent, it is clear that the writer of Daniel could not have thought this, as he would hardly have given him the unqualified title "king of Babylon" without further elucidation; compare chap. viii., where there is no mention of any over-ruler.

Illustrations from Cuneiform Documents.

Finally, the statement that Belshazzar was the son of Nebuchadnezzar shows conclusively that the historical data of the Biblical author were at fault. It is impossible also to reconcile this assertion with the facts by supposing that "son" here is to be translated "descendant" or "grandson" (so Pusey, "Daniel," p. 346), which is of course grammatically permissible. The way, however, in which Nebuchadnezzar is referred to in chap. v. shows conclusively that the author could have had no knowledge of the intervening kings, but that he really considered Nebuchadnezzar to be the actual father of Belshazzar. The narrative of the fifth chapter follows directly on the chapters about Nebuchadnezzar, and begins with the statement that Belshazzar was the son of that king; and, furthermore, the remark of Belshazzar in verse 13, "Art thou that Daniel . . . whom the king my father brought from Jewry?" would have had no force if the king were referring to an ancestor. Had such been the author's meaning, the name "Nebuchadnezzar" would certainly have been repeated in order to show to which "father" the king was alluding. In addition to all this, there is no evidence that Belsharuṣur was in any way related to Nebuchadnezzar. Nabonidus, his father, was the son of a nobleman, Nabu-balatsu-iḳbi, and was probably a usurper against the older house of Nebuchadnezzar. There is nothing to show that he was connected by blood or marriage with any of the preceding kings. It is interesting to observe in this connection that in the Chaldean legend given by Abȳdēnus, of doubtful date, the last king of Babylon is spoken of as a son of Nebuchadnezzar (compare Schrader, in "Jahrbücher für Protest. Theologie," 1881, pp. 618-629).

Aim of Daniel v.

It should be remarked that the force of the narrative of the fifth chapter of Daniel would have been materially weakened had the author known and made use of the names of the kings intervening between Nebuchadnezzar and the last king. The whole point of the fifth chapter is a comparison between the great Nebuchadnezzar, the real founder of the Babylonian monarchy, and the insignificant last king who suffered the reins of government to slip from his feeble hands, with a prophetic emphasis on the coming stranger people who should divide among them the empire of Nebuchadnezzar.

There can be no doubt that the son of Nabonidus was the prototype of the Biblical Belshazzar. The author of Daniel simply did not have correct data at hand. We must not be surprised at the incongruity between the historical inscriptions and the Book of Daniel in this instance, but should rather note the very evident points of agreement: first, that while the Belshazzar of Daniel is represented as being the last king, the original of the tradition—whose name is etymologically equivalent to "Belshazzar"—was actually the son of the last king; and secondly, that the son of Nabonidus probably met his death at the time of the capture of Babylon, as has recently been established (compare Prince, *ib.* p. 103), in partial agreement with the Biblical account of the final feast of Belshazzar.

That such a festival really took place on the eve of the capture of Babylon is not improbable. Although there is no parallel account in the inscriptions, it certainly seems significant that both Herodotus and Xenophon allude to a feast at this time. Thus, according to Herodotus, i. 191, Babylon was captured while the besieged were off their guard during a festival; and Xenophon, alluding to the capture of Babylon, states that Cyrus had heard that a feast was going forward ("Cyropædia," viii. 5, 15). See DANIEL, MENE, NEBUCHADNEZZAR.

J. JR. I. M. P.

BELTESHAZZAR: The name given to Daniel by the chief of the eunuchs (Dan. i. 7). The writer of the Book of Daniel sees in the first syllable the god Bel, but it is more probable that the name is to be explained as the Babylonian "balaṭsu [or "balaṭushu"]-uṣur," "May [Bel] guard his life" (Schrader, "C. I. O. T." ii. 125; compare Kohler, in "Zeit. für Assyriologie," iv. 49). George Hoffmann, however, translates the name "May Belit guard the king" ("Zeit. für Assyriologie," ii. 56).

G. G. B. L.

BELTRAN, DIEGO DE HIDALGO: Poet; Spanish Marano of the seventeenth century; son of a Jew from Murcia. He was noted as an editor and commentator of Spanish popular poetry. The following charming example of the redondilla (roundelay) is from his pen:

"O no mirar ó morir
decis, pensamiento amando?
mas vale morir mirando
que no mirando vivir."

BIBLIOGRAPHY: Amador de los Rios, *Estudios Históricos, Politicos y Literarios sobre Los Judios de España*, pp. 551 *et seq.*

G. M. K.

BEMAH. See ALMEMAR.

BEMIDBAR ("in the wilderness"): The Hebrew name for the Book of NUMBERS (see NUMBERS)

J. JR. G. B. L.

BEMIDBAR RABBAH: The Midrash commentary upon Numbers, called in the *editio princeps* of Constantinople (1512) "Bemidbar Sinai Rabbah," and so cited frequently by Naḥmanides and others. It is the latest component of the "Rabbot" collection upon the Pentateuch, and as such was unknown to 'Aruk, Rashi, and Yalḳuṭ. It consists of two parts, which are of different origin and extent. The first portion, sections i.-xiv. (ed. Venice, 1545, parashah "Bemidbar," fol. 135*a* to 145*c*; parashah "Naso," fol. 145*c* to 178*b*)—almost three-quarters of the whole work—contains a late haggadic commentary upon Num. i.-vii.; the second part, sections xv.-xxxiii. (fol. 178*b* to 194*d*, ed. Venice), reproduces the Midrash Tanḥuma from Num. viii. almost word for word. The consideration of the second portion will therefore be found in the article TANḤUMA. There also the form of the homilies of the Tanḥuma Midrash, their halakic introductions, their proems, their exposition covering in each case only a few verses of the text, their regular formulas of conclusion, are more appropriately considered. Suffice it to state here that the second portion of Bemidbar Rabbah follows closely those readings of the Tanḥuma which are familiar from the oldest edition (compare Buber's Introduction to his edition of the Tanḥuma, pp. 38*a et seq.*); and that M. Beneviste, in the preface to "Ot Emet" (Salonica, 1565), drew attention as early as 1565 to the fact that Tanḥuma and Bemidbar Rabbah are almost identical from the section "Beha'aloteka" onward. Buber gives a list of the variations between the two (*ib.* 39*a et seq.*). The passages drawn from the Pesiḳta Rabbati (Zunz, "G. V." p. 259, note) are to be found exclusively in the first or later part of this Midrash. This is true also, with the exception of the interpretation of the numerical value of the Hebrew word for "fringes," of the other passages pointed out by Zunz as originating with later, and notably French, rabbis. This numerical interpretation just mentioned forms a part of a passage, also otherwise remarkable, at the end of the section "Ḳoraḥ" (xviii. 21), which, taken from Bemidbar Rabbah, was interpolated in the *editio princeps* of the Tanḥuma as early as 1522 (Constantinople), but is absent from all the manuscripts. Another long passage, *ib.* 22, which belongs to the beginning of "Ḥuḳḳat," as in Tanḥuma, is erroneously appended in the editions to the same section, "Ḳoraḥ."

Relation to Tanḥuma.

The halakic exordium at the beginning of the second part, on Num. viii. 1, is cut down to its concluding passage; the Paris MS., Cod. No. 150, and a MS. in the possession of Epstein, contain the exordium complete with its customary formula, ילמדנו רבינו, as usual in Tanḥuma, which formula reappears throughout this portion of Bemidbar Rabbah, while in the editions, in section xv., Nos. 11, 17; sec. xvi., Nos. 1, 26; xvii. No. 1; sec. xx. Nos. 21, 22; sec. xxi. No. 2; xxii. No. 7; xxiii. Nos. 1, 7, the formula is changed to הלכה. In section xxi., beginning, and Nos. 16 and 23, the exordiums of Tanḥuma, Pinḥas, Nos. 12 and 15 (Nos. 11, and 13, Buber) have been omitted, as also in section xxii., beginning, Nos. 1 and 2 (compare Buber, pp. 47*b*, 51*b*).

For Synagogue Recitation.

The portions of Numbers to which there are Tanḥuma homilies in this portion of Bemidbar Rabbah are intended for public worship according to the divisions of the cycle of the sedarim and the Pesiḳta. The well-known variations existing in the division into sedarim probably explain why some of the old sedarim, as Num. xi. 23 (xvii. 16), xviii. 25, xxiii. 10, xxviii. 26, xxxi. 25, are here without these homilies, while such are appended—or at least fragments of such—to the passages, Num. viii. 5, xiv. 26, xv. 37, xx. 7–13, xxiv. 3. In an article in the "Monatsschrift," 1885, p. 351 *et seq.*, upon "the Midrashim to the Pentateuch and the three-year cycle of Palestine" (to which reference may be had for many details omitted here), the undersigned has registered 32 or 33 sedarim in Numbers (see "Monatsschrift," 1886, p. 443), while the rabbinical Bible of Venice, 1617, contains a note stating that, according to some codices, Numbers contains 28 sedarim.

It is evident that in this portion of Bemidbar Rabbah, as in its source, the Tanḥuma, the collected homilies have been considerably metamorphosed and disjointed. Many are quite fragmentary, and others so discursive that they treat of the whole seder *in extenso*, contrary to the usual practise of this Midrash. Although the marking of the parashiyot at their beginnings and in marginal superscriptions is a departure in the Venice edition (in the *editio princeps*, the expression סליק סידרא stands only at the end of section v.), the sections of the second part are indicated according to the usual notation of the parashiyot. With the exception of sections 16 and 17, which belong to "Shelaḥ Leka," each section contains a parashah of the one-year cycle, which was already recognized when Bemidbar Rabbah was compiled; there are even Tanḥuma Midrashim extant with divisions according to the parashiyot, while the Tanḥuma, in its earliest editions, is alone in using the original arrangement based on the sedarim-cycle. In Bemidbar Rabbah, even in the newest editions, the divisions according to separate homilies are no longer recognizable. The following conspectus of the contents of this second part may therefore be interesting: (1) section xv. 1–10, upon Num. viii. 1; (2) *ib.* 11, 12, upon Num. viii. 5; (3) *ib.* 13–16, upon Num. x. 1; (4) *ib.* 17–25, upon Num. xi. 16; (5) section xvi. 1–11 (= Tanḥ., "Shelaḥ," 1–7, Tanḥ. ed. Buber, 1–11) upon Num. xiii. 1; (6) *ib.* 12–23 (= Tanḥ. 8–13; Tanḥ. Buber, 12–25, is not in the Vatican MS.) comment upon Num. xiii. 17 to xiv. 23; (7) *ib.* 24, 25 (Tanḥ. Buber, addition, 1–6, Vatican MS.) homily upon Num. xiv. 11; (8) *ib.* 26–28 (compare Tanḥ. Buber, addition, 7–14, Vatican MS.) upon Num. xiv. 26; (9) section xvii. 1–4, upon Num. xv. 1; (10) *ib.* 5, 6, upon Num. xv. 37; (11) section xviii. 1–20, upon Num. xvi.; (12) *ib.* 21, an addition אותיות כפולות, contained in none of the Tanḥuma MS.; (13) *ib.* 23, a fragment of a homily on Num. xvii. 16; (14) *ib.* 22 and section xix. 1–8, on Num. xix. 1; (15) *ib.* 9–14, commentary on Num. xx. 7–13; (16) 15–33, continuous exposition of Num. xx. 14–xxi. 35; (17) sec. xx. 1–20, explanation of Num. xxii. 2–xxiii. 24; (18) *ib.* 21, upon Num. xxiv. 3; (19) *ib.* 22–25, upon Num. xxv. 1; (20) section xxi. 1 and 3–7, upon Num. xxv. 10; (21) *ib.* 8–13, upon Num. xxvi. 52; (22) *ib.* 2 and 14, 15, upon Num. xxvii. 15; (23) *ib.* 16–22, upon Num. xxviii. 1; (24) *ib.* 23–25, on Num. xxix. 35; (25) section xxii. 1, upon Num. xxx. 2; (26) *ib.* 2–6, upon Num. xxxi. 1; (27) *ib.* 7–9, upon Num. xxxii. 1; (28) section xxiii. 1–4, on Num. xxxiii. 1; (29) *ib.* 5–12, on Num. xxxiv. 1; (30) *ib.* 13–14, upon Num. xxxv. 9.

Authorship.

Since the second part of Bemidbar Rabbah, additions excepted, is derived from the Tanḥuma Midrashim, the question arises whether it and part 1 (sec. i.–xiv.) are to be ascribed to one author. That the author of the comparatively late commentary on the parashiyot "Bemidbar" and "Naso"—supposing that the Midrash upon these two is the work of a single author—should have deliberately rounded out his incomplete work with the Midrash Tanḥuma is certainly highly improbable. According to Epstein ("Beiträge zur Jüdischen Alterthumskunde," p. 70) some unknown author wrote the Midrash upon the parashah "Bemidbar" in order to complete the Sifre, which commences with Num. v. 1; another then continued it with the commentary on "Naso," and in order to complete the work for the remainder of Numbers, the commentary for the remaining parashiyot was drawn from Tanḥuma. It must also be mentioned that Cod. Hebr. 149 of the Paris National Library, dating from the year 1291, contains only the parashah "Bemidbar," while the Munich Cod. 97, 2 (Steinschneider), dated 1418, covers only this and "Naso."

Even the first part contains much that is taken from the Tanḥuma: "but a copious stream of new Haggadah swallows the Midrash drawn from this source and entirely obscures the arrangement of the Yelamdenu" (Zunz, "G. V." p. 260). In the parashah "Bemidbar," the outer framework of the original composition is still recognizable. There are five sections, containing five homilies or fragments of such, taken from the Tanḥuma upon Num. i. 1, ii. 1, iii. 14, iii. 40, and iv. 17, which are expanded by some very discursive additions. As Tanḥuma only treats of the first verses of each chapter, no doubt the author's intention was to supply haggadic commentary to the others. But in the section upon "Naso," which is more than three times the volume of that preceding, there are long passages which have no relation to the Tanḥuma homilies, based as they are upon the sedarim-cycle, and commencing in "Naso" with Num. v. 11. Sections vi., vii., viii., x., which, like the other lengthy sections in which the material derived from the Tanḥuma is overwhelmed in a flood of new Haggadot, show even more clearly the endeavor to supply homilies and continuous expositions for all sections of "Naso." Very truly has

Zunz ("G. V." p. 261) said: "Instead of the brief explanations or allegories of the ancients, instead of their uniform citation of authorities, we have here compilations from halakic and haggadic works, intermingled with artificial and often trivial applications of Scripture, and for many pages continuously we find no citation of any source whatever." Nevertheless, most remarkable indeed was the industry of the unknown author of this imperfect work—a fragment, no doubt, of his original purpose. The skill calls for wonder and appreciation, which enabled him (sections xiii. and xiv. on Num. vii.) to give a different interpretation to each one of the twelve passages enumerating the offerings of princes of the tribes—identical in all but the name of the prince ("Monatsschrift," xxxv., p. 445).

Approximate Date.

This portion of the Bemidbar Rabbah shows all the marks of the late haggadic age; there is much which can be referred to R. Moses ha-Darshan, and which reveals a connection with Midrash Tadshe. The work is, according to Zunz, hardly older than the twelfth century.

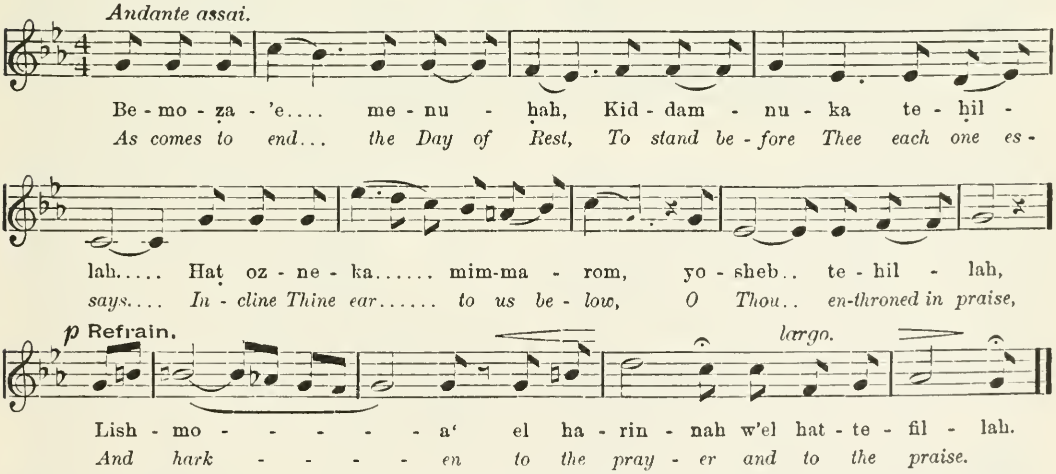
BIBLIOGRAPHY: Zunz, *G. V.* 1st ed., pp. 258-262; Weiss, *Dor Dor we-Dorshaw*, iii. 266 *et seq.*; Epstein, *Beiträge z. Jüd. Alterthumskunde*, Vienna, 1887, pp. 70-76; idem, קדמות התנחומא, p. 11: Winter and Wünsche, *Jüd. Literatur*, i. 510 *et seq.* For translation see Wünsche, *Midrasch Bemidbar Rabba.* See also Bibliography to article BERESHIT RABBAH, etc.

J. SR. J. T.

BEMOẒA'E MENUḤAH (בְּמוֹצָאֵי מְנוּחָה): The "pizmon" of the "seliḥot" on the first Sunday in the octave preceding the New-Year, and therefore honored with a special melody. The first verse of the hymn is also chanted in some German congregations (Minhag Ashkenaz) in the closing service of Atonement. The melody itself, by no means ancient, shows some antique characteristics of Hebrew melody in tonality and in structure. As customary in such piyyuṭim, which are largely centi of Biblical phrases, the refrain is a text; viz., a part of I Kings viii. 28.

A. F. L. C.

BEMOẒA'E


Andante assai.
Be - mo - ẓa - 'e.... me - nu - ḥah, Kid - dam - nu - ka te - hil - lah..... Hat oz - ne - ka...... mim-ma - rom, yo - sheb.. te - hil - lah,
As comes to end... the Day of Rest, To stand be - fore Thee each one es - says.... In - cline Thine ear...... to us be - low, O Thou.. en-throned in praise,
p Refrain.
largo.
Lish - mo - - - - - - a' el ha - rin - nah w'el hat - te - fil - lah.
And hark - - - - - en to the pray - er and to the praise.

BEN-ABINADAB: Commissariat officer of Solomon who married a daughter of his royal master. He was stationed in the district of Dor; that is, the modern Tanturah (I Kings iv. 11, R. V.).

J. JR. G. B. L.

BEN ADRET SOLOMON B. ABR. See ADRET.

BEN AMI. See RABINOVICH, I. M.

BEN-AMMI ("son of my people"; "son of Ammi"): Son of Lot, and ancestor of the Ammonites (Gen. xix. 38).

G. G. B. L.

BEN ASHER. See AARON BEN MOSES BEN ASHER.

BEN-AVIGDOR (pen-name, **Abraham Leib Shalkovich**): Russian Hebrew novelist and publisher; born in Zheludok, government of Wilna, in 1867. He received the usual Biblical and Talmudical education, and was expected by his parents to become a rabbi; but he was attracted by modern Hebrew and Zionism, and engaged in writing and publishing as a vocation. In 1891 he was called to Warsaw to become secretary of a Zionist society. There he began to publish a popular "library," or series of original short stories under the name "Sifre Agurah" (Penny Books), and in the following four years brought out thirty-one numbers. They included six novels and novelettes by himself, the others being by the best-known Hebrew writers of the day, such as Frischman, Perez, Taviov, and Brainin. Later he was one of the founders, and for three years the manager of the publication society AḤIASAF, which has accomplished much in spreading and popularizing the newly revived Hebrew literature. When he left the Aḥiasaf company he founded a similar publishing-house, called "Tushiah" (Sound Knowledge), of which he is the editor and, with M. Balascher, manager. It has published various scientific works, both original and translations, and numerous works of fiction, and is one of the most potent agencies for the diffusion of knowledge among the Hebrew reading public.

As a writer, Ben-Avigdor is original and has considerable power of description and expression. Some of his longer stories—*e.g.*, “Leah Mokeret ha-Dagim” and “Menaḥem ha-Sofer”—attracted much attention. Other stories of his and some articles gave occasion for interesting polemics. He was attacked not only for his ideas as a Nationalist, but also for his style, which he modeled after the so-called “new direction,” caring more for being understood than for the purity of Biblical Hebrew. Some of his stories were published in the Aḥiasaf annuals.

BIBLIOGRAPHY: *Ha-Meliẓ*, 1889, Nos. 82-86; *Ha-Asif*, 1894, pp. 213-224 (review of his two works); Lippe, *Bibliographisches Lexikon*, new series, Vienna, 1899, p. 32; private sources.

H. R. P. Wi.

BEN 'AZZAI: A distinguished tanna of the first third of the second century. His full name was Simon b. 'Azzai, to which sometimes the title “Rabbi” is prefixed. But, in spite of his great learning, this title did not rightfully belong to him; for he remained all his life in the ranks of the “talmidim” or “talmide hakamim” (pupils or disciples of the wise). Ben 'Azzai and Ben Zoma were considered in the tannaitic school-tradition as the highest representatives of this degree in the hierarchy of learning (Tosef., Ḳid. iii. 9; Bab. Ḳid. 49*b*; Ber. Ḳid. 57*b*; Yer. Ma'as. Sh. ii. 53*d*; Bab. Sanh. 17*b*). Ben 'Azzai is especially named as an eminent example of a “pupil who is worthy of the hora'ah,” of the right of independent judgment in questions of religious law (Hor. 2*b*). Ben 'Azzai stood in close relation to the leaders of the school of Jabneh. He handed down, “from the mouth of two-and-seventy elders,” who were present on the occasion, a halakic decision, which was accepted in Jabneh on the day when Eleazar b. Azariah was elected president in the place of Gamaliel II. (Yad. iv. 2; Zeb. i. 3); also another resolution of the same day, declaring the books Kohelet and Shir ha-Shirim to be as sacred as the other Scriptures, whereby the collection of the Biblical writings, or the canon, was officially closed (Yad. iii. 5).

Connection with the Canon.

Chief among Ben 'Azzai's teachers was Joshua b. Hananiah, whose opinions he expounded (Parah i. 1), proved to be correct (Yeb. iv. 13), or defended against Akiba (Yoma ii. 3; Ta'anit iv. 4; Tosef., Sheb. ii. 13). Akiba himself was not really Ben 'Azzai's teacher, although the latter occasionally calls him so, and once even regrets that he did not stand in closer relation as pupil to Akiba (Ned. 74*b*); and he expressed the same regret in regard to Ishmael b. Elisha (Ḥul. 71*a*). In his halakic opinions and Biblical exegesis, as well as in other sayings, Ben 'Azzai follows Akiba; and, from the tone in which he speaks of Akiba in the discourses that have been handed down, the Amoraim concluded that his relations with Akiba were both those of pupil and of colleague (Yer. B. B. ix. 17*b*; Bab. *ib.* 158*b*; Yer. Sheḳ. iii. 47*b*; Yer. R. H. i. 56*d*).

Relations with Akiba.

Ben 'Azzai's most prominent characteristic was the extraordinary assiduity with which he pursued his studies. It was said of him afterward, “At the death of Ben 'Azzai the last industrious man passed away” (Soṭah ix. 15). A later tradition (Midr. Hallel) says of the zealous studies of Ben 'Azzai and Akiba—by way of reference to Ps. cxiv. 8—that in their perceptive faculty both had been as hard as rock; but, because they exerted themselves so greatly in their studies, God opened for the man entrance into the Torah, so that Ben 'Azzai could explain even those things in the Halakah that the schools of Shammai and Hillel had not understood. His love of study induced Ben 'Azzai to remain unmarried, although he himself preached against celibacy, and even was betrothed to Akiba's daughter, who waited for years for him to marry her, as her mother had waited for Akiba (Ket. 63*a*). When Eleazar b. Azariah reproved him for this contradiction between his life and his teachings, he replied: “What shall I do? My soul clings lovingly to the Torah; let others contribute to the preservation of the race” (Tos. Yeb. viii. 4; Bab. *ib.* 63*b*; Gen. R. xxxiv.; compare Soṭah 4*b*).

His Piety and Devotion to Study.

Another characteristic of Ben 'Azzai was his great piety. It was said, “He who has seen Ben 'Azzai in his dreams is himself on the way to piety” (Ber. 57*b*). Thanks to this piety he could, without injury to his soul, devote himself to theosophic speculations, when he, like Ben Zoma, Elisha b. Abuyah, and Akiba, entered, as tradition has it, into the garden (“pardes”) of the esoteric doctrine. Tradition (Ḥag. 14*b*) says of him: “He beheld the mysteries of the garden and died; God granted him the death of His saints” (Ps. cxvi. 15). With reference to this verse, Ben 'Azzai himself had taught that God shows to the pious, near the hour of their death, the rewards awaiting them (Gen. R. lxii.). Other sayings of his concerning the hour of death have been handed down (Ab. R. N. xxv.). According to a tradition not entirely trustworthy, Ben 'Azzai was among the first victims of the persecutions under Hadrian; his name, therefore, is found on a list of the “ten martyrs” (Lam. R. ii. 2).

Ben 'Azzai's posthumous fame was extraordinary. The greatest amora of Palestine, Johanan, and the greatest amora of Babylonia, Rab, each said, in order to mark their authority as teachers of the Law: “Here I am a Ben 'Azzai” (Yer. Bik. ii. 65*a*; Yer. Peah vi. 19*c*). The name of Ben 'Azzai is applied in the same sense by the great Babylonian amora Abaye (Soṭah 45*a*; Ḳid. 20*a*; 'Ar. 30*b*) and Raba ('Er. 29*a*). A haggadic legend of Palestine relates of him the following: “Once, as Ben 'Azzai was expounding the Scriptures, flames blazed up around him, and being asked whether he was a student of the mysteries of the ‘Chariot of God,’ he replied: ‘I string together, like pearls, the words of the Torah with those of the Prophets, and those of the Prophets with those of the Hagiographers; and therefore the words of the Torah rejoice as on the day when they were revealed in the flames of Sinai’” (Lev. R. xvi.; Cant. R. i. 10).

His Reputation.

Under Ben 'Azzai's name, traditional literature has preserved many sentences, with and without Biblical foundation. Two of these have been taken over into the sayings of the Fathers (Ab. iv. 2, 3).

The Greatest Principle.

After a saying of Ben 'Azzai, at the beginning of the third chapter of "Derek Ereẓ Rabbah," this little book—which began originally with that chapter—is called "Pereḳ Ben 'Azzai" (Rashi to Ber. 22*a*; Tos. to 'Er. 53*b*). In a sentence that recalls a fundamental thought of Akiba, Ben 'Azzai gives the characteristic features of a kind of deterministic view of the world: "By thy name they shall call thee, at the place where thou belongest shall they see thee, what is thine they shall give to thee; no man touches that which is destined for his neighbor; and no government infringes even by a hair's breadth upon the time marked for another government" (Yoma 38*a et seq.*). Following Hillel, Akiba had declared the commandment "thou shalt love thy neighbor as thyself" (Lev. xix. 18) to be the greatest fundamental commandment of the Jewish doctrine; Ben 'Azzai, in reference to this, said that a still greater principle was found in the Scriptural verse, "This is the book of the generations of Adam [origin of man]. In the day that God created man [Adam], in the likeness of God made he him" (Gen. v. 1; Sifra, Ḳedoshim, iv.; Yer. Ned. ix. 41*c*; Gen. R. xxiv.). The commandment to love God with all the soul (Deut. vi. 5), Ben 'Azzai explained in the same manner as Akiba: "Love him even to the last breath of the soul!" (Sifre, Deut. 32). Several of Ben 'Azzai's haggadic sentences, having been called forth by those of Akiba, are introduced by the words, "I do not wish to oppose the interpretation of my master, but will only add to his words" (Sifra, Wayiḳra, ii.; Mek., Bo, Introd.).

Ben 'Azzai's observations on sacrifices (Sifre, Num. 143) are obviously directed against Gnosticism. As against the doctrine of the Gnostics, that the part of the Law containing the rules of sacrifice could have originated only with a secondary god, the demiurge, who is merely just, not beneficent, Ben 'Azzai maintains, that in connection with the sacrificial laws, not any one of the various names of God is there used, but precisely the distinctive name, the Tetragrammaton, in which especially the goodness of God is emphasized, in order that the "minim" (disbelievers) might not have an opportunity to prove their views by the Bible. Ben 'Azzai's symbolic interpretation of the first word of Lamentations (איכה) is also polemical and probably directed against Pauline Christianity. He holds that in the numerical value of the four letters of this word is indicated that the Israelites did not go into exile until after they had denied the *one* God (א), the *ten* commandments (י), the law of circumcision, given to the *twentieth* generation after Adam (כ), and the *five* (ה) books of the Torah (Lam. R. i. 1).

J. SR. W. B.

BEN BAG-BAG: An early tanna. At the end of the Mishnah Abot (v. 22, 23) two sentences are given concerning the study of the Torah; one by Ben Bag-Bag, the other by Ben Hê-Hê. Both sentences are also ascribed to Hillel (Ab. R. N. xii.); as indeed in their pithy language as well as Aramaic wording they are similar to the well-known Aramaic sentences of Hillel. Tradition reports two exegetical questions, which Ben Hê-Hê asked of Hillel (Ḥag. 9*b*). Ben Hê-Hê and Ben Bag-Bag may, therefore, be considered disciples of Hillel; or, as is even more likely, both names represent one and the same person.

The peculiarity of these names may be explained by the following anecdote (Shab. 31*a*): Hillel once convinced a proselyte of the truth of the oral law by proving to him, in a lesson on the Hebrew alphabet, that even a knowledge of the phonetic value and of the order of the letters of the alphabet is not possible without a belief in their oral transmission from age to age. If this proselyte is identical with the disciple of Hillel quoted under the above pseudonyms, then the one name, "Ben Hê-Hê," may have been chosen to indicate that "He" is always pronounced "Hê," as the tradition shows; and the other name, "Ben BG-BG," to show that in the alphabet the sequence bet gimel is fixed by tradition. That Ben Hê-Hê and Ben Bag-Bag are identical is apparently an old tradition, mentioned by Abraham Zacuto in "Yuḥasin."

In Tos. to Ḥag. 9*b* Ben Bag-Bag and Ben Hê-Hê are also considered to be proselytes, although the symbolic meaning of their names is differently accounted for. Several halakic interpretations of Scriptural passages by Ben Bag-Bag have been transmitted: of Ex. xiii. 13 (Bek. 12*a*); of Lev. xix. 11 (Sifra, Ḳedoshim, ii. 2; Tosef., B. Ḳ. x. 38; Bab. B. Ḳ. 27*b*); of Num. xxviii. 2 (Pes. 96*a*; Men. 49*b*; 'Ar. 13*b*; anonymously stated in Sifre, Num. 142, and in the name of 'Akiba in Meg. Ta'anit i.); of Deut. xiv. 26 (Sifre, Deut. 107; 'Er. 27*b*).

There is another rabbi distinct from this elder Ben Bag-Bag who was never cited with a given name. He is Johanan ben Bag-Bag, possibly the son of the former. Nothing is known about him except that he sent to Nisibis a halakic question to Judah b. Betera, a contemporary of Akiba, who in his reply referred to Ben Bag-Bag as one noted for being "familiar with the chambers of the Law" (Tosef., Ket. v. 1; Yer. Ket. v. 29*d*; Bab. Ḳid. 10*b*; Sifre, Num. 117).

J. SR. W. B.

BEN-BAṬIAḤ: **1.** A man, at the time of the teachers of the Mishnah ("'Aruk," *s.v.* אגרוף), whose fist, being about the size of an adult's head, was used as a standard of measurement (Kelim xvii.; Bek. 37*b*; compare hip-bone of the giant king Og, Tosef., Oh. ixv. 4).

2. The son of the sister of Johanan b. Zakkai, who, as one of the ringleaders of the Zealots, burned the granaries at Jerusalem in order that the Jews should have to fight more desperately (Lam. R. i. 5; Eccl. R. vii. 11; Yalḳ., Eccl. 975). In Giṭ. 56*a* the name "Abba Saḳḳara" (or, as others read, "Abba Siḳra" = leader of the Sicarii) occurs. Many think that the two persons are identical (see ABBA SAḲḲARA, ATHRONGES).

J. SR. S. KR.

BEN CHANANJA: **1.** A periodical published by Leopold Löw at Leipsic in 1844 with the subtitle "Blätter für Israelitisch-Ungarische Angelegenheiten." It was an octavo containing sixty-four pages, including four introductory ones.

2. A periodical devoted to Jewish theology, also edited and published by Leopold Löw, rabbi of

Szegedin, Hungary. It appeared at Szegedin from 1858 to 1867, covering ten volumes. Its form and subtitle underwent various changes: the first thee volumes were in octavo; the last seven, in quarto. The subtitle was at first "Monatsschrift für Jüdische Theologie"; in the third volume it reads "Zeitschrift," etc.; from the fourth to the ninth, "Wochenblatt," etc., and from the thirty-eighth number of the ninth volume to the end of the tenth, "Zeitschrift für Jüdische Theologie und für Jüd. Leben in Gemeinde, Synagoge, und Schule."

The ten volumes of this journal contain important information concerning the history of the Jews in Hungary during the period of its existence, specially in relation to the Reform movement, in which its editor was heartily interested. Two supplements containing valuable contributions by eminent scholars appeared occasionally from 1866 to 1867. The one, a homiletic review, was entitled "Homiletische und Didaktische Beilage"; the other, for special scientific research, bore the title "Forschungen des Wissenschaftlich-Talmudischen Vereins." A separate treatise, "Der Judeneid Betrachtet vom Mosaisch-Religiösem und Humanitärem Standpunkte," by I. C. Soppron, was attached to vol. vii. An index to both supplements was prefixed to the tenth volume. Among notable contributors were N. Brüll, Carmoly, Criezenach, Dukes, Jost, Kohut, Munk, Neubauer, and other able scholars.

The erudite articles contributed by the editor to the magazine throughout its course were reissued in his "Gesammelte Schriften," edited by his son, Immanuel Löw, chief rabbi of Szegedin.

Bibliography: M. Roest, *Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek*, i. 741-742, Amsterdam, 1875.

G. G. A. K.

BEN DAMA (or **DAMAH;** full name, **ELEAZAR B. DAMA[H]**): Tanna of the beginning of the second century; a nephew of Ishmael b. Elisha. His inclination toward Hellenism and the Judæo-Christians contrasted with the attitude of his uncle, whom he once asked if he should study "Greek Wisdom," since he had finished the study of the Torah. The answer of Ishmael was: "Study the Torah day and night and 'Greek Wisdom' when it is neither day nor night." Ben Dama died of a snake's bite, and the following account is given of his last moments:

Jacob of Kefar Sama (Sakonya), a Judæo-Christian, wanted to charm away the deadly effects of the bite by formulas in the name of Jesus; but Ishmael did not believe in such charms and would not allow him to come in. Just as Ben Dama essayed to prove to his uncle that there could be no objection to the cure from a Jewish standpoint, he died, and Ishmael exclaimed, "God has shown thee mercy in that thou didst depart in peace and didst not transgress the law of the sages" (Tosef., Ḥul. ii. 22, 23; 'Ab. Zarah 27*b*; Yer. 'Ab. Zarah ii. 40*d*).

It is not improbable that Ben Dama's inclination toward the Judæo-Christians was the reason that nothing written by him was transmitted either by the Halakah or by the Haggadah, and that neither the Babylonian nor the Palestinian Talmud gives him the title "Rabbi." His title and full name have been preserved by the Tosefta (Ḥul. *l.c.*), which contains a halakic controversy between Ben Dama and Ishmael (Sheb. iii. 4).

Bibliography: Heilprin, *Seder ha-Dorot*, ed. Warsaw, 1882, ii. 84; Grätz, *Gesch. der Juden*, 3d ed., iv. 81.

K. L. G.

BEN DAVID. See Messiah.

BEN-DAVID, ABRAHAM: Chief rabbi of Serres, European Turkey, for 16 years (1825-41); born 1788, died 1841; author of a volume of responsa, "Tiferet Adam" (Man's Beauty), Salonica, 1861.

S. M. Fr.

BEN-DEKAR: Commissariat officer of Solomon, whose district in northern Dan included Makaz, Shaalbim, Beth-shemesh, and Elon-Beth-hanan (I Kings iv. 9).

J. Jr. G. B. L.

BEN DURAND: Diplomat and intermediary between Abd-el-Kader and the French government; died at Algiers in September, 1839. Clauzel and Valée, French governors of Algeria, also availed themselves of his services.

S. M. K.

BEN ELASAH: A rich and prominent Palestinian of about the middle of the second century. He was the son-in-law of R. Judah ha-Nasi I., and is chiefly known in the Talmud as having been made a butt of on various occasions by Bar Ḳappara (Ned. 51*a*; Yer. M. Ḳ. iii. 81*c*). It was also said that Ben Elasah paid a large sum of money to a barber to have his hair cut after the fashion of the high priests (Ned. *l.c.*; Sanh. 22*b*). From these stories it appears that Ben Elasah was merely a rich man; and it is highly improbable that he was identical, as Heilprin asserts, with the R. Elasah mentioned in Midr. Teh. ix., where the following conversation is reported as having taken place between R. Elasah and a philosopher:

> "The philosopher asks the rabbi when the prediction of the prophet Malachi (i. 4), that the Edomites would build in vain, would be fulfilled: to which Ben Elasah replies that he interpreted the passage to mean that the evil intents of Edom [Rome] against the Jews are frustrated by Providence. The philosopher thereupon admits that the Romans annually plan to destroy Israel, but that 'an aged one' [a wise counselor] always comes to defeat their counsels." [Compare Pes. 78*b*; 'Ab. Zarah 10*b*].

The last words are very obscure and possibly contain an allusion to Antoninus, a contemporaneous emperor, whose friendship for the Jews is a frequent topic in Talmudic legends (see Antoninus in the Talmud). Assuming this to be true, there would be some, but by no means conclusive, reason for the identification of R. Elasah with Ben Elasah.

Bibliography: Heilprin, *Seder ha-Dorot*, ed. Maskileison, ii. 70.

J. Sr. L. G.

BEN ELIEZER. See Behrmann, V. L.

BEN-EZRA, SOLOMON: Chief rabbi of the Jewish community of Smyrna, Asia Minor, in the second half of the eighteenth century, having succeeded his father, Abraham Ben-Ezra; died in 1782. He was the author of a series of Hebrew sermons, "Yad Shelomoh" (The Hand of Solomon), Salonica, 1826, and of two other works, "Bet-Meṭabaḥia" (The Slaughter-House) and "Bet-Abṭinas" (The House of Abtinas).

S. M. Fr.

BEN-HADAD.—Biblical Data: A name that would seem to mean simply "the son of Hadad," a well-known appellation of an Aramean and perhaps also of an Edomite deity (see HADAD). As found in the Old Testament, the name is applied to at least two distinct kings of Damascus; some expositors, however, say three. Of these, Ben-hadad I., son of Tabrimon, son of Hezion, was subsidized by Asa of Judah to aid him in his attack on Baasha of Israel while the latter was building the fortress of Ramah (I Kings xv. 18; II Chron. xvi. 2). The allies succeeded in their campaign; and Asa, removing the building material of Ramah, constructed with it Geba and Mizpah. Ben-hadad engaged later in a war with Ahab and unsuccessfully besieged Samaria (I Kings xx. 12; see AHAB). The campaign resulted happily for Israel, as the Syrian was overwhelmed at Aphek, in spite of his numerous allies. On his attacking Samaria again, his army fled without giving battle, owing to a rumor that the king of Israel had entered into an alliance with the Hittites and Egyptians (II Kings vii. 6, 7).

Ben-hadad and Shalmaneser.

The relations between Ben-hadad and the Assyrian king Shalmaneser II. are very clear. The Syrian forces were utterly defeated at Karkar on the Orontes in 853 B.C., in spite of the enormous armament which the Damascene had brought to his aid. The inscriptions of Shalmaneser in one passage give the number of the slain as 20,500. With 120,000 men in 845 B.C. Shalmaneser again entered Syria and overthrew Ben-hadad and a large army of allies.

According to II Kings viii. 7–15, Ben-hadad fell ill and sent Hazael to the prophet Elisha—who was then in Damascus—in order to inquire whether he would recover. Elisha prophesied that Hazael would be king in Ben-hadad's stead and would do much evil to Israel. On Hazael's return to his master he smothered Ben-hadad with a wet cloth and declared himself king (see HAZAEL). When, in 841, the Assyrian king once more encountered the forces of Damascus, his chief foe was Hazael, who, it is known, was Ben-hadad's successor, so that the latter must have died between 845 and 841 B.C.

Some expositors deny the necessity of assuming that the events just described should be divided between two kings named Ben-hadad, on the ground that the period between Ben-hadad's alliance with Asa and Ben-hadad's death—which, as just shown, could not have been earlier than 845—is too long for the reign of one king. It is suggested, in answer to this, that Tabrimon, the father of Ben-hadad, may have been contemporaneous with Baasha and Asa for a long time, so that really not more than forty years need have passed between Ben-hadad's alliance with Asa and the death of the former.

Hazael Ben-hadad.

The son of Hazael also is called "Ben-hadad" in II Kings xiii. 24, 25, where he is mentioned as an oppressor of Israel and as a contemporary of Jehoahaz ben Jehu (814–798 B.C.). Joash of Israel met and defeated this king three times and recovered from him a number of cities. This Ben-hadad II. is probably the same as "Mari" alluded to in Rawlinson, "Cuneiform Inscriptions of Western Asia," i. pl. 35, No. 1, l. 15, as resisting Ramman-nirari III. between 826 and 803. The Assyrian form "Mari" may possibly be an attempt to reproduce the Aramaic title "Maré" (lord, possessor) which may have been applied as a subsidiary name or title of honor to this king. This is Schrader's view ("C. I. O. T." p. 212) and appears the most reasonable, but Cheyne suggests that "Mari" was the correct name of the king as against "Ben-hadad."

The name "Ben-hadad" in the late passage, Jer. xlix. 27, is not a general term for the kings of Damascus, but is simply an allusion to Ben-hadad I., son of Tabrimon, and not to Ben-hadad II., son of Hazael. The passage in Jeremiah is probably borrowed from Amos i. 4.

J. JR. J. D. P.

——In Rabbinical Literature: When Ben-hadad demanded that Ahab should surrender, in addition to his gold, silver, wives, and children, also כל מחמד עיניך ("whatsoever is pleasant in thine eyes") (I Kings xx. 6), the haggadists affirm that he meant by this expression the sacred scroll of the Torah, which the Syrian king wanted to take away from Ahab. Although a sinful king, Ahab would not be responsible for such an act, but convoked the elders, who advised him to refuse compliance with the wish of Ben-hadad. As a reward for thus honoring the Torah, it was granted to Ahab to reign for twenty-two years (as the Torah is written with an alphabet of twenty-two letters) and to conquer Ben-hadad (Tan., Shemot, 29; ed. Buber, 26; Ex. R. iii. 8; Sanh. 102*b*).

J. SR. L. G.

BEN HÊ HÊ. See BEN BAG-BAG.

BEN-HESED: Commissariat officer of Solomon with residence in Aruboth in Judah (I Kings iv. 10, R. V.). His district was Hepher and Sochoh. There being several places of the name "Sochoh," it is not easy to decide which one is meant. The context speaks in favor of the one near Hebron (Josh. xv. 48).

J. JR. G. B. L.

BEN HINNOM. See GEHINNOM.

BEN-HUR: Commissariat officer of Solomon "in the hill country of Ephraim" (I Kings iv. 8, R. V.).

J. JR. G. B. L.

BEN JUDAH, ELIEZER: Palestinian editor; born at Luzhky, government of Wilna, Jan. 7, 1858; son of Judah Perlman—hence his name "Ben Judah." He received his early Talmudic education at the yeshibah of Rabbi Joseph Blücker at Polotzk, afterward was graduated from the gymnasium of Dvinsk (Dünaburg), and later went to Paris to study medicine. He married in Vienna, and settled in Jerusalem, 1881, where he has resided ever since.

After three years of hard study in the medical college at Paris, Ben Judah developed symptoms of consumption, and his physician ordered him to the warmer climate of Algeria. The national idea of the Zionist movement then absorbed all his thoughts. He wrote a letter, dated Algiers, Dec. 21, 1880, to the "Ha-Shahar," expounding his political views on Zionism, and taking exception to those of the editor, P. Smolensky, on the Jewish problem; namely, that Jews can foster their national spirit and the Hebrew language in other countries than Palestine. Ben Judah declares that it is only possible to revive the study of Hebrew as a living tongue in a country almost entirely inhabited by Jews.

Is Assistant Editor of "Ḥabaẓelet."

In the same strain he wrote in the "Ḥabaẓelet," a weekly paper edited in Jerusalem by Frumkin, with whom Ben Judah made arrangements to become assistant editor. In one article he bitterly complains of the Alliance Israélite Universelle for encouraging and assisting Russian-Jewish emigration to America, which he calls the final burial-place of Judaism ("Ḥabaẓelet," 1882, xiv., No. 2). After his arrival in Jerusalem Ben Judah met Michel Pinnes, an ardent Zionist and Hebrew scholar, in whom he found a fellow-enthusiast of his scheme to make the Hebrew a living language. He made it the language of his household. The example he set was soon followed by the colonists in Palestine, and has been successfully introduced in many of the Alliance schools.

Establishes "Ha-Ẓebi."

In 1884 Ben Judah began to edit and publish the monthly supplement to the "Ḥabaẓelet," called "Mebasseret Zion"; but it did not long survive, as his new doctrines were out of harmony with the views of the editor-in-chief of the journal. Ben Judah made futile attempts to obtain from the government a firman to publish a Hebrew paper of his own, and at last he succeeded in making use of Hirshenson's firman, and commenced to publish "Ha-Ẓebi." His first effort was to promote the circulation of the new paper among the poor, who could ill afford to purchase the high-priced "Ḥabaẓelet." The first issue (1885) was a four-page quarto and was sold for a quarter-piaster (one cent) in the streets of Jerusalem.

The paper contained a summary of general news and particularly Jewish topics. The editor's principal object, however, was to propagate the settlement of the Holy Land by the persecuted Russian Jews. He also endeavored to counteract the zeal of the English missionaries in promoting Christianity among the Jews in Palestine; and to this end he helped to organize the society called "'Ezrat Nedaḥim." He combated the system of the Ḥaluḳḳah, which gave support to the idle poor in preference to the industrious colonists.

"Ha-Ẓebi" Suspended; Ben Judah Arrested.

These attacks naturally called forth strong opposition from all sides; the Ḥaluḳah faction nicknaming him "the leader of the Philistines." At length his enemies succeeded in their machinations. The pasha suspended the paper for a time and ordered the arrest of its editor. Even the colonists accused Ben Judah of being prejudiced against them, owing to his connection with the Rothschild administration, which subsidized his paper.

Ben Judah may be regarded as the originator of the modern type of New Hebrew, which he claims is a necessity for the regenerated nation. Most of his new vocabulary is coined either from the Talmudic literature or from the Arabic, such as: "penknife" = אולר, "buckle" = אבזם, "sympathy" = אהדה, "reflection" = בצבוץ. His adoption of the era from the destruction of Jerusalem, by which he dates all his writings, is not altogether new. See Responsa, "Benjamin Ze'eb," § 50, p. 104*b*, Venice, 1539.

Ben Judah's works are: (1) "Ereẓ Yisrael" (The Land of Israel), a physical and geographical description, Jerusalem, 1883; (2) (jointly with Beer Lipschütz) "We-Yada'ta ha-Yom" (And Know To-day), a Hebrew calendar for the year 5644 (1884) with Jewish historical notes, Jerusalem, 1883; (3) (with D. Jellin) "Ha-Miḳra le-Yalde Yisrael," a reader for Jewish children, with notes, 2 vols., Jerusalem, 1889; (4) "Ḳiẓẓur Dibre ha-Yamim, etc.," an abridged history of the Jews during their national existence in the Holy Land, 2d ed., Jerusalem, 1894; (5) "Milon Kelali," unabridged Hebrew dictionary, with French and German translation, including all New Hebrew words, pts. i. ii., published Jerusalem, 1896–1900.

Bibliography: N. Sokolow, *Sefer Zikkaron*, pp. 188–192, Warsaw, 1889; *Ha-'Ibri*, 1894, iv., Nos. 14–16, copied from Sokolow, with the addition of Ben Judah's portrait.

D. J. D. E.

BEN KAFRON or **IBN CAPRON:** One of the three disciples of Menahem ben Saruk (last third of tenth century) who defended the honor of their teacher against his critic, Dunash ben Labrat. Judah ben Sheshet, a disciple of Dunash, wrote a violent polemic against this controversial treatise of the disciples of Menahem, in which he mentions the authors of the treatise by name, and among them mentions Ben Kafron. Moses ibn Ezra also speaks of an Isaac ibn Kafron (Geiger, "Jüd. Zeitschrift," i. 238), who doubtless is identical with the Ben Kafron of Judah ben Sheshet's polemic. The name is derived from the Latin *caper*, goat; and Judah b. Sheshet continually and tauntingly alludes to this name of his opponent. For the polemic of Menahem's disciples, of which Ben Kafron was joint author, and which was printed by S. G. Stern at the same time as the refutation of Judah ben Sheshet ("Liber Responsionum," Vienna, 1870), see Menahem.

L. G. W. B.

BEN KALBA SABBUA': A rich and prominent man of Jerusalem who flourished about the year 70. According to the Talmud (Giṭ. 56*a*), he obtained his name from the fact that any one that came to his house hungry as a dog (Kalba), went away satisfied (Sabbua'). He was one of the three rich men of Jerusalem (the other two being Naḳdimon ben Goryon and Ben Ẓiẓit ha-Keset), each of whom had in his storehouses enough to provide the besieged city with all the necessaries of life for ten years. But as these three favored peace with Rome, the Zealots burned their hoards of grain, oil, and wood, thus causing a dreadful famine in Jerusalem (Giṭ. *ib.*; Lam. R. i. 5; Eccl. R. vii. 11; Ab. R. N., ed. Schechter, vi. 31, 32, in which Ben Kalba Sabbua''s wealth is described as still greater).

Although the details of this account are hardly supported by historical evidence, there is no reason to doubt the existence of the three rich men. But the account in the Babylonian Talmud, according to which Akiba ben Joseph was the son-in-law of Ben Kalba Sabbu'a, is probably without any historical foundation; nor is there any reference to it in the Palestinian sources. It tells of the secret marriage of Ben Kalba's daughter; that she was turned away by her father; and that he finally became reconciled to her (Ned. 50*a*; Ket. 62*b et seq.*). Compare Akiba in Legend.

A grave, alleged to be that of Ben Kalba Sabbua', to which the Jews pay great respect, is pointed out about half a mile north of Jerusalem. It is mentioned by Benjamin b. Elijah, a Karaite who traveled in Palestine (compare T. Gurland, "Ginze Yisrael," i. 53). Recent excavations show that there actually are graves on this spot; but the statement that an inscription bearing Ben Kalba Sabbua''s name was found there has not been proved (Gurland, *ib.* p. 68; "Ha-Maggid," viii. 28).

Bibliography: Derenbourg, *Essai sur l'Histoire de la Palestine*, p. 281, note; Grätz, *Gesch. der Juden*, 3d ed., iii. 527, 528; Luncz, *Jerusalem*, pp. 92, 93.

J. SR. L. G.

BEN KOSIBA. See Bar Kokba.

BEN LA'ANAH: Author of an apocryphal book. The name occurs only once in Yer. (Sanh. x. 28*a*), where it is said that among the apocryphal books ("sefarim ha-ḥizonim") mentioned in the Mishnah (Sanh. x. 1) as forbidden to be read, the works of Ben Sira and of Ben-La'anah are included. "Ben Tagla," in Eccl. R. xii. 12, is probably only a variant of Ben-La'anah, since this Midrashic passage is taken from the Jerusalem Talmud. An author at the beginning of the sixteenth century writes the name "Ben Ya'anah" (יענה), remarking that he has the latter's apocryphal works before him, and finds them full of riddles [fables] and stupidities (David ben Judah, Messer Leon's manuscript commentary on "Moreh," in Steinschneider, "Hebr. Bibl." vii.65).

It may be inferred from the above-mentioned passage of the Talmud that Ben-La'anah's work was not reckoned among the profane books, but was, like the book of Ben Sira, included by some authorities in the Scripture, and that for this reason the Mishnah protested against reading it, or, more correctly, against including it in the canon (compare Akiba b. Joseph). M. Joel thinks that this apocryphal book was apocalyptic in nature, whence the name "Ben-Tagla" (from "galah," to reveal), and that Ben-La'anah characterized it as a work in which the word "wormwood" לענה (= "La'anah") played an important rôle. Fürst, on the other hand, who emends the text of the Jerusalem Talmud, takes "Ben-La'anah" to be a corruption of "Apollonius," that is, of Tyana, the well-known pagan philosopher, and identifies Ben-Tagla with Empedocles. Perles takes "Ben-Ta'ala" to be the original form, from which the corruptions "Ben-Tagla" and "Ben-La'anah" arose. But "Ben-Ta'ala" means "the fox"; hence the book of Ben-Ta'ala would correspond to "Mishle Shu'alim" (The Fables of the Fox), which are also mentioned in Jewish sources. These are only a few examples of the various etymological explanations to which the names "Ben-La'anah" and "Ben-Tagla" have given rise.

Bibliography: Fürst, *Canon des Alten Testaments*, pp. 97–99; Joel, *Blicke in die Religionsphilosophie*, i. 75; Kaufmann, in *Revue Etudes Juives*, iv. 161; Perles, *ib.* iii. 116–118.

J. SR. L. G.

BEN LEB B. ZADIK. See Hasidim.

BEN MEÏR: Palestinian nasi in the first half of the tenth century. His name was brought to light some twenty years ago by several fragments discovered in various genizoth. The fragments contain an account of a controversy on the calendar between Ben Meïr and the academies of Babylon. Introducing a new rule in the fixation of the "Molad" of Tishri, Ben Meïr had decreed that, in the year 922, Passover and the other Jewish feasts should be celebrated two days before the date prescribed by the traditional calendar. Saadia, who was at that time staying at Bagdad, joined his protest to that of the Babylonian academies. Ben Meïr, however, refused to yield to their injunctions, denying them any authority in astronomical matters; and, owing to his own reputation and that of his family, won the confidence of Jews in many countries. A letter was then addressed by the exilarch David ben Zakkai and the Babylonian notables to Ben Meïr, imploring him not to cause a schism and showing him the fallacy of his calculations with regard to the calendar. Ben Meïr answered in an arrogant fashion, and was then excommunicated by David ben Zakkai and the academies. Circular letters were also sent to various parts of the world, warning the Jews against Ben Meïr's teachings. In this manner an end was made of this agitation.

Such are the facts of this affair, which remained unknown to the Jewish historians until the present time. The aim pursued by Ben Meïr in this agitation is obvious. He conceived the project of transferring the dignity of the exilarch from Babylonia back to Palestine, and he endeavored to deprive the exilarchate of one of its most important prerogatives, which was the calculation of the calendar. The moment chosen by Ben Meïr was very propitious. The exilarch David ben Zakkai had no authority, being neither a learned man nor a very scrupulous one; and of the two academies at Sura and Pumbedita, the former had no head, and the latter was directed by the ambitious Cohen Ẓedeḳ. Ben Meïr's failure was chiefly due to the intervention of Saadia, whose opinion on the subject of discussion, expounded in his "Sefer ha-Mo'adim" written for that occasion at the request of the exilarch, became authority. The exilarch later rewarded for the services rendered to him by Saadia by appointing the latter gaon at Sura, notwithstanding the disinterested advice to the contrary by Nissim Naharwani, who, knowing Saadia's impartiality and uprightness, foresaw the collisions that could not fail to occur between the gaon and the unscrupulous exilarch David ben Zakkai.

Bibliography: Harkavy, *Zikaron b. Rishonim*, v., part i., p. 212; Neubauer, in *Jew. Quart. Rev.* ix. 36; Poznanski, *ib.* x. 152; Israel Levi, in *Revue Etudes Juives*, xl. 261; E. N. Adler, I. Broydé, and Israel Levi, *ib.* xli. 224; Epstein, *ib.* xlii. 173 *et seq.*

I. Br.

BEN MELAK. See Solomon ibn Melek.

BEN NAPHTALI: Masorite; flourished about 890–940 c.e., probably in Tiberias. Of his life little is known. His first name is in dispute. Some medieval authorities called him "Jacob"; two Tchufut-Kalè manuscripts have "Moses b. David"; a third contains his autoepigraph, which unfortunately is incomplete, only "Ben David ben Naphtali" remaining.

Ben Naphtali wrote a Bible with vowels, accents, and Masorah, wherein he differed in some respects from his contemporary and rival, Aaron b. Moses ben Asher.. This Bible codex has not been preserved, but the differences between its author and Ben Asher are found in more or less complete Masoretic lists and in quotations in David Kimḥi, Norzi, and other medieval writers. These lists are printed in the rabbinical Bibles, in the texts of Baer-Delitzsch and of Ginsburg, and in the latter's Masorah, vol. iii. The differences between Ben Naphtali and Ben Asher number about 875, nine-tenths of which refer to the placing of the accents מֶתֶג and גַּעְיָא. The remaining ones have reference to דָּגֵשׁ and רָפֵי, to vowels, accents, and consonantal spelling. The variations may be classified as follows, Ben Asher being referred to as B. A. and Ben Naphtali as B. N.:

Differences Between the Two.

(1) The proper name יששכר constitutes the first point of difference. B. A. vocalizes it יִשָּׂשכָר, B. N. has יִשָׂשְׂכָר. For the reading of B. N. in this case, various sources give different accounts.

(2) Certain forms of the verb אכל ("to eat"). According to B. A., wherever a form of this verb occurs with a suffix and the ל has "segol," the כ has "ḥaṭef-pataḥ," except in one instance (Eccl. v. 10); whereas B. N. always points it with simple "sheva."

(3) Some forms of the verb גרשׁ ("to drive away"). Wherever the forms of this verb occur with a suffix and the שׁ has segol, B. A. points the ר with ḥaṭef-pataḥ, with the exception of וַיְגָרֲשֵׁהוּ (Ps. xxxiv. 1), where the שׁ has "ṣere"; while B. N. always points the ר with simple sheva.

(4) The "dagesh" in the ת in the forms of the word בתים, when it has two accents. According to B. A., this word has extra dagesh only in two instances (Deut. vi. 11; I Chron. xxviii. 11); according to B. N., there are more instances where it has two accents and has the extra dagesh in the ת; viz., Ex. ii. 7, viii. 7; Deut. vi. 11; I Chron. xxviii. 11; II Chron. xxxiv. 11. The term "extra dagesh" probably means "dagesh forte," as both consider the dagesh in the word בָּתִּים, whenever it has only one accent, as a "dagesh lene."

(5) The prefixes ב and ל, in words which begin with a י having the vowel *i*. To B. A. this prefix takes sheva and the י retains its vowel. Thus he would vocalize לְיִשְׂרָאֵל, בְּיִשְׂרָאֵל. B. N. asserts that the prefix takes the vowel of the י and the latter loses its consonantal force; *e.g.*, לִישְׂרָאֵל, בִּישְׂרָאֵל, a feature analogous to the usage of the Syriac language. As this is also the method of the Easterns (compare Masorah), the statement of E. Levita is confirmed that the Westerns follow B. A. and the Easterns B. N.

(6) The presence or absence of the dagesh in the letters בגדכפת under certain conditions.

(7) Individual cases of orthography and textual readings; *e.g.*, B. A. reads יְשֵׁנָה (I Kings iii. 20), B. N. spells יְשִׁינָה; B. A. reads זרעך (Isa. xxx. 23), B. N. ארצך; B. A. תהיה שממה (Ez. xiv. 16), B. N. שממה תהיה.

Relation of Both to Received Text.

The differences between the two Masorites do not represent solely personal opinions; the two rivals represent different schools. Like the Ben Ashers there seem to have been several Ben Naphtalis. The statement of E. Levita ("Mas. ha-Masoret," ed. Ginsburg, p. 144), that the Westerns follow Ben Asher, and the Easterns Ben Naphtali, is not without many exceptions. Thus, for instance, in the difference concerning I Kings iii. 20 (see above, No. 7), the Westerns are said to agree with Ben Naphtali, while the Easterns follow Ben Asher. The rule of Ben Naphtali given under No. 5 is followed in all MSS. and printed editions, in the words בִּיקְּרוֹתֶיךָ (Ps. xlv. 10) and לִיקְּהַת (Prov. xxx. 17), etc. The Masoretic lists often do not agree on the precise nature of the differences between the two rival authorities; it is, therefore, impossible to define with exactness their differences in every case; and it is probably due to this fact that the received text does not follow uniformly the system of either Ben Asher or Ben Naphtali. The attempt is likewise futile to describe the one codex as Western or Eastern.

Bibliography: *Dikduke ha-Te'amim*, ed. Baer and Strack, p. 11; Harris, *Jew. Quart. Rev.* i. 250; Ginsburg, *Introduction to the Masoretico-Critical Edition of the Hebrew Bible*, pp. 241 *et seq.*

L. G. C. L.

BEN NAZAR. See Odenathus.

BEN-ONI ("child of my affliction"): A play upon the name "Benjamin." According to Gen. xxxv. 18, it was the name given by the dying Rachel to her son Benjamin. See Benjamin.

J. Jr. G. B. L.

BEN PORATH. See Manasseh ben Joseph of Ilye.

BEN SIRA, ALPHABET OF (ספר אלפא ביתא דבן סירא): A small book containing a double list of proverbs—twenty-two Aramaic and twenty-two Hebrew—alphabetically arranged, and a haggadic commentary on them, enriched with fables and legends. Corresponding to their linguistic difference, there are differences in their contents and origin; consequently the two collections must be treated separately. Following is a list of the Aramaic proverbs, concerning only four of which definite statements of origin can be made:

1. "Honor the physician before thou hast need of him" (see Ecclus. [Sirach] xxxviii. 1; cited also in the rabbinical sources as a genuine saying of Ben Sira; compare Schechter, in "Jewish Quarterly Review," iii. 694, 703).
2. "If a son do not conduct himself like a son, let him float on the water." This means "deliver him up to his own fate." For another explanation, see Reifmann, in "Ha-Karmel," ii. 126.
3. "Gnaw the bone that falls to thy lot whether it be good or bad."
4. "Gold must be hammered, and the child must be beaten."
5. "Be good and refuse not thy portion of good."
6. "Wo to the wicked man and wo to his companions." This proverb is frequently cited in rabbinical literature; compare Dukes, "Rabbinische Blumenlese," p. 91.
7. "Cast thy bread upon the waters and upon the land, for thou shalt find it after many days" (Eccl. xi. 1, with the addition of the word וביבשתא, "and upon the land").

8. "Hast thou seen a black ass? [Then] it was neither black nor white." (Addressed to a confirmed liar whose very statement is a proof against itself.) [Cowley and Neubauer, p. 29, read: "Hast thou seen white and black?"]

9. "Bestow no good upon that which is evil, and no evil will befall thee." The rabbinical sources characterize this as a saying of Ben Sira, though it does not occur in Ecclesiasticus [it is a slight scribal variation of Ben Sira, vii. 1]; compare Schechter, *ib.* pp. 694, 703; Cowley and Neubauer, "The Original Hebrew of a Portion of Ecclesiasticus," Introduction, p. xx.

10. "Restrain not thy hand from doing good." According to the MS. reading in Cowley and Neubauer (*ib.* p. 29), the proverb runs, "Never restrain thy hand from chastising a child."

11. "The bride enters the bridal chamber and, nevertheless, knows not what will befall her."

12. "A nod to the wise is sufficient; the fool requires a blow." This is cited as a maxim in Prov. R. xxii. 15.

13. "He who honors them that despise him is like an ass."

14. "A fire, when it is kindled [Neubauer, *ib.*, suggests קְלִיל, "little" instead of דליק "kindled"], burns many sheaves" (compare James iii. 5).

15. "An old woman in the house is a good omen in the house" ('Ar. 19*a*, according to which כבא in the present passage is the *status absolutus* of סבתא, and is to be translated by "old woman"; compare Rashi on Lev. xxvii. 7).

16. "Even a good surety has to be applied to for a hundred morrows; a bad one for a hundred thousand."

17. "Rise quickly from the table and thou wilt avoid disputes."

18. "In thy business deal only with the upright."

19. "If the goods are near at hand, the owner consumes them; but if they are at a distance, they consume him."

20. "Do not disavow an old friend."

21. "Thou mayest have sixty counselors, but do not give up thy own opinion" (Ecclus. [Sirach] vi. 6; compare Cowley and Neubauer, *ib.* p. 20).

22. "He that was first satisfied and then hungry will offer thee his hand; but not he that was first hungry and then satisfied." For the proper reading and signification of this proverb see below.

Origin of the Proverbs.

The parallel citations from rabbinical literature show that only five of these twenty-two proverbs are known to Talmudic-Midrashic literature; consequently they can not be regarded as being drawn from it. It is noteworthy that two of them, Nos. 17 and 22, agree almost literally with two of Aḥikar's proverbs, Nos. 43 and 71 (in the Syriac). A comparison reveals the fact that No. 17 is to be read פטר פתורא פריש פלגותא, in which the four פ's make a paronomasia. Similarly No. 22 of the Alphabet shows that the manuscript reading of No. 71 of Aḥikar is correct in omitting לא, "not." The meaning of No. 22 is that one grown suddenly rich is accustomed to the niggardly ways of his poverty, and is not free in giving; but a rich man grown poor will remain true to habits of generosity.

Since the book of Aḥikar is very probably derived from Jewish sources, its agreement with the proverbs of Ben Sira is not particularly remarkable; for although Ben Sira is not the real author of the Alphabet, the proverbs are undoubtedly olden current Jewish adages. This is evident especially from the language in which they are written, which is far from being a learned imitation of a later style, but is of archaic Aramaic character. As Aramaic renditions of the real Ben Sira (compare Zunz, "G. V." 2d ed., p. 110) existed at the time of the Amoraim, and probably earlier, it is possible that the Alphabet may have sprung from an Aramaic collection; that is, a later author may have made an alphabetical list of proverbs from the many genuine and spurious sayings of Ben Sira.

The accompanying Hebrew commentary, which explains every proverb, and illustrates its correctness with legends and tales, is much more recent. It is true that, with the exception of the mythical Uzziel and Joseph (p. 8 has R. Jose, probably the same as Joseph), the son and the grandson of Ben Sira (compare Joseph ben Uzziel), no authorities are cited by name; yet there is no doubt that the commentary availed itself of the Talmud and the Midrashim.

The Commentary.

Thus the commentary begins with a citation from Sanh. 44*b*; and the whole section following is but an elaboration of this Talmudic passage and of B. B. 121*b*. More than a dozen such citations can be pointed out. An especially interesting fact concerning the commentary is that it combines the fable told in Eccl. R. (v. 8) of the lion and the grass that revives the dead (on Nos. 7, 9; ed. Venice, pp. 5*b*, 7), with a totally distinct one. The author indeed betrays a general inclination to give stories from the Talmud and the Midrash in a modified form, which, no doubt, in many cases was that current among the people. Moreover, the author in all likelihood drew upon Midrashic sources now unknown; and this would account for many differences between the Haggadah in its present form and the Haggadah of the Alphabet.

It is impossible to determine the date at which the commentary was written, but it was probably about 1000, the end of the gaonic period. Concerning the locality of its composition there is no doubt. In the first place, the stress laid upon never omitting the formula אם גזר השם, "if God wills" (on No. 11; ed. Venice, pp. 9*b*, 10*a*), shows that it originated in a Mohammedan country; for the use of formulas was introduced to the Jews by the Mohammedans. In the second place, the exact words of an Arabic proverb are cited (on No. 22; ed. Venice, p. 16*a*) with the phrase "There is a proverb among the 'goyim'" (Gentiles); and a writer living among Christians would not refer to the Mohammedans as "goyim." Moreover, the commentary alludes to the arbitrariness of the Mohammedan ruler (No. 8; ed. Venice, p. 6), and in another passage denounces the divorces frequently occurring among the Arabs and their Jewish countrymen.

The author combats exaggerated piety, the indulgence of children, and yielding to enemies (on Nos. 5, 9, 13; ed. Venice, pp. 4, 6, 7, 10, 11). The virtues which he particularly recommends are praying (on No. 1), almsgiving (on Nos. 7, 10; ed. Venice, pp. 4*b*-6, 7*b*-9*a*), respect for the aged (on No. 15; ed. Venice, pp. 12*a*, 13*a*), exclusive intercourse with the upright, and constancy in friendship. The manner in which the author imparts moral instruction at the end of the proverbs by a happy combination of Haggadah and legend shows him to be a clever writer, and one who knows how to treat his subject. Some of the notions may seem strange to the modern mind; but this is the case with many Midrashim.

The so-called second Alphabet of Ben Sira is quite different in character from the other, and belongs to a much later period. It consists, as stated, of twenty-two Hebrew proverbs with a commentary upon

The Second Alphabet.

them. Half of the proverbs are borrowed from the Talmud; and it is clear that some of them are divided into several proverbs in order to preserve the desired number of twenty-two, the number of letters in the Hebrew alphabet. The other half consist of platitudes whose form and contents betray a lack of literary training. But the proverbs themselves are of secondary interest for the author, whose main purpose is to use them as a basis for the legends which he not unskilfully groups about the person of Ben Sira.

The account begins with the remarkable birth of Ben Sira. He is represented as the son of Jeremiah, and was born with the physical and mental powers of an adult. In fact, the proverbs were made by him when as a one-year-old child he was sent to a teacher, and was taught the alphabet by him. As his teacher began to say the alphabet, Ben Sira interrupted him by giving a proverb which corresponded to the letter about to be taught him. His fame for wisdom reached Nebuchadnezzar, who sent for him, and at whose court Ben Sira gave many proofs of his wisdom, which are described by the commentator.

The alleged intercourse between Ben Sira and Nebuchadnezzar is the invention of the author, while the miraculous birth and early history of Ben Sira are a Jewish echo of a Christian legend, in which Jesus Ben Sira is made to play the part of Jesus of Nazareth. According to the "Evangel of the Childhood of Jesus," a pseudepigraph written in Arabic (Thilo's "Codex Apocryphus Novi Testam." i. 122 *et seq.*), Jesus spoke to his mother (chap. i.) while he was still in the cradle, and said: "I, whom thou hast brought forth, am Jesus, the son of God." Ben Sira, likewise, had teeth when he was born and could talk, for he at once told his mother who he was, whence he came, his name, and what he would accomplish (ed. Venice, 17*a*, *b*). Furthermore, just as the "Evangel" chap. xlviii.) mentioned above narrates that Jesus, while a schoolboy, astonished his teacher by explaining the names, form, and order of the Hebrew letters—in this book Ben Sira is said to have done the same. The story of the extraordinary conception of Ben Sira by his mother, p. 16*b*, is evidently a parody of the familiar Christian dogma.

The chief interest attaches to the animal fables, which are of great value for comparative folk-lore. The following may serve as an instance: At the creation of the world God consigned a male and a female of every kind of animal to the sea. When the Angel of Death ("Malak ha-Mawet"), who was charged with the duty of sinking them in the water, was about to take the fox, that animal began to cry. The Angel of Death asked him why he did this. The fox answered that he wept because his friend had been condemned to live in the water; and going to the shore, he pointed to his own image in the water. The Angel of Death, believing that a fox had already been sunk, allowed him to go. Leviathan, the ruler of the sea, now tried to lure the fox into its depths, because he believed that if he could eat the heart of so cunning an animal he would gain in wisdom. One day, while the fox was walking by the sea, some fishes came and spoke to him. They told him that Leviathan was nearing his end and wanted the craftiest of animals to be his successor. They promised the fox to carry him to a rock in the sea where he could erect his throne without fear of the surrounding waters. When he reached the high seas the fox knew that for once he had been tricked; but he did not lose his self-possession. "What!" said he. "It is my heart you want, is it? Well, why did you not say so before? I would then have brought it here; for usually, you know, I do not carry it with me." The fish quickly conveyed him back to the shore, and in exultation he leaped about. The fish called to him to fetch his heart and come with them; but the fox replied: "To be sure, I went with you when I had no heart" (the ancients considered the heart the seat of wisdom); "but now I have my heart, I'll stay here. I got the better of the Angel of Death; how much easier, then, to fool stupid fish!" (Ed. Venice, pp. 27*a*–28*b*; partly given, according to the MS. version by Schorr, in "He-Ḥaluẓ," viii. 170, 171.)

A comparison of this fable with the Indian fables as given in the "Panchatantra" and "Kalila and Dimna," shows that the author fused three into one. Evidently the story of the fox and the Angel of Death has no connection with the story of the fox and the fish. The latter is identical with the Indian fable of the ape and the crocodile ("Panchatantra," iv. 1; French translation by E. Lancereau, pp. 271–278, Paris, 1871), which corresponds to the fable of the ape and the turtle in "Kalila and Dimna" (Hebrew version, ed. Derenbourg, pp. 128–138, Paris, 1881; Syriac version, ed. Bickell, pp. 49–52, Leipsic, 1876). The end of the fable, as told in the Alphabet, does not belong to this fable, but to the Indian one of the lion, the jackal, and the ass ("Panchatantra," iv. 3, 285–288; "Kalila and Dimna," Hebrew, pp. 139–142; Syriac, pp. 52, 53). The author, however, did not draw upon the "Panchatantra," but upon some version of the "Kalila and Dimna," as is evident from the fact that in the latter the two fables are joined, while in the "Panchatantra" there is no direct connection.

Date.

It is difficult to decide which version of Bidpai Ben Sira drew upon, since the date of the composition of the Alphabet has not been determined. The earliest authority who cites the little book is the author of the 'Aruk, *s.v.* פרייש, ed. Kohut, vi. 450; but it is doubtful in what form he knew it; and there is reason to suppose that it underwent changes—insertions and elaborations—in the course of time. Yet it is probable that Abraham ben Nathan in the second half of the twelfth century was acquainted with the legends and fables of the book as it now is (compare the citations from the manuscript of Abraham ben Nathan in "Jewish Quarterly Review," iii. 685). Maimonides did not know of the book; for the remark in his Mishnah commentary on Sanh. x. 1 shows that he obtained his opinion of Ben Sira from the Talmud (*l.c.* 100).

In spite of Maimonides' disparaging opinion of the book, it has survived; and, to judge from the many manuscripts, both the Alphabets and the commentaries had a certain popularity, though mostly among the unlearned. The commentary on the second Alphabet is really nothing more than a collection of legends and fables common among the Jews of the Middle Ages. It is to be expected that such a book should be full of absurdities; and it is not just in Reifmann, Epstein, and Neubauer to stigmatize it as an intentional "mockery of Jewish literature." Oriental popular books—and the second part of Ben Sira came from Arabia or Persia—contain much that is vapid together with good specimens of popular wit and charming fables.

Bibliography: Editions, Manuscripts, and Translations: First ed., Salonica, 1514, not known to the bibliographers, but of which one copy is in possession of Elkan N. Adler, and another of L. Schwager in Husiatyn; second ed., Constantinople, 1519; only one complete copy known, that in the British Museum; the Bodleian copy is defective; third ed., Venice, 1544, very rare; most later editions are based on this one, but are, however, badly mutilated. Steinschneider published a reprint of this edition with a comparison of the MS. with a MS. at Leyden, under the title *Alphabeticum Syracidis*, Berlin, 1854. The Bodleian Library has several MSS. with some variations from the printed text. The proverbs have been translated into Latin, French, and German; in Cowley and Neubauer, *The Original Hebrew of a Portion of Ecclesiasticus*, Introduction, pp. 28, 29, the First Alphabet has been translated into English, and the whole book has been translated several times into Judæo-German, and once into Judæo-Spanish. Compare Steinschneider, *Cat. Bodl.* cols. 203, 206; Van Straalen *Catalogue*, p. 24. Literature: Epstein, *Mi-Ḳadmoniyot ha-Yehudim*, pp. 119-124; Reifmann, in *Ha-Karmel* (monthly), ii. 124–138 (in this work there are many errors along with some good observations); *idem*, in *Keneset Yisrael*, ii. 135, 136; Dukes, *Rabbinische Blumenlese*, pp. 31, 32, 67–84; Zunz, *G. V.*, 2d ed., p. 11; Schorr, in *He-Ḥaluẓ*, viii. 169–173; Jellinek, in *Monatsschrift*, ii. 430; *idem*, in his Introduction to *B. H.* vi. 11–13.

T. L. G.

BEN TEMALION: A demon mentioned in the Talmud. When the Jewish sages, with Simon b. Yoḥai at their head, went to Rome to obtain the revocation of certain edicts hostile to the Jews, the demon Ben Temalion appeared before them and offered his services. He proposed to enter into the body of a princess of the imperial house, and not to leave her until Simon b. Yoḥai was asked to cure her; for in her madness she would call for him. On Simon b. Yoḥai's whispering the name "Ben Temalion" into the ear of the princess, he would leave her, and as a sign of his departure all the glass in the palace would break. At first the sages did not wish to make use of his services; but as they could think of no other means of obtaining favor for their request, they could not dispense with his help.

Everything then took place as Ben Temalion had predicted. As a reward for the princess' cure, Simon b. Yoḥai received permission to take whatever he wished from the imperial treasure-house. He found the anti-Jewish edicts there, and, taking them, tore them up (Me'ilah 17*b*). In the Talmud this legend occurs only in shortened form; but a more elaborate version is given in the "Halakot Gedolot," ed. Hildesheimer, pp. 603, 604; in the apocalyptic Midrash, "Tefillat R. Simon b. Yoḥai"; in Jellinek, "B. H." iv. 117, 118; and in a MS. printed in *ib.* vi. 128, 129. Rashi also, in his commentary on the passage in Me'ilah, cites a Haggadah which gives the legend in a form essentially varying from the one in the Talmud. R. Gershon, in his commentary on the passage, and the so-called Rashi, in Habib's "'En Ya'aḳob" on the passage, give an Aramaic version, which is probably the older form of the legend.

In more than one respect this legend is of great interest for comparative folk-lore, occurring, as it does, also in the Christian legends of the saints and in Buddhist tradition. It is related of the apostle Bartholomew that he went to India and there freed the daughter of the king from a devil which possessed her. Instead of accepting a reward, he caused a devil to enter an idol and then bade it leave the statue. Thereupon this statue and all others in the temple were broken (Fabricius, "Codex Apocryphus N. T." i. 674 *et seq.*; Tischendorf, "Acta Apostol. Apocrypha," 246 *et seq.*; Migne, "Dictionnaire des Apocryphes," ii. 153–157).

The kinship of this with the Jewish legend can not be denied. Yet it is highly improbable that the names of the demon Ben Temalion and Bartholomew are the same, the saint in the one story becoming the demon in the other. Such a metamorphosis, indeed, is not impossible; but, in this event, the demon would be expected to be hostile and not friendly to the Jews; and the fact that other etymologies suggested for the name "Ben Temalion" are hardly acceptable, provides no argument in favor of its identity with "Bartholomew." The Buddhist legend, which is probably the source of the Jewish and Christian legends, is as follows: A demon, desiring to please a man, promises to enter into a princess and not to leave her until bidden to do so by certain words spoken by the man. This happens; the man obtains the princess as his wife and receives one-half of the king's realm ("Panchatantra," ed. Benfey, i. 520; ed. Lancereau, p. 20).

The French Jews considered Ben Temalion a kind of "lutin" (goblin or brownie), who in French folk-lore is friendly and helpful to man, but teases him. The Tosafists (on Me'ilah *l.c.*) remark that Ben Temalion has the appearance of a child and is wont to have his sport with women. Whether this was the original representation of Ben Temalion is very questionable.

Bibliography: Grünbaum, in *Z. D. M. G.* xxxi. 332; Halévy, in *Revue Etudes Juives*, x. 60–65; Israel Lévi, *ib.* viii. 200–202, x. 60–73; Lebrecht, in Geiger's *Jüd. Zeit.* xi. 273–278 (he holds that Ben Temalion was originally the name of a Senator friendly to the Jews); Schorr, in *He-Ḥaluẓ*, viii. 123.

J. SR. L. G.

BEN-TIGLA. See Ben-La'anah.

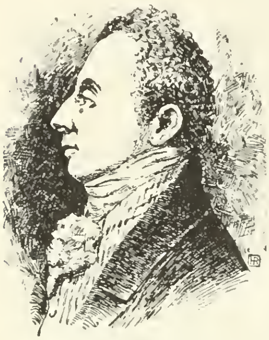
BEN UZZIEL. See Hirsch, Samson Raphael.

BEN YASUS. See Isaac ibn Jasos ibn Saktar.

BEN ZAKKAI. See Johanan b. Zakkai.

Admitted to the Haskalah.

BEN-ZE'EB, JUDAH LÖB: First Jewish grammarian and lexicographer of modern times; born near Cracow 1764; died at Vienna March 12, 1811. He received the religious education common to the Jews of Poland in those days. He married at a very early age and settled in Cracow in the home of his wife's parents, where he spent his days in studying Talmud, and his nights in clandestinely acquiring the knowledge of Hebrew philology and of secular subjects. The financial embarrassment of his family compelled him to seek his fortune in another land, and he naturally gravitated toward Berlin, which was then the center of the "Haskalah"; *i.e.*, the movement to spread enlightenment among the Jews by means of Neo-Hebraic and German studies. Ben-Ze'eb was soon admitted to the galaxy of brilliant scholars and pioneers of Haskalah, who were to some extent considered as the disciples and successors of Moses Mendelssohn. Later, for about ten years, he lived in Breslau, where he wrote and published his Hebrew grammar, "Talmud Leshon 'Ibri," in 1796. Two years later he published his Hebrew translation of Ecclesiasticus, or Ben Sirach, which is called by Delitzsch ("Zur Geschichte der Jüdischen Poesie," p. 110) a masterpiece of imitation of Biblical gnomic style. Ben-Ze'eb returned from Breslau to Cracow, and later settled in Vienna as corrector in the Hebrew printing establishment of Anton Schmid, where he remained till his death.



Judah Löb Ben-Ze'eb.

Ben-Ze'eb is the author of many valued works; his Hebrew poetry is marked by the purity of its diction and is not devoid of originality and profundity (Delitzsch, *ib.*). He was the first to systematize, in the Hebrew language itself, Hebrew grammar, to arrange it methodically and to facilitate the mastery of a good style by introducing logic, syntax, and prosody as part of grammatical studies. This accounts for the great success of his "Talmud Leshon 'Ibri," which work is an immense improvement over former Hebrew grammars and a step toward the introduction of Western methods in Hebrew literature. It has since been republished with additions, annotations, and commentaries more than fifteen times, and is still the most popular Hebrew grammar in use among the Jews of eastern Europe. The Wilna edition of 1874, with the commentary "Yitron le-Adam" by A. B. Lebensohn, is the most improved, and has been republished several times. His second great work, the "Oẓar ha-Shorashim," a Hebrew lexicon (based on a similar work by David Ḳimḥi), in which the roots are translated into German, went through six editions up to 1880, and has helped tens of thousands to become familiar with the German language and with secular knowledge. It is true that Ben-Ze'eb was not strictly scientific in the modern sense, and that his works do not come up to the standard of Western Hebraists, even of his own time; but great numbers have been taught by him to understand the language of the Bible and to express their thoughts in it, in localities and under circumstances in which other and more scientific means were not available.

Grammatical Works.

Ben-Ze'eb is easily the foremost grammarian among the Galician Hebraists, the latter never attaining great prominence in the study of Hebrew (see Weissberg's "Die Neuhebräische Aufklärungsliteratur in Galizien," p. 30, Leipsic and Vienna, 1898). His clear and logical style, added to his exactness and thoroughness, renders him a favorite with lay readers and students alike. Ben-Ze'eb is the author also of "Meliẓah le-Purim," a collection of mock-prayers and seliḥot for Purim, which contain many clever parodies on familiar texts. This work has been often published with Kalonymus ben Kalonymus' celebrated Talmudical parody, "Maseket Purim." In his "Mebo"—introduction to the Bible (which, since its first publication, has appeared in several editions of the Bible), Vienna, 1810—Ben-Ze'eb follows the theories mainly of Johann Gottfried Eichorn. Ben-Ze'eb's "Mesillat ha-Limmud," for elementary scholars in Hebrew, has been translated into Italian by Leon Romani, Vienna, 1825; and into Russian by A. J. Papirno, Warsaw, 1871. "Torat Leshon 'Ibri, Hebräische Sprachlehre" is a German revision of his Talmud by S. J. Cohen, of which the first part appeared in Berlin in 1802, and three parts in Dessau in 1807. Five more editions appeared up to 1856. Ben-Ze'eb also contributed to the "Meassefim" over the signature "J.L.C." (Judah Löb Cracow). The memory of Ben-Ze'eb is abhorred by the Ḥasidim, who attribute to him the same miserable death which orthodox Christians assigned to Arius.

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L. G. P. Wi.

BEN ZITA. See ELEAZAR BEN ZIṬA ABU AL-SARI.

BEN ZOMA: Tanna of the first third of the second century. His full name is Simon b. Zoma without the title "Rabbi"; for, like Ben 'Azzai, he remained in the grade of "pupil," and is often mentioned together with Ben 'Azzai as a distinguished representative of this class (see BEN 'AZZAI). Like Ben 'Azzai, also, he seems to have belonged to the inner circle of Joshua b. Hananiah's disciples; and a halakic controversy between them is reported in which Ben Zoma was the victor (Naz. viii. 1).

His erudition in the Halakah became proverbial; for it was said, "Whoever sees Ben Zoma in his dream is assured of scholarship" (Ber. 57*b*). He was, however, specially noted as an interpreter of the Scriptures, so that it was said (Soṭah ix. 15), "With Ben Zoma died the last of the exegetes" ("darshanim"). Yet only a few of his exegetic sayings have been preserved. The most widely known of these is his interpretation of the phrase, "that thou mayest remember the day when thou camest forth out of Egypt" (Deut. xvi. 3), to prove that the recitation of the Biblical passage referring to the Exodus (Num. xv. 37–41) is obligatory for the evening prayer as well as for the morning prayer. This interpretation, quoted with praise by Eleazar b. Azariah (Ber. i. 5), has found a place in the Haggadah for the Passover night. In a halakic interpretation Ben Zoma explains the word "naḳi" (clean) in Ex. xxi. 28 by referring to the usage of the word in every-day life (B. Ḳ. 41*a*; Ḳid. 56*b*; Pes. 22*b*).

The principal subject of Ben Zoma's exegetic research was the first chapter of the Torah, the story of Creation. One of his questions on this chapter, in which he took exception to the phrase "God made" (Gen. i. 7), has been handed down by the Palestinian haggadists (though without the answer), with the remark, "This is one of the Biblical passages by which Ben Zoma created a commotion all over the world" (Gen. R. iv.). An interpretation of the second verse of the same chapter has been handed down in a tannaitic tradition (Tosef., Ḥag. ii. 5, 6; compare Ḥag. 15*a*), together with the following anecdote: Joshua b. Hananiah was walking one day, when he met Ben Zoma, who was about to pass him without greeting. Thereupon Joshua asked: "Whence and whither, Ben Zoma?" The latter replied: "I was lost in thoughts concerning the account of the Creation." And then he told Joshua his interpretation of Gen. i. 2. When speaking to his disciples on the matter, Joshua said, "Ben Zoma is outside," meaning thereby that Ben Zoma had passed beyond the limit of permitted research.

As a matter of fact, Ben Zoma was one of the four who entered into the "garden" of esoteric knowledge (see BEN 'AZZAI). It was said of him that he beheld the secrets of the garden and "was struck" with mental aberration (Ḥag. 14*b*). The disciples of Akiba applied to the limitless theosophic speculations, for which Ben Zoma had to suffer, the words of Prov. xxv. 16, "Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it" (Tosef., Ḥag. *l.c.*; Bab. Ḥag. *l.c.*; compare Midr. Mishle on xxv. 16).

Even the few sentences of Ben Zoma that have come down to us show the depth of his thoughts; as, for instance, his reflections on seeing large crowds of people (Tosef., Ber. vii. [vi.] 2; Ber. 58*a*):

> "Ben Zoma, seeing the crowds on the Temple mount, said, 'Blessed be He who created all these to attend to my needs. How much had Adam to weary himself with! Not a mouthful could he taste before he plowed and sowed, and cut and bound sheaves, and threshed and winnowed and sifted the grain, and ground and sifted the flour, and kneaded and baked, and then he ate; but I get up in the morning and find all this ready before me. How much had Adam to weary himself with! Not a shirt could he put on before he sheared and washed the wool, and hatcheled and dyed and spun and wove and sewed, and then he clothed himself; but I rise in the morning and find all this ready before me. How many trades are anxiously busy early in the morning; and I rise and find all these things before me!'"

Also his reflections on man as the guest of God in this world (*ib.*):

> "A grateful guest says, 'That host be remembered for good! How many wines he brought up before me; how many portions he placed before me; how many cakes he offered me! All that he did, he did for my sake.' But the ill-willed guest says, 'What did I eat of his? A piece of bread, a bite of meat. What did I drink? A cup of wine. Whatever he did, he did for the sake of his wife and his children.' Thus the Scripture says [Job xxxvi. 24], 'Remember that thou magnify His work, whereof men have sung.'"

Again, take his fourfold motto (Ab. iv. 1) on the truly wise, the truly rich, the truly powerful, and the truly esteemed. In the closing words of Ecclesiastes, "for this is the whole man," he finds the thought expressed, that the pious man is the crown and end of mankind; the whole race ("the whole world") was created only to be of service to him who fears God and respects His commandments (Ber. 6*b*; Shab. 30*b*; see 'Aruk, *s.v.* צוות, 5). Ben Zoma is also the originator of the beautiful sentence, "Hast thou, in repentance, been ashamed in this world, thou wilt not need to be ashamed before God in the next" (Ex. R xxx. 19).

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J. SR. W. B.

BENAIAH (Hebrew, "Benayahu" or "Benayah," "the Lord hath built").—**Biblical Data: 1.** One of the Bene Parosh who took foreign wives (Ezra x. 25); in I Esd. ix. 26 he is called "Baanias."

2. One of the Bene Pahath-moab in the same list (Ezra x. 30), called "Naidus" in I Esd. ix. 31

3. One of the Bene Bani in the same list (Ezra x. 35); he is called "Mabdai" in I Esd. ix. 34.

4. One of the Bene Nebo in the same list (Ezra x. 43); he is called "Banaias" in I Esd. ix. 35.

5. A Simeonite chief (I Chron. iv. 36).

6. Son of Jeiel, and grandfather of the Jahaziel who brought a message of encouragement to Jehoshaphat (II Chron. xx. 14).

7. Father of Pelatiah, the prince of the people denounced by Ezekiel (Ezek. xi. 1, 13).

8. The Pirathonite, one of the thirty valiant men of David (I Chron. xi. 31; II Sam. xxiii. 30), commanding the army in the eleventh month (I Chron. xxvii. 14).

9. A Levite singer (I Chron. xv. 18), who also played in the Temple service (I Chron. xv. 20, xvi. 5).

10. A priest, one of those who "did blow with the trumpets before the ark" (I Chron. xv. 24, xvi. 6).

11. A Levite in the reign of Hezekiah, who assisted in keeping the offerings brought to the Temple (II Chron. xxxi. 13).

12. Son of Jehoiada, a priest (I Chron. xxvii. 5) who distinguished himself in military affairs under David, and later on in Solomon's reign. Three of his exploits are particularly mentioned: (1) the slaughter of the two Ariels of Moab; (2) the killing of a lion that had been trapped in a pit: Benaiah descended into the pit and there battled with the beast; (3) the overthrow of an Egyptian or a Miẓri, from whom he wrenched his weapon and slew him with it (II Sam. xxiii. 20-22 = I Chron. xi. 22-25). Officially Benaiah held various positions. He commanded the Cherethites and Pelethites (II Sam. viii. 18, xx. 23); was placed by David over the guard (I Chron. xi. 25; II Sam. xxiii. 23); and commanded the army in the third month (I Chron. xxvii. 5). In Adonijah's attempt at the kingship, Benaiah sided with Solomon (I Kings i. 8 *et seq.*) and took part in proclaiming the latter king. On the death of David, Benaiah, by order of Solomon, put Joab and Adonijah to death (I Kings ii. 25). Later Benaiah succeeded to the supreme command of the army (I Kings ii. 35). Along with the other priest Abiathar, Benaiah acted as one of the counselors of King David (I Chron. xxvii. 34; the reading "Jehoiada ben Benaiah" is evidently wrong).

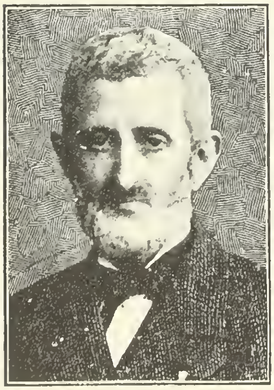
J. JR. G. B. L.

——**In Rabbinical Literature:** The Rabbis taught that Benaiah was president of the Sanhedrin under David (Ber. 4*a*). His position as leader of the Jewish scholars is declared to be indicated in II Sam. xxiii. 20, the verse being expounded as follows: Benaiah was a man, בן איש חי ("son of a valiant man," A. V.; Hebr., "son of a man living"), who could be called "alive" even after his death; "who had done many acts"; of "Kabzeel," *i.e.*, he was very active in behalf of the Torah ("kabaẓ," he collected; "el," for God). "He slew two sons of Ariel." There was no one like him either at the time of the first or of the second Temple, Ariel, "lion of God," being a symbolic name for Temple. "He went down and slew a lion in the midst of a pit in the time of snow," may be interpreted either that he broke the ice in order to perform prescribed ablutions, or, figuratively, that he studied on a winter's day the great and abstruse book, Sifra (Ber. 18*b*; Targ. II Sam. *l.c.*).

Benaiah also occupied an eminent position under Solomon, being his chancellor and best friend. When the queen of Sheba was coming to visit Solomon, the latter sent Benaiah, whose beauty resembled the morning star, to meet her; he shone among his companions like Venus among the other stars (Targ. Sheni on Esther i. 2; ed. Munk, p. 9). When the queen saw him, she thought him Solomon, and was about to fall on her knees before him; when he told her who he was, she said to her companions: "Although ye have not seen the lion, ye have seen his den; judging by Benaiah, ye may form for yourselves an idea of Solomon" (*l.c.* p. 10). When Solomon returned to Jerusalem after his long wanderings (compare SOLOMON IN RABBINICAL LITERATURE), he at once went to Benaiah and reminded him of the times past, giving such details that the latter could not doubt that he was talking with Solomon (Midrash "Shir ha-Shirim," ed. Grünhut, p. 30*a*; compare Giṭ. 68*b*; see also Jellinek, "B. H." vi. 124-126). In the cabalistic literature Benaiah is counted among the thirty pious ones who exist in every generation in order that the world may continue (Zohar i. 105*b*; compare i. 6*b*).

J. SR. L. G.

BENAMOZEGH, ELIJAH: Italian rabbi; born at Leghorn in 1822; died there Feb. 6, 1900. His father (Abraham) and mother (Clara), natives of Fez, Morocco, died when Elijah was only four years old. The orphan early entered school, where, besides instruction in the elementary sciences, he received tuition in Hebrew, English, and French, excelling in the last-named language. Benamozegh devoted himself later to the study of philosophy and theology, which he endeavored to reconcile with each other.



Elijah Benamozegh.

At the age of twenty-five he entered upon a commercial career, spending all his leisure in study; but his natural tendency toward science and an active religious life soon caused him to abandon the pursuit of wealth. He then began to publish scientific and apologetic works, in which he revealed a great attachment to the Jewish religion, exhibiting at the same time a broad and liberal mind. His solicitude for Jewish traditions caused him to defend even the much-decried Cabala. Later, Benamozegh was appointed rabbi and professor of theology at the rabbinical school of his native town; and, notwithstanding his multifarious occupations from that time, he continued to defend Jewish traditions by his pen until his death.

Benamozegh was the author of the following works: (1) "Emat Mafgia'" (The Fear of the Opponent), a refutation of Leon de Modena's attacks upon the Cabala, in 2 vols., Leghorn, 1858; (2) "Ger Ẓedeḳ" (A Righteous Proselyte), critical notes on Targum Onkelos, *ib.*, 1858; (3) "Ner le-David" (Lamp of David), commentary on the Psalms, published together with the text, *ib.*, 1858; (4) "Em la-Miḳra" (Matrix of Scripture), commentary on the Pentateuch containing critical, philological, archeological, and scientific notes on the dogmas, history, laws, and customs of the ancient peoples, published together with the text under the title "Torat Adonai," Leghorn and Paris, 1862-65; (5) "Ṭa'am la-Shad" (Arguments for Samuel David [ש"ד]), refutation of Samuel David Luzzatto's dialogue on the Cabala, Leghorn, 1863; (6) "Mebo Kelali," general introduction to the traditions of Judaism, published in "Ha-Lebanon," 1864, pp. 73 *et seq.*; (7) "Storia degli Esseni," Florence, 1865; (8) "Morale Juive et Morale Chrétienne. Examen Comparatif Suivi de Quelques Réflexions sur les Principes de l'Islamisme," Paris, 1867; (9) "Teologia Dogmatica ed Apologetica," Leghorn, 1877; (10) "Le Crime de la Guerre Dénoncé à l'Humanité," Paris, 1881 (this work won for its author a medal and honorable mention from the Ligue de la Paix, on the proposition of Jules Simon, Edouard Laboulaye, and Frederic Passy); (11) "Ya'aneh be-Esh" (He Will Answer Through Fire), discussion of cremation according to the Bible and the Talmud, Leghorn, 1886.

Besides writing these works, Benamozegh contributed to many periodicals, his more important articles being: "Spinoza et la Kabbala," in "Univers Israélite," xix. 36 *et seq.*; "La Tradition," *ib.* xxv. 20 *et seq.*; "Intorno alla Cabbala," in "Il Vessilo Israelitica," xli. 3 *et seq.*; "Il Libro di Giobbe," in "Educatore," ix. 325 *et seq.*; "Dell' Escatologia," *ib.* xxv. 203 *et seq.*

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S. I. BR.

BENARY, FRANZ FERDINAND: German Orientalist; born at Cassel March 22, 1805; died at Berlin Feb. 7, 1880. The exact date of Benary's conversion to Christianity has not been ascertained, but it is known that, after studying theology and philology at the University of Bonn, he continued his theological studies at Halle (1824-27), where his attention was first turned by Gesenius to the Oriental languages. In 1827 he went to Berlin, and in addition to the theological courses there, of Hegel, Schleiermacher, Neander, and Marheineke, he attended Bopp's lectures on Sanskrit, by which he was deeply impressed.

While acting as privat-docent of Oriental languages at the Berlin University (1829-31), he published the old Hindu poem "Nalodaya" (1830).

In 1831 he became assistant professor of theology. His lectures were principally on Biblical literature and exegesis, Semitic languages and paleography. Among his writings on these subjects, published chiefly in the "Jahrbücher für Wissenschaftliche Kritik," should be mentioned his treatise "De Hebræorum Leviratu," Berlin, 1835, which won for him the degree of D.D. from the University of Halle.

Bibliography: Brockhaus, *Conversations-Lexikon*, 13th ed.; Le Roi, *Gesch. der Evangelischen Judenmission*.

S.

BENARY, KARL ALBERT AGATHON: German philologist; born at Cassel 1807; died 1860; brother of Franz Ferdinand Benary. He received his education at the gymnasia of Göttingen and Erfurt, studied classical philology (1824–27) at the universities of Göttingen and Halle, and obtained his degree of Ph.D. with the thesis "De Æschyli Prometheo Soluto." While teacher at a Berlin gymnasium, he continued, together with his brother, his philological studies at the university under Bopp.

From 1833 until his death Benary was professor at the so-called Cölnische Realgymnasium at Berlin, and at the same time lectured in the university. He was one of the first linguists who applied the methods of comparative grammar to Latin and Greek. Unfortunately his work "Die Römische Lautlehre Sprachvergleichend Dargestellt," 1837, vol. i., remained a torso. Most of Benary's essays were published in the Berlin "Jahrbücher für Wissenschaftliche Kritik," and in Kuhn's "Zeitschrift für Vergleichende Sprachforschung." In 1848 he sided with the Liberal party. Like his elder brother, he embraced Christianity.

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S.

BENAS, BARON L.: English communal worker; born in Liverpool, England, 1844. Has been throughout his life a leading figure in the Liverpool Old Hebrew congregation, of which he is one of the trustees.

During the Russian emigration of 1882 he helped to found the Liverpool branch of the Russo-Jewish committee, on which was thrown most of the organizing work connected with the emigration from Russia through England into the United States.

Outside the community he has been president of the Liverpool Literary and Philosophical Society, to the transactions of which he has contributed many papers on economic, social, and antiquarian topics, including one on the history of the Liverpool community, 1900.

Bibliography: Harris, *Jewish Year Book*, 1901, p. 245.

J.

BENASH (or BENUSH), BENJAMIN: Cabalist of the beginning of the eighteenth century; son of Judah Löb Cohen of Krotoschin, Prussia. He wrote the "Shem-Ṭob Ḳaṭan"—extracts from alleged works of Isaac Luria and Moses Naḥmanides, and containing various prayers and formulas illustrating the practical application of the Cabala. Among others there is a prayer by Moses Naḥmanides for making oneself invisible to robbers while on a journey—the writer adds that he tried it himself and found it efficacious—and another prayer for extinguishing a conflagration. Conceived in the same spirit is his other book, "Amtaḥat Binyamin" (Benjamin's Bag).

Bibliography: Steinschneider, *Cat. Bodl.* p. 790; Benjacob, *Oẓar ha-Sefarim*, pp. 44*a*, 592.

K. P. B.

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